

*Phaphamani Ngokufaneleyo  
Ningoni*



F. T. Wright

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Lencwajana iguqulelwe olimini lwesiZulu nguNtombifuthi Winnie Gamede esizana noJennifer Zulu kanye noPhumzile Mongeka.

Kulencwajana kusetshenziswe igama elithi amava elithathwe olimini lwesiXhosa. Isizathu sokusetshenziswa kwalo yingoba selamukeleka olimini lwesiZulu futhi aliniki ukudideka kulowo olizwayo nolifundayo. Igama elithi intshumayelo elisetshenziswe kulencwadi liyefana nalelo elithi isigijimi. Womabili achaza into eyodwa.

## **Izincwadi okucashunywe kuzo**

Izicaphuno ezikulencwadi zithathwe eBhayibhelini lesiZulu nasezincwadini ezilandelayo ezabhalwa nguE.G.White.

- Bible Studies on the Book of Romans, 1981
- The Desire of Ages, 1898
- Patriarchs' and Prophets, 1890
- Steps to Christ, 1892

# Phaphamani Ngokufaneleyo Ningoni

“Phaphamani ngokufaneleyo, ningoni; ngokuba abanye kabamazi uNkulunkulu; ngisho lokhu ukuba nibe namahloni.” *I KwabaseKorinte* 15:34.

**L**AMAZWI ayengabhalelwe umoni ongenamahloni nongamazi uNkulunkulu. Kepha ayebhalelwe amalunga ebandla lamaKristu ayehleli ngokuzikhohlisa ecabanga ukuthi ahambisana nezinga eliphakeme lobungwele, enthemba lokuthola indawo ePharadesi njengawo wonke umuntu. Ibandla laseKorinte lasungulwa ngumpostoli onamandla uPawulu. Ekuqaleni kokusungulwa kwalo laliyibandla elalinamava ajulile esimoya, kepha ngokuhamba kwesikhathi lahlehlela nyovane labuyela empilweni ‘yokuhlonipha’ isono. Labo okwakufanele babe ngukukhanya okusindisa izoni emhlabeni, bona ngokwabo base bedinga intshumayelo ethi: bahlukane nesono baphile impilo yokulunga.

Nanamuhla lentshumayelo isabhekiswe ebantwini abakulesigaba. Ngakho-ke mntwana ozibiza ngokuthi ungokaNkulunkulu, ngaphansi komfutho kaMoya oNgcwele, lamazwi afuna uhlolisise ngokucophelela amava empilo yakho yokukholwa; ubheke ukuthi unalo yini ulwazi lukaNkulunkulu oluholela ekuphileni impilo engenasono.

Abantu bavamise ukuyithatha njengento engenzeke intshumayelo ethi ‘ungoni’. Imbangela yalokhu ngukukholelwa kwabo enkololweni eyize nesabalele wonke umhlaba ethi: akekho umuntu ongaphila impilo engenakona. Intshumayelo ethi ‘ungoni’ iliqiniso futhi ivela kuNkulunkulu ngokunxusa uyiqondise ebantwini. UNkulunkulu, unguNkulunkulu olungile, onothando nongcwele. Ngakho-ke angeke anxuse ukuthi abantu baKhe benze izinto abangenawo amandla namakhono okuzenza. Kuzo zonke izimo lapho uNkulunkulu enxusa khona abantu ukuthi benze okuthile ubanika amakhono namandla okukwenza lokho. Intshumayelo yaKhe ethi

*'phaphamani ngokufaneleyo, ningoni'*, akufanele ithathwe njen-gengcindezelo ayiqondise ebantwaneni baKhe. Kunalokho ku-fanele yamukelwe njengesipho esingenakulinganiswa ngentengo asiqondise kubo. Kuyinhloso yaKhe "...ukuqeda iziphambeko, izono, ukudala ukubuyisana, nokungenisa ukulunga okungu-naphakade..." enhliziyweni nasempilweni yomuntu ngamunye okholwa kuJesu. *Daniyeli 9:24*.

Kepha, njengabazalwane bamandulo baseKorinte abathi ngok-weswela ulwazi lokusindisa kwamandla kaNkulunkulu bathatha isono njengesitha esinganqobeki, kanjalo nomntwana ophila esikhathini sanamhlanje nozibiza ngokuthi ungokaNkulunkulu wamukele isono njengengxenywe yempilo yakhe. Kulaba abanje, uNkulunkulu ngothando, uqondisa ukuncenga kwaKhe kubo uthi, *'phaphamani ngokufaneleyo, ningoni.'* Inhloso yaKhe ukuthi kungabibikho umuntu owamukela impilo yesono njengendlela yokuphila. UNkulunkulu onaMandla ufisa ukuthi umuntu nga-munye abe nolwazi oluphelele oluthi: impilo elungile ingeyawo wonke umuntu ophendukayo akholwe kuYe.

Uma uJehova esimema ethi, *'singoni'* akaqondisile emzuzwini onenkazimulo ozokwenzeka enkathini ezayo, wenzeka ngomlingo othile lapho okholwayo ezozithola esekhushulelwe esimweni sobumsulwa nobungcwele engeke esona. UJehova ukhuluma ngenkathi yamanje uma ethi *phaphama ungoni*. Nanxa kubukeka kungakholweki lokhu kepha uNkulunkulu akasithathi njengesiza-thu sokuqhubeka nokona ukuzalelwa esonweni.

UNkulunkulu unalo lonke igunya lokunxusa ukuthi umuntu aphaphame ashiye izono azenzayo, ngoba ngamandla aKhe onke angapheliyo wenze ukuthi ukusindiswa ngevangeliki likaJesu Kristu okuwuhlelo lokwelapha olwenzelwe ukubuyisa ukuxhumana phakathi kwaKhe nomoni naphakathi komoni nomthetho waKhe, kutholakale kuwo wonke umuntu owelula isandla abambelele kukho. UMdali ukwenze ngokugcwele ukuhlinzeka ukuze umuntu akwazi ukufana naYe. Kuyinkazimulo nenjabulo kuYe ukukufezek-isa lokhu kulabo abangaphikeleli nokwenza intando yabo egcina

ngokuchitha umsebenzi waKhe womusa. Ukuze ifezeke lenhloso uNkulunkulu wathumela iNdodana yaKhe ezelwe yodwa emhlabeni njengokuloba kwemibhalo ukuthi, “uzakuzala indodana uyiqambe igama lokuthi uJesu, ngokuba nguYe oyakusindisa abantu baKhe ezonweni zabo.” *NgokukaMathewu* 1:21.

UKristu akathunyelwe *ukusindisa abantu ukuze baqhubeke nokuhlala ezonweni zabo*, kepha uthunyelwe ukuthi *abasindise ngokubakhipha ezonweni zabo*. Ziningi izichasiselo zemicabango ezisabalele nezinika insindiso, kepha singaqinisekisa ukuthi umsuka wazo awuphumi engqondweni kaNkulunkulu. “Owenza isono ungokaSathane, ngokuba uSathane wona kwasekuqaleni. INdodana kaNkulunkulu yabonakaliswa ngalokhu, ukuze ichithe imisebenzi kaSathane.” *I Johane* 3:8.

USathane usebenza ngokungakhathali ukudala isono empilweni yomuntu. Amanga akhe aphumelela ngawo athi: angeke kwenzeke ukuthi abantu abawele ezonweni bakwazi ukulalela imithetho kaNkulunkulu. “USathane wethula umthetho kaNkulunkulu wothando njengomthetho ogcwele umina. Uthi angeke sikwazi ukufezekisa izidingo zawo.” *The Desire of Ages*, 24.

Iqiniso likaNkulunkulu elimsulwa neliphelele limile liphikisana nalamanga asabekayo. UNkulunkulu uthi, “ngokuba lomnyalo engikuyala ngawo namuhla awulikhuni kuwe, awukude. Cha izwi liseduze kakhulu nawe, lisemlonyeni wakho nasenhliziyweni yakho ukuba ulenze.” *Duteronomi* 30:11,14. Le ingenye yezinkulumo uNkulunkulu aqinisa ngayo ukuthi ukulalela yinto engenzeke kokholwayo. “Anifikelwanga ukulingwa okungenjengokwabantu; kepha uNkulunkulu uthembekile, ongayikuvuma ukuba ningwe ngokungaphezu kwamandla enu, kepha oyakuthi kanye nokulingwa anenzele indlela yokuphunyuka, nize nibe namandla okukuthwala.” *I KwabaseKorinte* 10:13.

Umuntu ngamunye kufanele akhethe phakathi kokulandela inkohliso kaSathane nokulalela uNkulunkulu. Bambalwa kakhulu abantu abakuqondayo ukuthi lembulwe lonke iqiniso maqondana

nempikiswano ephakathi kokulunga nokungalungi. Iningi labantu liyehluleka ukubona inkohliso kaSathane ethi: akekho umuntu ongazuza impilo enokulunga. Ngakolunye uhlangothi, uNkulunkulu uthi kungenzeka. Okudabukisayo ukuthi iningi lalabo abazibiza ngamakholwa, liyamkholwa uSathane, limsekele liphinde lifundise namanga akhe.

Uma lamakholwa engakubona okuzokwenzeka ngenxa yokunquma ukulalela inkohliso kaSathane, angayibuyekeza ngokushesha inkolo yawo. Ukukholwa ukuthi angeke siqotshwe isono kungukuqinisa ubukhulu bukaSathane kunoBaba neNdodana noMoya oNgcwele, futhi kungukugcizelela ukuthi isono sinamandla amakhulu kunokulunga. Ukhona yini umKristu oqotho on-gavumela imicabango enje ukuthi ithole indawo engqondweni yakhe na? Ngokuqinisekileyo akekho! Ngubani ngaphakathi kwenu ongaphimisela izimvo ezinobubi obungaka!

Nanxa kunjalo, baningi abathanda ukuthi amava abo empilo yobuKristu abe yindlela yokulinganisa iqiniso, abakhala ngokungaphumeleli kwezindlela zabo ukunqoba isono. Uzwa umuntu ethi, 'sengizame kaningi ukwehlukana nesono!' Sekukaningi ngizinkela kabusha kuKristu, ngithatha nezinqumo zokuthi angeke ngiphinde ngone! Ngilwile impela nesono, ngokuzisola ngasivuma, ngacela nosizo. Awu! siphinde sanginqoba. Uma ngifunda isahluko 7 encwadini yaba*Roma*, ngisithola kuyisithombe esiphelele nesidabukisayo samava empilo yami yobuKristu! Iyini inkinga yami na? Iyiphi indlela umuntu afinyelela ngayo esimeni sokuphila impilo engenakona na?

*Uyakwazi* okulungile, futhi ngamandla akho onke *ulangazelela* ukukwenza. Pho-ke kungani lemizamo yakho ingahlangatshezwa yimpumelelo na?

Inkinga ngukuthi ushisekela ukwenza into enhle ngokusebenzisa izindlela eziphambene nezikaNkulunkulu. Lezindlela ozisebenzisayo angeke zikulethele impumelelo uma umuntu omdala esaphila ngaphakathi kwakho. Kudingeka ukuthi umuntu omdala



akhishwe empilweni yakho kufakwe omusha. Ngamanye amagama kudingeka kukhishwe imbewu yobubi kuqala. Impilo endala ‘ngumuntu omdala’, akuwona umzimba owakhiwe ngenyama negazi, kepha inzalo kaSathane ehlala egazini nasenyameni ewele esonweni, enokona, efayo nebusa ngokuphikisana nezifiso zengqondo nokukholisa kukanembeza. Le ‘yimpane’ yobubi empilweni, ‘umthombo’ wesono. Uma okungemsulwa kusaphila, umthombo lapho kuqubuka khona, nawo uzoba ngongahlanzekile. “Umthombo wenhliziyo kufanele ube msulwa ngaphambi kokuthi okugeleza kuwo kube msulwa.” *The Desire of Ages*, 172.

Amandla anonya nobubi eBhayibhelini abizwa ‘ngomuntu omdala’, *KwabaseRoma* 6:6; ‘Ingqondo yenyama’, *KwabaseRoma* 8:7; ne ‘nhliziyo yetshe’, *Hezekeli* 36:26. Lamandla aphinde afanekiswe nesihlahla sameva, nesono esigqilaza umuntu ngesihluku nangonya njengoba kwenza abaseGibhithe ekubuseni kwabo abakwaIsrayeli. Inyama iphenduka “...izikhali zokungalungi...” *KwabaseRoma* 6:13.

Iqiniso elibalulekile nelingaqondisiswa kahle namuhla lithi: ayisho lutho indlela enhle olizwisisa ngalo iqiniso eliqukethwe eBhayibhelini kanye nentshisekelo onayo yokufuna ukunqoba isono. Uma umuntu omdala esaqhubeka nokuhlala ethempelini lomphfumulo, “ukuphaphama ngokufaneleyo, *ungoni*.” angeke kwenzekwe. IBhayibheli likubeka ngokusobala nangokukugcizelela lokhu ukuze kuqedwe intandabuzo nokuphikisana. “Ngokuba ukunaka okwenyama kungubutha kuNkulunkulu, ngokuba akuwuthobeli umthetho waKhe, yebo futhi kungewenze.” *KwabaseRoma* 8:7 “...umthetho awukwazi ukumlungisa umuntu, ngokuba *esimeni sakhe semvelo* yokona, angeke akwazi ukuwugcina...” *Patriachs and Prophets*, 373.

Nanxa kunjalo, kuvamile ukuthi umuntu azame ukugcina umthetho esengaphansi kokucindezelwa yisono. Lokhu ukwenza ngokusebenzisa inkuthalo ukukhulisa imikhuba emihle negculisayo. Uphinde asebenzise impoqo, impatho eqinile, imfundiso, usiko kanye nezinye izindlela ukudala ukuxhumana nokuzwana

phakathi kwakhe noNkulunkulu. Yonke lemizamo ayilethi impumelelo. Kunalokho iletha isimo sokuziphatha okuhle kwangaphandle okungahloholzelwa inguquko yangaphakathi. Lokulunga kwangaphandle angeke kukwazi ukufihla ukuqhubeka kokonakala okungaphakathi. Nanxa impatho eqinile, ukuqeqeshwa, imfundiso kanye nosiko kunendima ethile okuyenzayo, kepha akunawo amandla okudala impilo engenasono.

Kungukuchitha isikhathi ukuqhubeka nezindlela ezingasebenzi, futhi kungubulima ukufinyelela esiphethweni esithi: izithembiso nemigomo yeBhayibheli akutholakali. Impilo engenasono iyizinga uNkulunkulu alibekele abantu baKhe futhi akukho okunye okulungiselela umuntu ukuthi angene embusweni ngaphandle kwayo. Yingakho kufanele kutholakale indlela ezokwenza ukuthi umuntu, *'aphaphame ngokufaneleyo angoni.'*

Kunesixazulo esisebenzayo ekumnikeni udumo uNkulunkulu. Lesixazululo sivela ebungcweleni, sembulwe emibhalweni asiveli emntwini. Nanxa lesixazululo sinamandla futhi sicacile kodwa iningi labantu lisaxizakekisa ngokwenza imizamo ephoqelela imvelo endala ukuthi ilalele. Ngokwenza kanje kwabo balahlekelwa isixazululo esinikwe nguNkulunkulu nesisebenza ngokweqiniso ekuxazululweni kwenkinga yesono. Yingakho iningi labantu lisesebuthongweni bokuncika ngokulunga nasehlazweni lokungabi nolwazi lweqiniso lukaNkulunkulu, yize lizibiza ngabantwana baKhe.

Kubukeka sengathi kunezixuku ezintathu zabantu abazibiza ngamaKristu emhlabeni. Esokuqala isixuku, esalabo abathi umuntu angeke aphilile ngaphandle kwesono. Esesibili siyavuma ukuthi umuntu angaphila ngaphandle kwesono, kepha asiyazi indlela kaNkulunkulu yokufinyelela kulesimo. Lesixuku sizakhela eyaso indlela yokukhululwa kepha ayisebenzi. Isixuku sokugcina, siyakholwa ukuthi singasuswa isono futhi siyayizwisisa nendlela esingafinyelela ngayo kulamava.

Uma kunje, yisiphi-ke isixazululo esingcwele okungeke kutho-

lakale umcwana wokwenza komuntu kuso na? Indlela kaNkulunkulu yokuxazulula inkinga ngokukhipha isisusa sayo. Njengoba umlimi ekhipha inkinga yameva ensimini yakhe ngokuthi akhiphe isihlahla sameva, endaweni yaso afake esifanele, noNkulunkulu uthi uzokhipha umuntu omdala, endaweni yakhe afake umuntu omusha. Njengoba besenza imisebenzi yokungalungi *ngokwemvelo* engakakhishwa umuntu omdala, uma esekhishiwe sesizoyenza *ngokwemvelo* imisebenzi yokulunga. Kuzogcwaliseka ukuthi, "...uma simlalela sizobe sesenza lokhu okulungile nokuyimvelo yethu yesibili." *The Desire of Ages*, 668.

Akekho umuntu ongakhonza amakhosi amabili ngesikhathi esisodwa. Kufanele akhethe phakathi kokunikeza inkonzo yobugqila kumuntu omdala okuyinzalo kaSathane noma akhonze uNkulunkulu ngenhliziyo evumayo nenothando, ngokulandela imvelo entsha esifakwe kuye. Uma umuntu ebheka isithelo esingumphumela wempilo yakhe, unakho ukubona ukuthi uyisisebenzi sayiphi inkosi. Uma engahlukani nokwenza isono asaziyo, engakhombisi nezithelo ezintoti zikaMoya, uzokwazi ukuthi usesebugqilini besono. Ngakolunye uhlangothi uma ekhombisa impumelelo yokunqoba isono ngasinye asaziyo, ukuncika obubini kungaseyona ingxenye yempilo yakhe, ezithola egcwaliswe ngomoya wothando, wenjabulo, woxolo, nowokuzithoba, uzokwazi ukuthi usedlulile ekufeni usengene ekuphileni, usephenduke umntwana kaNkulunkulu ngokweqiniso.

Umuntu omdala angeke afundiswe noma aphoqwe ukuthi alalele uNkulunkulu. Akwenzeki, kufana nokuzama ukuthi impisi iphile impilo yemvu, noma isihlahla sameva sikiphe umvini. Impilo entsha kufanele ifakwe endaweni yempilo endala, njengoba nesihlahla esihle kufanele sitshalwe endaweni yesihlahla esibi, uma kufunwa isithelo esihle.

Umdala u-Elder E.J. Waggoner walibeka lacaca leqiniso: "akukaze kubenesikhathi empilweni yomuntu lapho yena ngokwakhe ekhombisa amandla okumelana nokulingwa. Angeke akwenze

lokho. *Lokhu ngubufakazi bokuthi kufanele sibe nempilo ehlukile kunaleyo esizalwe nayo ukuze sizokwazi ukumelana nesono. Ley-ompilo kufanele kube engathintwanga yisono nengeke yathintwa yiso.*” *Bible Studies on the Book of Romans*, 33, 34, 1981 Destiny Press edition.

Yinye kuphela impilo enje ekaKristu. Lowo onalempilo unokunqoba ngaphakathi kwakhe, ngoba ingukunqoba. UKristu uzimisele ukunika umuntu ngamunye ovumela ukuthi uMoya oNgcwele ayitshale ngaphakathi kwakhe lempilo. Kodwa lenkonzo yasezulwini angeke yenziwe emntwini ongavumi ukunikela umuntu omdala ekufeni. UKristu angeke avume futhi akakwazi ukwabelana inhliziyiyo nenye inkosi. Kufanele okholwayo abe ngowaKhe ngokupheleleyo noma angabi ngowaKhe sanhlobo. Ayikho enye indlela uKristu angaletha ngayo insindiso kumoni ngaphandle kwale.

Uma uqaphela ukubaluleka kokutshalwa kwempilo yokulunga kukaKristu ngaphakathi kokholwayo, kufanele umehluko phakathi kwezenzo zesono, *okuyizono zenyama* kanye *nesono*, okungu ‘mthetho wesono’ enyameni uzwisisiseke. Izenzo zesono ziyizithelo zomthetho wesono osenyameni. UNkulunkulu uyazixolela izono ezenziwe ngumuntu. Kodwa ukuxolelwa kwezono angeke kuyixazulule inkinga yomuntu omdala. Sinye kuphela isixazululo esingaletha impumelelo, ngesokukhipha umuntu omdala kufakwe umuntu omusha endaweni yakhe. Umphefumulo odingayo kufanele uyiqondisise inkinga ukuze uzozuza lokhu. Futhi ukholelwe kulokho iNkosi ethembise ukukwenza, uphinde ube nolwazi ngeqhaza lawo ekuxazululweni kwenkinga.

Njengoba sekukhonjisiwe ngenhla, inkinga ngukuphila komuntu omdala. UNkulunkulu uthembisile futhi ukulangazelela kakhulu ukukhipha lenkinga ngokusebenzisa amandla aKhe angcwele. Uma sewenziwe lomsebenzi othatha umzuzwana, uNkulunkulu utshala imbewu kaKristu engcwele enhliziyweni.

Okholwayo kufanele abambe elakhe iqhaza ngokuvuma imban-

gela yenkinga yakhe okungeyona izenzo zesono, kodwa okungamandla abusa ngempopo ngaphakathi kwakhe okungumuntu omdala, oyinzalo kaSathane. Ngemuva kokuvuma, kufanele ayinikele eNkosini lenkinga, ngokukholwa ukuthi izoyikhipha, endaweni yayo ifake impilo yaYo engcwele. Emva kwalokho okholwayo angajabula ngokuthi useyindodana kaNkulunkulu futhi uhlanganyela nabantwana baKhe.

Yilabo kuphela abacela ngokukholwa abazoxolelwa izono zabo. Ngokufanayo, yilabo kuphela abakucela ngokukhethekile ukukhululwa kumuntu omdala, abazosithola lesipho. Ngeshwa, abantu abaningi bagxilise amehlo abo ezonweni zenyama ezisobala, abanakile ububi obucashile obuyimbangela yezinkinga zabo. Yikho kanye lokhu uSathane akufunayo, ngoba uyazi ukuthi noma yimuphi umzamo wokuhlanza isono angeke umenze umuntu abe nokulunga. Ukunqoba kutholakala kuphela ngokukhishwa kwempande yesono.

Ngokwemvelo, umuntu omdala angeke avele avume ukuphuma endaweni yakhe. Kufanele akhishwe. Awekho amandla ombuso athi engekho ngaphansi kwengcindezi yokudeda ebukhosini, avele avume ukukhishwa esikhundleni sawo, ekhishwa amanye amandla ombuso olulana kunawo. Pho-ke yimaphi lamandla amakhulu adingekayo na? Ngokuqinisekileyo akuwona amandla omuntu. Impilo yobugqila bokubuswa yisono ingubufakazi bokuthi umuntu *akanawo* amandla okuxosha ububi. Ukukhululwa akuzuzwa ngamandla omuntu, kuzuzwa ngokufa komuntu omdala kuphela.

Ngamandla kaNkulunkulu kuphela akwazi ukubhekana nesono. Yilamandla awanike umuntu ngevangeli likaKristu elisindisa esonweni. Lamandla angena empilweni abhekane nesono size sithambe siphume.

Abantu abaningi bayakunqikaza ukuza kuNkulunkulu ukuze bathole ukukhululwa esonweni ngoba banomuzwa wokuthi uYenqena ukubakhulula. Kodwa iqiniso lithi uNkulunkulu uyakulangazelela ukubakhulula esonweni. Uyadumala uma bemlindisa.

Kufanele ukuthi umuntu ngamunye akubeke eceleni ukunqikaza kwakhe ayocela ukukhululwa emandleni esono kuNkulunkulu. Yeka injabulo ezogcwala enhliziyweni kaBaba! Nanxa iNkosi iphuza ukuphendula imikhuleko ethile, kepha ivame ukunika impendulo esheshayo esicelweni seqiniso sokukhululwa ebugqilini besono. “Ngokuba lokhu kuyintando kaNkulunkulu, ukungcweliswa kwenu...” *I KwabaseThesalonika 4:3*

“Kwezinye izimo zokuphiliswa uJesu akazange asinike ngaleso sikhathi isibusiso esasidingeka. Kepha esimeni sochoko, kwathi isicelo siqedwa ukwenziwa ukuphiliswa kwanikwa ngaso leso sikhathi. Uma sikhulekela izibusiso zasemhlabeni, izimpendulo zemikhuleko yethu zingaphuza ukufika noma uNkulunkulu asinike okunye kunalokho esikucelile [ngokuya ngokwecebo laKhe], kepha akunjalo uma sicela ukukhululwa esonweni. Kuyintando yaKhe ukusihlanza esonweni, nokusinika ikhono lokuphila impilo engcwele.” *The Desire of Ages*, 266.

Ngakho-ke kulotshiwe ukuthi uNkulunkulu uthembisile ukukwenza ngokushesha lokho avumayo nanamandla okukwenza. Owethu umsebenzi ngukukholwa izithembiso samukele isibusiso esisinikwayo.

INkosi ithanda ukuthi siziqondisise lezimiso, size kuYo sizosindiswa, ngoba isikhombisile indlela ngemifanekiso eminingi, omunye wayo ngumshado. Lomfanekiso usencwadini yaba *Roma* 7:1-4.

“Kanti anazi yini, bazalwane, ngokuba ngikhuluma kwabazi umthetho, ukuthi umthetho uyabusa phezu komuntu ngesikhathi sonke esekhona na? Ngokuba owesifazane oganileyo uboshelwe ngomthetho endodeni isekhona; kepha nxa isifile, ukhululiwe emthethweni wendoda. Ngalokho-ke lapho indoda isekhona, uyakuthiwa isiphingi, uma eba ngowenye indoda; kepha nxa indoda isifile ukhululekile emthethweni, angebe yisiphingi, uma eba ngowenye indoda. Kanjalo nani bazalwane bami, nani naba ngabafileyo maqondana nomthetho ngomzimba kaKristu ukuba

nibe ngabomunye, lowo owavuswa kwabafileyo ukuze sithelele uNkulunkulu izithelo.”

Kulezindimana kubekwe ngokusobala ukuthi kunabayeni ababili, owokuqala uSathane nenzalo yakhe. Owesibili uKristu ovuswe ekufeni. Inzalo yomyeni wesibili emiBhalweni ibizwa ‘ngomuntu omusha’ inzalo yomyeni wokuqala ibizwa ‘ngomuntu omdala’.

Kunephuzu eligcizelelwe ngaphezu kwamanye kulezindimana elithi: akekho umuntu ongaba nabayeni ababili nenzalo yabo ngesikhathi esisodwa. Angeke wenzeke umshado nomyeni wesibili en-gakhishiwe umyeni wokuqala.

Lowo ofuna ukusindiswa akayedwa uganile, ngakho-ke akekho esimweni sokulalela uKristu ngokungena ebudlelwani bomshado naYe. Uma kunobudlelwane okufanele benziwe *kufanele uchithwe kuqala lomshado okhona*.

Kunabashumayeli namuhla abayibonayo imvelo embi yomyeni omdala. Babuchaza kahle ububi, ulunya, ukungcola nezinye izimpawu zakhe zobubi. Bayiveza ngokusobala inzalo yakhe engumona, ukuzikhukhumeza, inhliziyo embi, intukuthelo, kanye nokunye. Bayasho ukuthi konke lokhu akufanele kube ngamava omzalwane. Emuva kwalokho baphinde badonsele ukunaka kwabantu ebuhleni, emandleni, ekulungeni, nasekupheleni kobungcwele boMyeni wasezulwini onguJesu Kristu. Baphinde bakhuthaze amalunga amabandla abo ukuthi ameme uKristu ez-inhlizyweni zawo. Banika amabandla abo isiqinisekiso sokuthi uM-sindisi uyakwazi ukukhuza lesimo aphinde avimbe nokubonakala kobubi obungaphakathi, kepha abakhulumi ngesidingo sokukhululwa kulomshado wokuqala. Kunalokho bathi ububi bomuntu omdala kufanele buhlale ngaphakathi komuntu kuze kufike ilanga lokuvuswa kwabafileyo. Lendlela yokuphila ichazwe ngumbhali othile encwadini enesihloko esithi, *Living with a Tiger*.

Labo abalandela leseluleko kuyabaxaka ukuthi kungani pho ben-genawo amava athenjisiwe okukhululeka nanxa isizathu sisobala. UKristu ulungile futhi uyahlonipheka. Ngakho-ke angeke aziban-

dakanye nobudlelwane bokuphinga. Angangena kuphela endaweni uma umyeni omdala esekhishiwe ngoba akakwazi ukwabelana indawo naye. Futhi angeke amukele abantwana bomubi ngokusebenzisa amandla aKhe ukubenza bamlalele. UNkulunkulu akanayo intakazelelo ekulaleleni okuphoqiwe. Uyazi ukuthi inzondo engaphansi kokulawulwa akulona uthando, njengoba nempisi evalelwe esibayeni ingeyona imvu.

Labo abakushiya ngaphandle ukufa komuntu omdala nabaqinisekisa ukuthi kufanele siphile nemvelo yakhe ngaphakathi kwethu aze abuye uKristu, bashumayela ukuphinga kwesimoya. Kufanele babizwe ngabafundisi bokungalungi. Isiphetho sabo sizofana nemisebenzi yabo, lapho bebhokana nokujeziswa okwesabekayo okuzokwehlela labo abaholele imiphefumulo ekuhlalekeni.

Ngenxa yokuthi uSathane ungumyeni ongekho emthethweni, futhi ungumbulali ogwetshiwe, lokho kunika uKristu ilungelo lokumsusa esikhundleni sakhe sokuba ngumyeni noyise wemvelo yethu yangaphakathi yokungalungi. Esiphambanweni eKalvari, uJesu wasinqoba isitha. Ukusinqoba kwaKhe kwamnika ilungelo eliphelele lokusibiza abakhe nxa sibalekela kuYe.

AmaKristu akufanele abheke uSathane njengesitha esisazonqotshwa, kunalokho kufanele ambheke njengesitha esesinqotshiwe. Ukunqoba okwazuzwa nguMsindisi onamandla kufanele okholwayo akuthathe njengesiphopho. UPawulu wakuqondisisa kahle lokhu ngenkathi ebhala ethi: “kepha makabongwe uNkulunkulu osinika ukunqoba ngeNkosi yethu uJesu Kristu.” *I KwabaseKorinte* 15:57. “Ngokuba inkokhelo yesono ingukufa, kepha isiphopho somusa kaNkulunkulu singukuphila okuphakade kuKristu Jesu iNkosi yethu.” *KwabaseRoma* 6:23.

Ngakho-ke akekho umKristu oya empini eyonqoba uSathane. Uma enza kanjalo angeke akuthole ukunqoba, kunalokho uzothola ukwehlulwa okubuhlungu. UmKristu weqiniso uthola ukunqoba kuqala, bese eyohlangabezana nesitha esesinqotshiwe. Uma ephila



ngalesipho esihle, angeke kwenzake ukuthi ehlulwe.

Ukusebenza kulelizinga lempumelelo nokunqoba kusho ukuphila ngokukholwa kuphela, njengoba kulotshiwe ukuthi, “kepha olungileyo uzakuphila ngokukholwa kwakhe.” *Habakuki* 2:4; *KwabaseRoma* 1:17; *KwabaseGalathiya* 3:11; *Hebheru* 10:38.

Kubalulekile ukubona ukuthi ivangeli alisiwo amandla kunoma ubani, kepha lingamandla kulowo nalowo ‘okholwayo’. Bheka encwadini yaba*Roma* 1:16. Kulabo abangakhohwa, liyisichasiselo semicabango, impikiswano noma imfundiso engaphikiswa engemandla okuphilisa. Ngakho-ke labo abazothola insindiso kufanele bayazi indlela yokukholwa nendlela abangakusebenzisa ngayo.

“Kepha ngaphandle kokukholwa akwenzeki ukumthokozisa; ngokuba ozayo kuNkulunkulu umelwe ukukholwa ukuthi ukhona nokuthi unguMvuzi walabo abamfunayo.” *Hebheru* 11:6.

Ukhohlo oluphilayo nolusebenzayo kufanele luzuzwe luphinde lusetshenziswe yilowo nalowo ozothola indawo ePharadesi. Kunombuzo othi, umuntu ukuthola kanjani lokhu kukholwa na? Kuyinto engazenzakaleli enhliziyweni yomuntu, ngoba kufanele kutholwe, kuniselwe kuphinde kuqinise. Iningi labantu eleza ku-Jesu ukuzokwamukela ukuthintwa ngamandla aKhe aphilisayo labuyela emuva lungalutholile usizo ngoba lalingakhohwa. Abanye abeza benokholo oluncane, njengalendoda yaseKapernawume okwasekusele kancane ukuthi indodana yayo ife, yabona umbono wamandla kuKristu adala ukuthi ukhohlo lwayo luphaphame, yakwazi ukubamba isibusiso esithenjisiwe.

Yinye kuphela indlela ukhohlo oluza ngayo, luza ngeZwi likaNkulunkulu. “Ngalokho-ke ukukholwa kuvela ngokuzwa, ukuzwa kuvela ngeZwi likaKristu.” *KwabaseRoma* 10:17

Ukhohlo lwangeqiniso akuyona imizwa futhi aluncikile kuyo. Lwakhelwe phezu kweZwi likaNkulunkulu elingaguquki. Ngakho-ke isinyathelo sokuqala sokwakha ukhohlo ngukuzijwayeza izibusiso ezinhle zikaNkulunkulu. Lezithembiso kufanele zifunwe,

zitholwe, zifundwe, zenziwe ingxenye yamava okukholwa empilo yomuntu. Kufanele sifundwe isithembiso ngasinye esingcwele size sibe yingxenye yomuntu, ngalendlela okholwayo uzowabona amandla aqukethwe yiso.

Umuntu ngamunye kufanele aqaphele ukuthi ukholo lwakhe angalwakheli phezu kwamava empilo yabanye abantu, ngoba lokhu akusona isisekelo samava empilo yobuKristu aphilayo. Ngolunye usuku kweza umuntu othile kimi egcizelela ukuthi izithembiso zikaNkulunkulu zihle, futhi zilunge kakhulu. Lomuntu wayezimisele ukuzikholwa, uma nje ngimkhombisa umuntu oyedwa ophila impilo ephelele ngokugcwaliseka kwazo empilweni yakhe. Lomuntu wenza okufanayo nokwenziwa ngabaFarisi basemandulo abacela ukuthi uJesu abakhombise uphawu olwaluzoba yisisekelo sokuMkholwa. Ukube uJesu walukhombisa uphawu olwalucelwa babengeke bamkholwe, naye lomuntu ubengeke akholwe yize noma ubengambona lomuntu oyedwa ayefuna ukumbona.

Watshelwa lomuntu ukuthi ukukholwa kwakhe akuncikile em-pumelelweni etholwa ngabanye ekusebenziseni izithembiso zikaNkulunkulu. Uma ngabe kwakunguyena yedwa umuntu emhlabeni okholelwa eZwini likaNkulunkulu, ubezosindiswa ngamandla aKhe kuleloZwi. Ngakolunye uhlangothi uma ezolindela ukuthi omunye umuntu aqinisekise ukusebenza kwezithembiso ngaphambi kokuthi akholwe futhi aphinde abusiswe yizo, kusho ukuthi uzofa esalindile uma kungatholakali muntu.

Indlela okufanele ukukholwa kutholwe kuphinde kusetshenziswe ngayo ikhonjisiwe emiBhalweni ngentshumayelo kaKristu. Asikho isibonelo esihle nesidlula esalendoda eyayisechibini laseBethesda. Lendaba ilotshwe encwadini ka *Johane* 5:1-9.

EJerusalema kwakunechibi okususelwa kuyo lendaba yasemandulo. Abantukazana babekholelwa emangeni athi: uma lelichibi lizanyazanyisiwe, umuntu wokuqala ukungena kulo ngemuva kokuzanyazanyiswa kwalo wayesinda esifweni sakhe noma enasifo sini. Okuseqiniseni ngukuthi akekho umuntu owayegula

ngempela owayeba ngowokuqala ukungena emanzini, ngoba abantu ababengena kuqala kunabanye yilabo ababecabanga ukuthi banokugula okuthile. Kucacile ukuthi lomcabango wawungaveli kuNkulunkulu, ngoba akuyona indlela yaKhe yokusebenza ukunika abaphilile amandla amaningi nokunika abangaphilile amancane ukuze bonke (abaphilile balinyazwe ngamandla amaningi abanikwe wona, nabangaphilile balinyazwe amandla amancane abanikwe wona) balinyazwe ngamandla abanikwe wona. Ngokukholwa emandleni kaNkulunkulu okuletha ukululama, akukona ubungcono ngokwenyama okwenza ukuthi umuntu abe phambili kunabanye.

Eduze nalelichibi kwakukhona umuntu othile owayesegule iminyaka engu-38. Ngokusizwa ngabangane bakhe ababemfisela ukululama, wayesezame kaningi ukuthola ukuphiliswa ngokuthi abe ngowokuqala ukungena emanzini, kepha ngaso sonke isikhathi ubethi lapho esazama ukwehla, bese kwehla omunye ngaphambi kwakhe.

Isimo salomlisa ngokwenyama sifanekiswa nse nesomoni ngokwesimoya. Lomlisa wayenomzimba owawudalelwe ukuthi wenze imisebenzi ethile yemihla ngemihla yokuziphilisa futhi engqondweni yakhe yikho lokhu ayezimisele ukukwenza. Wayengafuni ukulala nje phansi abe lubhaca usuku nosuku engasebenzi. Wayelangazelela ukusebenza, ukwakha, ukutshala, ukuvuna, nokwenza noma yini impilo eyayingamnika kona, kepha ubengakwazi ukwenza zonke izinto, ngoba ngaphakathi kwakhe kwakuhlala isono esasibusa amalunga omzimba wakhe ngokuphikisana nezi-fiso zengqondo yakhe.

Lesimo sifana nesomuntu okuhlala umuntu omdala kuye oyisono. Sonke sinamalunga omzimba adalelwe ukwenza imisebenzi yokulunga futhi yilokhu esifuna ukukwenza ezingqondweni zethu. Sifuna ukuba nothando, ukuba mnene, ukuba nomusa, ukuba noxolo, ukuba ngcwele, kepha ngaphezu kwezinhloso zethu ezinhle sizithola senza izinto esingafuni ukuzenza. Uma sifunda encwadini

yabaRoma 7:14-25, sizithola sifunda ngesimo samava empilo yethu. Izinto esifuna ukuzenza asizenzi, senza lezo esizenyanyayo nsuku zonke. Inkinga ukuthi silawulwa yisono ngaphakathi kwethu, njengalomlisa owayebuswa ngukugula.

Iminyaka ngeminyaka lomlisa wazama ukuthola ukwelashwa ngendlela ethile, eyayingukungena echibini. Lendlela ayizange isebenze. Wazithola esegula futhi esebuthakathaka kakhulu ukudlula isikhathi aqala ngaso ukugula ngemuva kweminyaka engu-38. Ekugcineni walahla lonke ithemba lokuthola usizo ngokusebenzisa lendlela.

Ngendlela efanayo, iminyaka ngeminyaka nathi sifuna ukukhululwa ngokuzama ukwenza lokho okufunwa ngumthetho. Esikhundleni sokuletha imvelo endala engaphakathi kwethu kuNkulunkulu ukuthi ikhishwe, kufakwe entsha endaweni yayo, sizama ukuyilawula nokuyiqeqesha. Ekugcineni silahlekelwa yilo lonke ithemba lokuzuza ukunqoba ngalendlela. Ukuphelelwa kwethu ukuzethemba nokwethemba izindlela zethu zokuzikhulula esonweni, kunika uKristu ithuba lokungena asikhulule.

UMsindisi weza kuphela kulomlisa waseBethesda lapho eselahle lonke ithemba kululuhlelo lwakhe ayebheke ukuthi lumsindise. Efika kuye uMphilisi wambuza ukuthi uyafuna ukuphila na. Lomlisa wacabanga ukuthi uKristu wayefuna ukumbamba amfake echibini uma liphinda lizanyazanyiswa, washesha ukumqinisekisa ngokuthi asikho isidingo sokwenza lokho, ngoba wayeseckholisekile ngokuthi lomzamo angeke ube nezithelo. Lokhu ngokuvuma okwakulindelwe nguJesusu, okwathi eqeda ukukuzwa, ngokushesha wamtshela ukuthi athabathe uhlaka lwakhe ahambe.

Lomlisa owayegula wayeseneminyaka engazisebenzisi izinyawo zakhe, kanjalo kwakulula ukuthi awahleke usulu amazwi kaJesusu. Wayengawachitha ngokuthi angeke enzeke, afane nabaningi abaziphatha ngalendlela uma befundelwa umyalelo osobala othi, *“phaphamani ngokufaneleyo ningoni.”* Ngakolunye uhlangothi wayengaphendula athi: “Maye! Nkosi, sengizwele ngaWe!

UnguMphilisi onamandla! Unika ukubona kwabayizimpumputhe, unika abafileyo impilo, uphilisa abanochoko, unika abaxhwalile nababuthakathaka amandla. Ngiyazi unamandla okungiphilisa. Ngilindile ngentokozo ukuzwa amandla okusindisa kwakho engena emzimbeni wami, uma sengiwarzwile ngizowulalela ngokushesha umyalo waKho.”

Kepha uJesu akazange athi kulomlisa, “ngizokuphilisa, masinyane uzokuzwa ukuphila namandla kungena emzimbeni wakho, lapho ukuzwa, ume ngezinyawo zakho uhambe.” Wavele wathi, “vuka, uthabathe uhlaka lwakho uhambe.” Kwakungekona okwalomlisa ukubuza ukuthi kungenzeka yini okwakushiwo ngu-Jesu, noma qha, ngokuba kwakungesiwo umsebenzi wakhe lowo. Lokho okushiwo nguJesu kuyenzeka, ukuyaleza kwaKhe ukunika amandla okuthi kwenzeke, ngoba akalokothi anike umuntu umyalelo ongeke wenzeke. Njengoba uKristu ethi kulomlisa asukume athabathe uhlaka lwakhe ahambe, ngokuqinisekileyo wamnika amandla okukwenza lokho. Ngokufanayo, njengoba ethi singaphinde sone, kulomyalezo waKhe kunesiqinisekiso sokuthi kuzokwenzeka.

Kwaba kuhle kulomlisa owayegula ukuthi awakholwe amazwi kaJesu, aphinde awasebenzise ngaphandle kokuthandabuza. Ngokushesha wathumela umyalezo ezithweni zomzimba ezazingasebenzi ukuthi ziseke isisindo sakhe, uNkulunkulu waletha umthombo wamandla okuphila emzimbeni wakhe, waphiliswa. Wasukuma wama ngezinyawo. Ukufa kwaxoshwa emzimbeni wakhe, ukuphaphama, impilo kanye namandla kwathatha indawo yakho. Wayesehamba *ngamandla ayesekuye*.

“Ngendlela efanayo ungumoni. Awukwazi ukuhlawulela izono zakho ozenze ngesikhathi esidlule, angeke uyiguqule inhliziyo yakho, uzenze ongcwele. Kepha uNkulunkulu uthembisile ukukwenzela konke lokhu ngoKristu.” *Steps to Christ*, 51.

Abantu angeke bakwazi ukuzihlawulela izono abazenzile futhi angeke bakwazi ukuzenza ngcwele. Kodwa kukhona abazama

ukuzihlawulela. Labo bantu abazama ukuzihlawulela yilabo abazwisisa ukuthi bona angeke beze kuNkulunkulu bengahlanzekile. Ngakho-ke bazama ukuzihlanza ngokwabo ukuze baziveze ngendlela ehloniphekile uma beza kuYe. Iningi labantu liwuthatha njengento engeke yenzeke umcabango othi umuntu angaphila impilo engcwele emhlabeni. Kepha uNkulunkulu *uthembisa* ukukwenza ngcwele. Uma kunjalo, *kufanele ukukholwe* lokhu. Uma ukukholwa, usuthathe isinyathelo esinamandla esiqonde phambili sokukuzusa.

“Uyakholelwa kulesithembiso. Uzivumile izono zakho waphinde wazinikela kuNkulunkulu ukuthi umsebenzele. UNkulunkulu uzogcwalisa iZwi lakhe kuwe. Uma usikholwa isithembiso, ukukholwa ukuthi usuxolelwe futhi usuhlanziwe, uNkulunkulu ukunika isiqinisekiso sokuthi usuphelelisiwe. Ukuphiliswa kwakho kufana nesikhathi lapho uKristu anika amandla koxhwalile ukuthi asukume ahambe, lomlisa owayexhwalile wakholwa ukuthi usephilisiwe wasukuma wahamba. Nakuwe kuzoba kunjalo uma ukukholwa. “Ungalindeli *ukuzizwa* usuphilisiwe, kepha ithi, “ngiyakholwa, kunjalo ngoba uNkulunkulu ukuthembisile, hhayi ngoba ngikuzwa emizweni yami.”

Kudingeka ukuthi unike ukuvuma ngendlela okulindeleke ngayo ezulwini, unganiki ukuvuma kwezenzo ozenzile kuphela. Okubaluleke kakhulu ngukuthi uvume lokhu oyikho. Ngoba umuntu akakhululwa ngezigaba ezahlukene, ngokwesibonelo, ukusuka emoneni, kuye ekuzikhukhumezeni kuye olakeni olubi. Umuntu ukhululwa kanye kumuntu omdala.

Ukukhetha ukulalela imiyalelo kaNkulunkulu, kudinga okholwayo azinikele ayigcine ngaphandle kokukhathazeka imiyalo kaNkulunkulu. Uma uNkulunkulu emqondisa ukuthi ayenze, uyaqhubeka, ashiye inkinga yokugcwaliseka kwayo kuYe. Uma okholwayo efunda ukuhamba ngokukholwa kulendlela, une-siqinisekiso sokunqoba okuqhubekayo.

Abanye bayawaphikisa lamaqiniso amahle nasindisayo ngephuzu

lokuthi angadala ukuzizwa nokuzethemba kumuntu okuzomenza azizwe engasamdingi uMsindisi. Leliphuzu lifana nobulima bokucabanga ukuthi uma owesifazane eseganile, angeke esayidinga indoda yakhe. Ukuncika komKristu kuKristu kuyaqhubeka akupheli ngokukhishwa komuntu omdala.

Umuntu angenze lutho ngaphandle kukaKristu. Ngakho-ke kufanele kuhlale kunokuxhumana okuphilayo phakathi komuntu noKristu. Ngoba uma kungekho umphefumulo uba buthakathaka ugcine ngokufa.

Ngesikhathi kukhishwa umuntu omdala kungena omusha, kusuke kungakatholakali ukukhula okuphelele kumKristu, ngoba okholwayo usuke esesengumntwana kulentshumayelo, kusekuningi okufanele akufunde futhi akwenze. Usume esengene kukho kokubili, emndenini nasesikoleni sikaKristu.

Njengelunga lomndeni, unikwa konke okudingekayo ukukhulisa nokusekela impilo entsha, kodwa ngumsebenzi wakhe ukuzondla ngalokhu uKristu akunikile. Kufanele abe nesikhathi esithile sokuxhumana namandla ezulu ekuqaleni kosuku ngalunye, ukuze impilo inikwe umdlandla, ukukhanyiseleka kwemibono kanye neso elibonela izilingo zesitha phambili namandla okumelana nazo.

Indlela yokukhipha yonke inkohliso kaSathane neyokufunda ingqondo kaKristu, iqala lapho usungumfundi esikolweni saKhe. Lomsebenzi awuzuzwa ngesikhashana nje. Udinga impilo yethu yonke ukuthi siwufeze. Umsebenzi omkhulu umzukuzuku wemicabango nemikhuba emidala efuna ukubusa, kodwa uma umfundi efunda ukungakwethembi lokhu akufundile esikoleni sikaSathane ngesikhathi esingaphambili, kunalokho avule inhliziyo yakhe emfuthweni omtoti wabafundisi basezulwini, uzoba nokukhula okubonakayo empilweni yobuKristu.

Kuliqiniso, uSathane akadikibali. Nanxa esesizuzile uKristu, uSathane umelana naso sonke isinyathelo esisithathayo endleleni, esebenza ngokuzikhandla okukhulu ukuzama ukutshala ukunqikaza engqondweni. Uma nje engasiholela ekutheni singabaze izithem-

biso ezithembekile zikaNkulunkulu, nakanjani uzodala ukuthi sihlehlele emuva sibuyele esonweni. Uma kwenzeka lokhu, akusho ukuthi konke sekuphelile ngoba uNkulunkulu uyashesha ukusixolela, nokusihlanza ngokuphendula umkhuleko wokukholwa. UNkulunkulu akakuthathi ukulingeka njengesisekelo sokulahlwa, kepha ukuthatha njengesifundo esiqukethe umyalezo odala ukuthi isilingo sihlangatshezwe ngempumelelo uma uSathane esiletha ngesikhathi esizayo kithi.

Nanxa kukuningi kakhulu okungakhulunywa maqondana nale-sihloko esihle kangaka, kepha okuningi osekuxoxwe ngakho lapha kuveza ukuthi uNkulunkulu wenze konke ukuhlinzeka kulowo nalowo othandayo, ukuthi *aphaphame ngokufaneleyo angoni*. Sekuyisikhathi sokukhipha isimo sokuthandabuza, nokungakholwa esinqanda abaningi ukuthi bangakwazi ukuphila impilo aYihlelele asebekhulekile. “Lowo ohlala kuYe akoni; lowo owonayo akambonanga, futhi akamazi.” *I Johane 3:6*. “Uma simazi uNkulunkulu njengoba kuyigunya lethu ukumazi, impilo yethu kuzoba yimpilo yokumlalela okunganqamukiyo.” *The Desire of Ages*, 668.

Ngosuku lokugcina abaningi abacabanga ukuthi bayamazi uNkulunkulu nabazithatha ngokuthi bangabantwana baKhe beqiniso, bazoba nomunyu badumale ingunaphakade njengoba kulotshiwe ukuthi bayothi, “...Nkosi, Nkosi asiphrofethanga yini ngegama lakho, sakhapha amademoni ngegama lakho, senza imisebenzi eminingi yamandla ngegama lakho, na? Khona ngiyakufakaza kubo ukuthi, angizange ngingazi; sukani kimi benzi bobubi.” *Ngokuka-Mathewu 7:22-23*.

Ukwenza intando kaNkulunkulu kungukuhlukana nokona. Amandla kaNkulunkulu nokuhlinzeka kwaKhe kwanele ukwenzela ukuthi kungabikho izaba zokona. “Ukuziphatha okungcwele, impilo efuze ekaKristu, iyatholakala kuwo wonke umntwana kaNkulunkulu okholwayo aphenduke.” *The Desire of Ages*, 311.

Masinyane, akekho owaziyo ukuthi kuzokwenzeka ngokushesha okungakanani ukwahlulela kokugcina okwenziwa ukuhlolisisa



imisebenzi yomuntu ngamunye. Uma leso sikhathi sifika, lizobe lingasekho, lingeke liphinde libuye futhi ithuba lokuthi umuntu asebenzise ikhambi elingcwele lokwelapha. Ngakho-ke namhlanje, ungakavalwa umusa, mntwana othandekayo nozibiza ngokuthi ungokaNkulunkulu oLungile,

*Phaphama Ngokufaneleyo Ungoni.*



**Nxa udinga ulwazi olunabile ngesihloko okukhulunywe ngaso kulencwadi nangezinye izihloko ezikhuluma ngendlela yensindiso ungaluthola kulezincwadi ezilandelayo ezibhalwe nguF.T.Wright. Ezinye zazo ziyatholakala ngolimi lwesiZulu.**

Acceptable Confession

Awake to Righteousness!

Behold Your God

Christ Coming Delayed, Why?

Child Salvation

Entering into God's Sabbath Rest

Facing the Judgement are you ready?

From Bondage to Freedom

God's Way in the Sanctuary

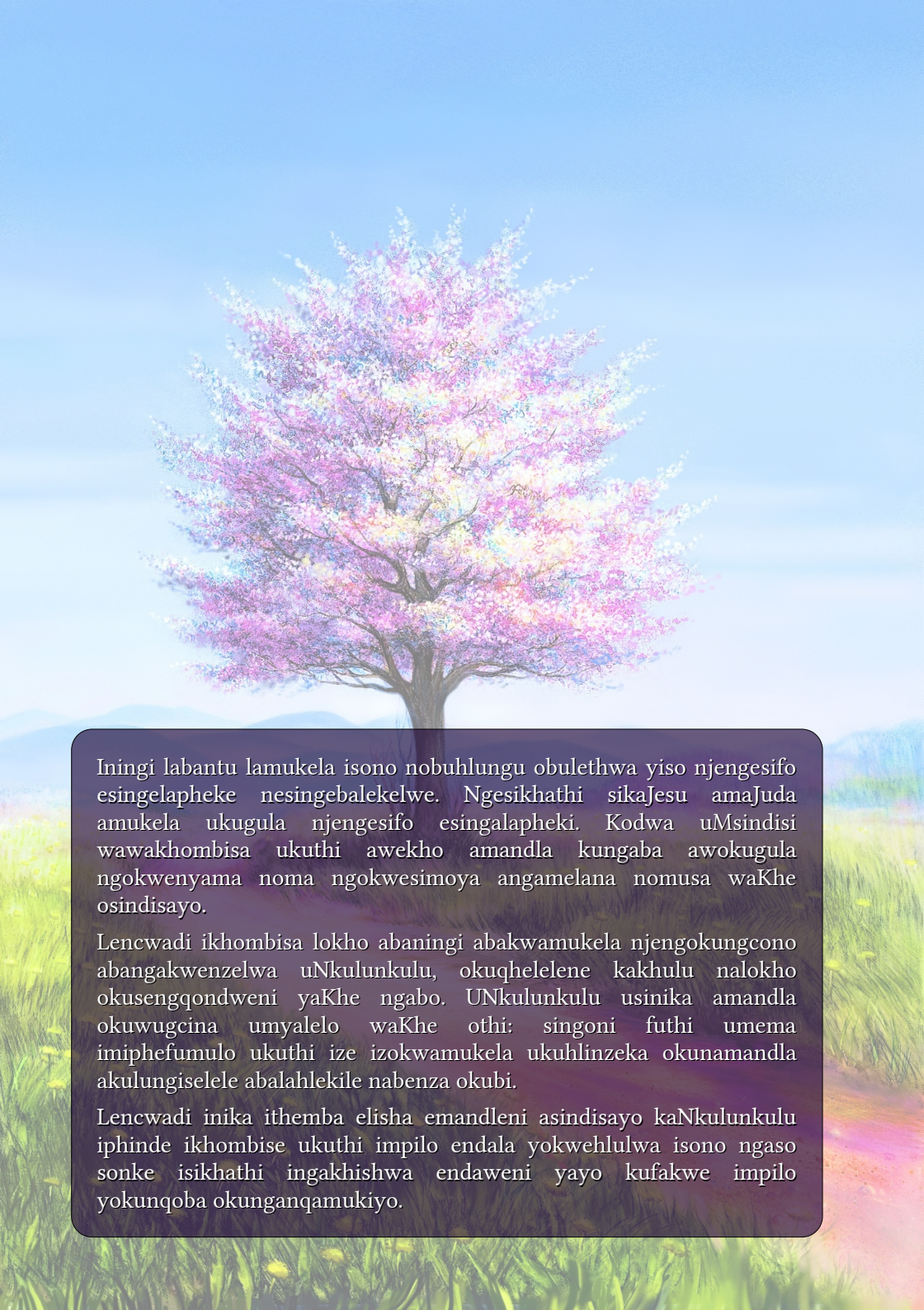
I Think as a Man

Revival and Reformation

The Living and the Dead

The Seven Angels

Three Temples



Iningi labantu lamukela isono nobuhlungu obulethwa yiso njengesifo esingelapheke nesingebalekelwe. Ngesikhathi sikaJesu amaJuda amukela ukugula njengesifo esingalapheki. Kodwa uMsindisi wawakhombisa ukuthi awekho amandla kungaba awokugula ngokwenyama noma ngokwesimoya angamelana nomusa waKhe osindisayo.

Lencwadi ikhombisa lokho abaningi abakwamukela njengokungcono abangakwenzelwa uNkulunkulu, okuqhelelene kakhulu nalokho okusengqondweni yaKhe ngabo. UNkulunkulu usinika amandla okuwugcina umyalelo waKhe othi: singoni futhi umema imiphfumulo ukuthi ize izokwamukela ukuhlinzeka okunamandla akulungiselele abalahlekile nabenza okubi.

Lencwadi inika ithemba elisha emandleni asindisayo kaNkulunkulu iphinde ikhombise ukuthi impilo endala yokwehlulwa isono ngaso sonke isikhathi ingakhishwa endaweni yayo kufakwe impilo yokunqoba okunganqamukiyo.