Isifundo Sesikhombisa

Imvume Yobubi Kanye Nokuhlobana
Kwayo Nohlelo Lukankulunkulu

—KUNGANI UBUBI BABUVUNYELWE
—OKUHLE NOKUBI NJENGOKUKHOMBA INDLELA
—INGAPHAKATHI NGEMIBONO YOKUHLE NOKUBI
—UNKULUNKULU WAVUMELA UBUBI, FUTHI KUZOBUSA NGAPHEZULU NGOKUHLE
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—ULWAZI LOKUHLE NOKUBI, UTHANDO KANYE NOKULINGANA OKUBONAKALISIWE NOKUJEZISWA KONKE KUADAM
—UMTHETHO KANKULUNKULU EZINDAWENI ZONKE

UBUBI ilobo obenza kungabi nentokozo, noma yini ekukhomba noma eyenza uzwe ubuhlungu noma obunjani—Webster.

Lesisifundo, ngakho, hhayi kuphela ababuza ngokugula komuntu, ukudangala, izinhlungu, ubuthaka kanye nokufa, kepha kubuyela konke kwakumele sikubeke engqondweni isiqalo esenza — isono — nendlela yokuphumelela ukuthwala ukugula. Njengoba isono siyisenzo sobubi, ukukususa kwaso iyona ndlela kuphela yokusindisa esifweni.

Akunabunzima, mhlawumbe, kakhulu ngokujwayelekile kuziveza ngokwakho engqondweni ebuzayo kunemibuzo, Kungani uNkulunkulu evumele kulesisikhathi umbuso wobubi? Kungani evumele uSathane kulesisikhathi ebalinga kubazali bethu bokuqala, emva kokubenza kahle futhi babade?

Noma kungani evumele isihlahla esingavumelekile ukuba sibekwe phakathi kwezilungile? Nangaphandle kwakho konke ukulinga ukuphendukezela, umbuzo uzoziveza ngokwawo—UNkulunkulu wayengeke avikele yonke imizamo yokuwa kwendoda?

Ubunzima ngokungangabazi buvele ekuhlulekeni ukuqonda ngokuphelele ngohlelo lukaNkulunkulu. UNkulunkulu wayengavimba ukungena esonweni, kepha iqiniso ukuthi akazange futhi kwakungamele abe nobufakazi obuphelele kithina ukuthi lesikhathi sivunyelwe futhi sakhelwe okusempeleni ekusebenzeni kokungcono okuhle. Uhlelo lukaNkulunkulu, lubonakele ekupheleliswenikwabo, lozifakazela umbuso nembangela yokulandela.

Abanye bayabuza, wayengeke uNkulunkulu, njengomenzi wakho konke, angenelele endaweni yokuvimba ngokugcwele ukuphumelela kohlelo lukaSathane? Ngokungangabazi wayengakwazi; kepha lokhukungenelela kwakungavimba ukuphumelela kwezinhloso zakhe.

Inhloso yakhe kwaku wukwenza noma ukubonisa ngokucacile ngokuphelele, isithunzi negunya lokulungile lomthetho wakhe, ukufakazela kubobababili amadoda kanye nezingelosi imiphumela yobubi bakho.

Nangaphandle kwasekudalweni kwabo, ezinye zezinto azenzeki nakuNkulunkulu imbala usho umbhalo,

“uNkulunkulu angeqambe amanga.” (AmaHeberu 6:18)

“Ngokuba akanakuziphika.” kuThimothewu 2 2:13

Angeke anze kabi futhi ngakhoke ngeke akhethe noma ubani kepha ohlakaniphileyo nohlelo olukhethekile ukwazisa izidalwa kwimpilo, noma ngabe ukubona kwethu kafuphi kungenzeka kuhluleke ukuqonda okufihlakele ngentwasahlobo yombuso onganakuphela.

Umbhalo umemezela ukuthi zonke izinto zidalwe nguye nangenxa yentando yakhe—ngaphandle kokungabaza, ngentokozo yokunikezela ngezibusiso, futhi nokuzijwayeza loluhlobo oluthile bokumangalisa kwakhe. Futhi noma, ekusebenzeni kwalezizakhiwo ezisizayo, uvumela ububi kanye nabenzi bokubi ngesikhathi sokudlala indima ehlabahlosile, kodwa akusiyo inhloso yobubi, futhi hhayi ukuthi useqenjini nesono; lapho esho ethi

“awusiye uNkulunkuku othanda okubi.”

Kepha emelana nobubi ngayo yonke indlela, uNkulunkulu uyavumela kona ngesikhathi ngoba umbuso wakhe ubona ngendlela ongenza kube isifundo esibalulekile nesingahlala isikhathi eside ezidalweni zakhe. Kungokucacile okungadingi bufakazi iqiniso lelo lezinkomba ndlela kunokuxhumana okungalungile kwinkombandlela; ngesibonelo iqiniso futhi nezinga lokungabi neqiniso, uthando kanye nenzondo, indlela elinganayo kanye nengalingani. Siyahlukanisa lezinkomba ndlela eziphambene njengezilungile nezingalungile, ngemithelela yazo uma sezenziwa.

Leyo nkombandlela umphumela lowo, uma kuhlabahlosile, kuyinzuzo futhi ngokusezingeni eliphakeme, ubumnandi kanye nentokozo, sibizela izinkombandlela ezilungile; kanye nezimelene, kuyizinga elingavumelani, nokungathokozi kanye nokuphazamiseka, sibizela izinkomba ndlela ezingalungile.

Imiphumela yalezinkomba ndlela ekusebenzeni sibizela okuhle kanye nokubi; nobungako bobuhlakani, ziyakwazi ukuqonda ngokucacile ngenkomba ndlela elungile kusuka kokungalungile, futhi nokulawulwa ngokungaphoqwa nakanye noma ngenye indlela, sikubiza ngokungavumelani noma kuyisono.

Lomkhakha wokuqonda ngokucacile phakathi kwenkomba ndlela engalungile nelungile ibizwa ngokukhuthazeka kusukela kwimibono ngokulungile nokungalungile. Kungalokukhuthazeka lokhu uNkulunkulu akunikezele kwindoda lapho sikwazi ukwahlulela kuNkulunkulu nokumbona ukuthi muhle.

Kukulokhuthazeka ukuthi uNkulunkulu uhlezi enamandla onke futhi kufakazela ubungcwele bakhe noma ukulingana; ngaleyonkuthazo uAdam waqonda ngokucacile ngesono noma ukungabingcwele, ukuba mubi, nangaphambi kokuba wayesazi yonke imiphumela yakho.

Imiyalelo engaphansi yezidwala zikaNkulunkulu zagixabezwa ngokwazi okuhle nokubi Inja inobuhlakani obuthile, kodwa hhayi kulelizinga, noma engafunda ukuthi ezinye zezimo ziletha igunya kanye nokuhlonyeliswa kumholi wazo. Angeba aphinde athathe impilo, kepha ngeke abizwe ngesoni; noma angahlenga umhlaba kanye nempilo, kepha ngeke kubizwe ngokumangalisayo—ngokuba ungonganakile ngezinga yokuhlukanisa okuhle nokubi ngokwenza kwakhe. UNkulunkulu wayengenza umuntu ahluleke ukwazi ukuqonda ngokucacile phakathi kokuhle nokubi; ukumenza kwakungaba sengathi umenze impela njengomshini, empeleni hhayi izithombe zengqondo yesidalwa sakhe.

Noma wayengenza umuntu ngokuphelele futhi amkhulule, njengoba ayenzile amuhlenge ezabeni zikaSathane. Ngaleyondlela, ukwazi komuntu kukaliwe ngokulungile, wayengaqhubeka enze emibonweni yobubi, noma ubufakazi obuseka imibono yobubi, lokho kwakungenza ikusasa libe elingahlelekile, futhi kwakungasabalala ukungalaleli kanye nokuphambana kwakungahlezi kwenzeka, ngaphandle, okuhle kwakungeke kuthakaselwe ngaphandle kokuhlukile ebubini.

UNkulunkulu wenza kuqala izidalwa zakhe zibenokwazi ngokuhle wabazungeza ngakho ensimini yase Eden, futhi emva kwalokho, njengenhlawulo yokungamulaleli, wabanika ukwazi okunzulu kobubi. Wabaxosha ensimini yase Eden wabancikiselela ukuhlanganyela naye, uNkulunkulu wenza bezwe ukuphatheka emzimbeni, izinhlungu kanye nokufa, lokhu kungenzeka bazi ingunaphakade ngobubi futhi nokungafaneleki kanye nokwenza ngekweqile ekoneni isono.

Ngokuqhathanisa imiphumela bafinyelele ekuthakaseleni futhi balinganisa ngokugcwele kukho kokubili.

“UJehova uNkulunkulu wathi: Bheka, uAdamu usenjengomunye wethu, uyakwazi okuhle nokubi.” (Genesise 3:22)

Kulokhu kwabelana okuyohlezi kukhona, ngaphandle kokuthi babanolwazi kuqala ngobubi, futhi ngeke babone ngokugcwele ukuthu ikuphi okulungile kuze kube bakuzwa kwiMillennium, ngemiphumela yokuhlengwa kwabo nguye yena oyakuba uMahluleli neNkosi yabo.

Inkuthazo yokuhle nokubi, noma ukwahlulelwa ngokubi nokuhle, inkululeko yokukusebenzisa lemimoya emibi eyalawula uAdam, yayizibonakaliso ezifanayo kuJehova. Umthetho wokulungile nokungalungile wawubhalile kumthetho sisekelo wendalo. Kwakuyingxenye yemvelo yakhe, njengoba kuyingxenye yendalo yokuxhumana noNkulunkulu.

Kepha masingakhohlwa ukuthi lomfanekiso noma lokufana noNkulunkulu, ngokusempeleni lomthetho wawushicilelwe encwadini kokwendalo yendoda, kulahlekelwe okucace bha ngenxa yokwesulwa, ukululazwa umthelela wesono; kepha akusikho manje okwakuyikho kwindoda yokuqala.

Ukwazi ukuthanda kuwukwazisa inzondo ngendlela engaqondile; kepha kungaba isizathu sokuthi uMdali akenzanga indoda kokufana naye, ngamandla okuthanda nokwenza kahle, ngaphandle kokufanayo nokwazi inzondo nkwenza okubi.

Lokukhululeka ngokuzikhethela, ukukhululeka kwesikhathi kokwazi okuhle nokubi noma ukukhululeka ngokuthanda, kuyingxenye nobumpela bendoda neyayizalwe nakho; futhi lokhu, kuhlangene nokugcwele ukukala nenqgondo yakhe nomkhakha wokwazi okuhle nokubi, kumthetho sisekelo kuye nesithombe kwisidalwa sakhe.

Namuhla, emva kweminyaka eyizinkulungwane eziyisithupha yokuhlakaza, kuningi okwempela okufanayo ukusuliwe yisono lokhu asikhululekile, sikalelwe, kokungconywana noma okungaphansi ngokwezinga, ngesono nobuthaka baso, njengoba isono njengamanje silula futhi ngalokho ngokukhulu ukuvumelana kokuwela ohlangeni kunokungcwele.

Lokhu uNkulunkulu wayenganika uAdam ngokucacile nokukhanyayo kwemiphumela emininingi ngobubi besono esasingangekhuthaze yena kuso,asidingi ukubuza, kepha siyakholwa ukuthi uNkulunkulu wayazi ukuthi ukwazi ngempela ngobubi kuyoba isiqiniseko futhi nesifundo esiyohlala isikhathi eside ukunikezela indoda ingunaphakade; futhi ngaleso sizathu uNkulunkulu akazange avimbele kodwa wavumela indoda ukuthi ithathe isinqumo ngokwayo,nokuzizwela imiphumela yobubi.

Ukuba alizange libekhona ithuba lesono, indoda yayingeke ilimele ngemiphumela kwakungeke kubekhona inkuthazo kokuhle futhi kwakungeke kubekhona ukutuswa ekwenzeni kwakhe kahle. UNkulunkulu ukufuna labo ukumkhonza yena ukumkhonza ngokomoya futhi nangeqiniso. UNkulunkulu wenza ngobuhlakani futhi ngokulangazelela ukungalaleli, kunokunganaki, umsebenzi womshini.

Wasevele enakho kusebenza ngezinto ezingaphili nezinto ezimele imishini saphumelela ukuthola isifiso sakhe, kepha wenza into eqotho nekhuthazayo, isidalwa esihlakaniphile ngendlela yakhe efanayo, uNkulunkulu womhlaba, ukuthembeka kwakhe kanye nokulunga kuyobe kusekuthakaseleni okulungile nokungalungile, okuhle nokubi.

Izinkombandlela zokulungile nokungalungile, ngokukhomba indlela kuyohlezi kukhona, kumele kuhlezi kukhona; futhi konke kuphelele, izidalwa ezihlakaniphile nokufanayo kuNkulunkulu kumele kube ubala ukukhetha futhi, noma izinkomba ndlela ezilungile ziyoqhubeka ingunaphakade ukubakhona.

Imibhalo iyasiyalela ukuthi uma ukusebenza bobubi sebuvunyelwe ngokwanele ukuphumelela nehloso kaNkulunkulu, kuyoba phakade okuya ngasekupheleni kubengokukhona, futhi nalabo abaqhubeka ukuletha ekulawuleni kwako kumele ingunaphakade nokuya ngasekupheleni kubekhona unomphela. (1 KwabaseKorinte 15:25,26; Heb. 2:14)

Ukwenza kahle nabenzi bokuhle, kuphela, kumele baqhubeke ingunaphakade. Kodwa umbuzo uyaqhubeka ngenye indlela: Kwakungeke indoda yenze yazi ngobubi ngenye indlela ngaphandle kokuthi ize yenze izwe?

Zine izindlela zokwazi izinto ngokubaliwe, indlela yokuqonda, ngokuqaphelisisa, nangokuzwa, nangokuthola ulwazi kwizinsiza ezivumelekile nokuba neqiniso. Ulwazi ngokusukela emizweni lungaba ukwesaba ngekusasa, ngaphandle kohlelo lokunika isizathu, noma kumele kufakazelwe.

Ulwazi olunjalo lwenzelwe abaxhumene noJehova, impophoma yangunaphakade yemikhosi yonke kanye neqiniso, kuloyo ofanele futhi nasekudalweni kwezinto, kuphakeme kunazozonke izidalwa zakhe. Ngakhoke ulwazi lwendoda ngokulungile nokungalungile lwalungeke lusukele emizweni.

Ulwazi lwendoda lwalungafika ngokuqaphela, kepha kuleso sehlo lapho izindingo zangempela nombukiso wobubi nemiphumela yawo ukuze indoda iqaphele. Lokhu kwakungasho okuthile ngokungaqondile ukuvumela ububi ndawana thize, phakathi kwabathile, kungani kukhona phakathi kwamadoda, naphezukomhlaba, naphakathi kwabanye kwenye indawo?

Kwakungani indoda ingafakazela, nokuthola ulwazi ngokuba kuzekwenzeke? Kwakungoba indoda yathola ukwazi ngokwenza, kubonisa nokuhloba nakwabanye "kwenziwe kwangajwayeleka ukudonsa amehlo kwizinelosi."

UAdam wayevele enolwazi ngobubi ngokwaziswa, kopha kwakunganele kuyena ukuba angangakwenza. UAdam mo Eva babebazi uNkulunkulu ngoMdali wabo, futhi wanamandla onke ukubalawula nokubabonisa indlela; futhi uNkulunkulu wabatshela ukuthi bangadli umuthi wokwazi okuhle nokubi "uma bedla bayakufa nokufa."

Ngakhoke babazi kusukela kwimobono eqondene nobubi, kepha babengaqaphelanga noma bezwe imithelela yakho. Ngemiphumela abazange bathakasela igunya lothando lomdali wabo nomthetho wokubasiza, nobungozi abuhlongoza ukuze abavikele. Ngakhoke bavele bazinikela ekuhlolweni uNkulunkulu ngobuhlakani abavumela kubo, ukubaluleka kwezinto ezisetshenziswa umphakathi kepha umbuso wakhe watholwa.

Abayingcosana bathakasela ukubaluleka kokuhlolwa ngaphansi kwalapho abazali bethu bokuqala bawela khona engekakaphathi ngokulinganayo kukaNkulunkulu enamathisele ngokujulile inhlawulo kokubonabakala kancane kumise kabi; kepha okuncane okubonakalisa kuyokwenza kungabi isimangaliso.

Izifundo zixoxa indaba esobala ngendlela owesifazane, loyo olula, wakhohliswa ngokwenza okubi lokho kwabonakala njengophula umthetho. Ukwenza kwakhe nohlangana naye kepha engamazi kahle kuNkulunkulu lokho kwakukaliwe ngaphezu kunakuAdam, njengoba wayedalwe kuqala, futhi uNkulunkulu wabe ekhulume naye ngaphambi kokudala owesifazane ngolwazi lwenhlawulo yesono, lapho uEva wathola ulwazi kuAdam.

Lapho ayesedlile isithelo, yena, wabeka ithemba lakhe wakhohliswa uSathane, akazange aqaphele ukuphulwa komyalelo, kepha wayenokunikezela okungesikho, futhi kancane wasabi ukuthi okuthile kuzokwenzeka futhi konke kwakungekuhle.

Kodwa noma akhohliswa, uPawulu washo wathi lowesifazane wabe eyisaphulamthetho kepha kwakumele abekwe icala njengomuntu oyisaphulamthetho ukuvimbela ukukhanya.

Futhi uAdamu kakhohliswanga, kepha owesifazane wathi ekhohlisiwe, (1 Thimothewu 2:14) kepha waphambuka ngokwazi okugcwele nokuqonda ngesono, futhi nokwazi ngenhlawulo yesono, ngokwazi impela ukuthi uzokufa. Singabona ngokulindela nokuthi kwakuyini ukulingwa lokhu okwamenza ukuba angesabi ngokwakushiwo ngenhlawulo yokuphambuka.

Ngokwazi emqondweni ukuthi babengabantu ngokuphelele, enqondweni nasenkuthaleni yoMenzi wabo ukukhathalela kukaNkulunkulu nendlela yothando yabe ikaliwe yabonakaliswa ngokulula nokwaziwayo ngendoda ephelele nangothando lwakhe nachitha isikhathi sonke nayo, owesifazane ophelele.

Ukubona ukuthi isono nokusaba kuka Eva ukufa, nokulahlekelwa (ngaphandle kokubuye kutholakale, ngethemba elingazange lanikezelwa) uAdamu ekulahlekelweni ithemba, nokubalula nokwaqedelwa ukungahlali ngaphandle kwakhe. Ukufiphala kwempilo yakhe nokungathokozi nonungabi nanzuzo ngaphandle kwenjabulo nokuchitha isikhathi naye, wenza ngenhloso ukuhlanganyela naye ukwaphula umthetho ukuze abe ingxenye yakhe kwisigwebo sokufa futhi kumele sixegiswe kuye.

Bobabili "babengabaphuli mthetho" njengo AbaPostoli besikhombisa. (kwabaseRoma 5:14; 1 Thimothewu 2:14) Futhi uAdamu kakhohliswanga, kepha owesifazane wathi ekhohlisiwe, waphambuka; Ngakhoke njengalokhu isono sangena ezweni ngamuntu munye, nangesono kwangena ukufa, ngokunjalo ukufa kwafikela abantu bonke, lokhu bonke bonile. Kwabase Roma 5:12,17-19

UNkulunkulu akusikho kuphela ukuthi wayevele azi ukuthi ekunikezeleni indoda ukuzikhethelela ngokukhululeka, kusukela ekuhlulekeni ukuthakasela ngokugcwele isono nemiphumela yaso, nokusamukela kepha wabona futhi wajwayelana naso, uyophinde futhi akhethe sona, lokho kujwayela kwakuzokona inkuthazo ngendalo yakhe nobubi kancane babuzoba obuvumelekayo futhi kakhulu bube obakhelwe kuye kunokulungile.

Futhi, uNkulunkulu wakha ukuvumela ububi, ngoba, ukuba nendlela yokumelana nobubi eyabe ihlelelwe indoda yabe isukela kwimiphumela, wabona ukuthi umphumela uyobe umhola yena, ekusukeleni kokwenzeka, ngokugcwele ekuthakaseleni "ekweqeni ngokudlulele ekoneni isono" kanye nasekungalinganini kobuhlakani nenkuthalo enhle kokusobala ngokuhlukile kokuningi kukho—kepha kumufundisa kakhulu yena uthando kanye nokuhlonipha uMdali wakhe, owumsusa wempophoma yakho konke okuhle, futhi isikakhulu inzondo nokumelene nokufisa kwakhe, ngokwemiphumela nasekuqineni ekuhlomuleni kokulungile okuyohlala isikhathi eside konke lokhu kuyozuza izifundo uNkulunkulu azifundisa kusukela ekuvumeleni isono nasekuhalanganeni nobubi.

Kepha, ukwahluka okukhulu kumele buqhaphelwe phakathi kweqiniso elinenakuphikiswa ukuthi uNkulunkulu wavumela isono, futhi iphutha elikhulu kokunye okwahlulela uNkulunkulu ekubeni umgunyazi futhi nokuba umenzi wesono.

Umbono ngokuya ngasemaphethelweni kokubi kuwukunga-muhloniphi uNkulunkulu kanye nasekubhambaniseni iziqiniseko ezibekiwe emibhalweni. Kulabo abawele kuleliphutha ngokujwayelekile bazama ukuthola olunye uhlelo lokuzihlenga kunalolu uNkulunkulu abahlelele lona kusukela ekubethelweni kuka Krestu njengenhlawulo enkulu.

Uma bephumelela ekuzitsheleni nasekutsheleni abanye ukuthi uNkulunkulu siyiphutha lakhe isono nomthelela wokubamubi kanye nobugebengu naleyondoda inethuluzi elingenacala esandleni sayo yaphoqelelwa esonweni, basebekhanyisa indlela nesifundiso ukuthi nasekungayekeleni ezonweni zethu, nasemuseni nangayiphi indlela, yayidingeka, kodwa ukupeleliswa futhi kuwukwahlulelwa ngokulinganayo kuphela.

* *Imibhalo emibili yezifundo (Isaya.45:7 kanye Amose 3:6) zisetshenziselwe ukuqhubeka lokhu kusho, kodwa ngokungaqindisisi kwezwi lobubi kwimibhalo yomibili.*

Isono sihlezi siwububi, kodwa ububi abuhlezi buyisono. Ukuzamazama komhlaba, umlilo omkhulu odala umonakalo, isichotho noma isifo esithelelana ngokushesha singaba yingozi, ububi, kepha nakunye kwalokhu kungaba yisono.

Igama elithi ububi kokubhala likhombisa ubungozi. Ngokufanayo kumaHebheru igama lichazwe njengokuzwa ubuhlungu Kumahubo 34:19; 107:39; Jeremiya 48:16; Zakhaiya 1:15

Lichazwe njengohlupho Kumahubo 27:5; 41:1; 88:3; 107:26; Jeremiya 51:2; Isililo 1:21.

Lichazwe njengengozi, isimo esinzima, futhi liyajabhisa ku 1 Sam. 10:19; Amahubo 10:6; 94:13; 141:5; Umshumayeli 7:14; Nehemiya 2:17.

Amagama afanayo ezindaweni eziningi kwisimo esithile ukuhlushwa, ukwenza kabi, ubuhlungu, ukulimala, ukungaphatheki kahle, ubuhlungu obukhulu.

KuIsaya 45:7 kanye no Amose 3:6 uNkulunkulu uyakukhumbuza uIsreal esivumelwaneni yibo njengesizwe—ukuthi uma belalela behlonipha imiyalelo uyakubabusisa abahlenge engozini enkulu obujwayelekile ezweni; kodwa uma bemshiya yena uyoletha ingozi enkulu (ububi) ngaphezukwabo abagxeka ngokunzulu.

Duteronomi 28:1-14, 15-32; Lev. 26:14-16; Joshuwa 23:6-11, 12-16.

Uma ingozi enkulu iwela phezukwabo, kepha, babelangazelele ukuzibona bona njengengozi hhayi njengokugxekwa okunzulu. Kepha uNkulunkulu wathumela izwi kubona ngabaprofethi, bebebukhumbuza bona esivumelwaneni sabo futhi abatshele ukuthi ingozi enkulu yabo yayivela kuye ngokufisa kwakhe ukuba balungingiswe. Kungokungangethathwa njengo-kubalulekile ukusebenzisa lemibhalo ukufakazela uNkulunkulu umhleli wesono, ngakhoke abayikubuyela esonweni.

Kepha futhi benza isisekelo senye ingxenye ngesifundo samanga abo, ngokukwenaba nokuqondile, inkolo, ukuzitshela ukuthi njengoNkulunkulu wayewumthelela wazo zonke izono kanye nomthelela wobubi kanye nobugebengu kukho konke, futhi uyophinde abe kumenzi wokuhlengwa kwabobonke abantu ebuhlungwini nasesonweni kanye nasekufeni. Futhi ukunika isizathu ukuthi uNkulunkulu wayefisa futhi wenza isono, futhi akunamunye oyomelana naye, ngakhoke bazitshela ukuthi kunini lapho eyofisa ukulunga bonke bayakufisa ngokufanayo abayikuba namandla ukumelana naye.

Kodwa kuzozonke lezozizathu, ubuqotho nesibindi sendoda, ukuhlala ngokufisa noma ngokwentando, isikakhulu okudonsa amehlo ekufaneni kwakhe kuMdali wakhe, impela kubekwe eceleni, futhi indoda ngendlela yokuthobela eminye imithetho kubukeleke phansi impela umshini lo osebenza kuphela ngokungathi kusondele.

Uma lokhu kwakuyikho, indoda esikhundleni sokuba uSomandla womhlaba, kwakuzoba kuncane nangaphansi kwezilwanyana; nokungabazi banesifiso noma amandla ngokuzikhethela. Noma intuthane inikiwe amandla nesifiso lawo indoda, noma amandla akhe angaphezulu engamelana futhi avimbele, ngeke kuhlakaze.

Iqiniso uNkulunkulu unamandla ukucinelela indoda esonweni noma ekwenzeni kahle, kepha izwi lakhe lisho ukuthi wayengenayo inhloso enjalo. Wayengeke ngokuqinile aphoqelele indoda esonweni ngesizathu esifanayo "wayengeke anqabe ngokwakhe." Ukwenza okunjalo kwakuzobe kungaqondile nedlela yokulunga kwakhe, futhi ngakhoke kwakungokungeke kwenzeke.

Futhi uyafuna ukukhonzwa kanye nothando kuphela ukumkhonza okunjalo emoyeni futhi naseqinisweni. Kulokhu kuphela unikezele indoda ngokukhululekile ngokufisa kwakhe futhi wenza yona ikhethe okulungileyo. Ukuvumela indoda izikhethele ngokwayo kwaholela ekuweni ngokungena kwenkazimulo kanye nomusa nezibusiso, ekufeni.

Ngokuthola kwakhe imiphumela yesono nasekufeni, indoda yafunda ngokuzwa ukuthi uNkulunkulu waletha kuyo ngokubhaliwe, ngaphandle kokuzwa nemiphumela yesono. Ngokwazi kukaNkulunkulu ngaphambili ukuthi indoda eyabe izokwenza kwakungeke kubuyele kuye, ngezaba zokumbukela phansi ngokomshini impela: ngokuphambene, kusetshenziswe ekuzweleni indoda.

NgoNkulunkulu, nokubona ngaphambili okwabe kuzokwenziwa indoda uma isele ikhululiwe ukuzikhethela ngokwayo, akakwenzanga kube lukhuni ukumhlola ngesono nemiphumela emibi eyayizwa, kepha waqalela kanye ukunikezela izinsiza zokumbuyisa ekoneni kwakhe kokuqala ngokunikezela umkhululi, uMhlengi omkhulu, owakwazi ukuhlenga ngokudlulele bonke ababuyela kuye ngaye.

Kulokuphela—indoda yayingakhululeka ngokuzikhethela futhi ikwazi ukuzuza ngokuhluleka kwayo kokuqala ngokungasebenzisi ngendlela, ekwaphuleni isifiso sikaNkulunkulu—uNkulunkulu wayenikezele hhayi kuphela inhlawulo yabobonke, kepha futhi lokho kwazi kwethuba elanikezelwa ekubuyisaneni naye kuyofakazela esikhathini esizayo. 1 Thimothewu 2:3-6

Izinga lobunzulu benhlawulo kwabekungabekiwe obala ngenzondo kanye nedlela yokuzwisa ubuhlungu ngakwicala likaNkulunkulu, kepha ukufanela futhi yisimo esasingenakugwemeka, imiphumela yokugcina yobubi, lapho uNkulunkulu avumela ukuthi indoda ibone futhi izwe.

UNkulunkulu engayeseka impilo ngaphandle uma ebona ukuba sezingeni, nasekumeleni emandleni azophazamisa ububi bangempela; kepha kwakungeke kwenzeke ekusekeni impilo enjalo kuSomandla ingubaphakade, njengoba kungokuNkulunkulu ukuphosisa. Lokho ngeke kwenzeke.

Impilo enjaloingaqhubeka njalonjalo ekubeni umsuka wokungathokozi kuyona uqobo lwayo nakwabanye; ngakhoke, uSomandla ulunge kakhulu ukweseka into eqhubekayo engenanzuzo newumsusa wengozi ngokwayo nakwabanye, futhi, amandla akhe okweseka esehlehlisiwe, ukuphazamisa, ngokwendalo imiphumela yobubi, kokwenzeka emva kwendaba. Impilo ingumusa, isipho sikaSomandla, futhi siyoqhubeka ingunaphakade kwabazimisele ukulalela.

Akunakungalingani okwenziwe kwisizukulwane esizayo sikaAdam siyohluleka kubona ukuhlolwa ngamunye. UJehova wayengekho engqondweni yokusiletha ekuphileni; wayengasilethele ebukhoneni, kwakunganamuthetho osezingeni lokulingana noma ukulingana okwakumbophezela yena ukumisa ubukhona bethu ingunaphakade, nokusinikeza ukuhlola ngaphansi kokuthembisa impilo yangunaphakade uma silalela. Qaphelisisa lelizwi kahle.

Ukuphila kwamanje kusuka ebuntwaneni kuya ethuneni kepha kuwuhlelo lokufa, ngaphandle kokungaphazamiswa lutho bonke ububi balo kanye nokujabhisa, ukuzuza, umusa, noma ngabe kwakungekho ukuphila emva kokufa. Abaningi bayalihlonipha kuyingcosana ukuqhathanisa nokungaphandle nalezinkundla zethu zamacal ngokuphindiwe zenza kubenokungalingani, ngaphandle kwalokho babengeke bazikhiphele kwizibusiso zamanje.

Kwalokho Nangaphandle ukuziphatha kwendoda eqotho, Adam, kusibonisa ngokusobala ukuthi ukuziphatha kwezingane zakhe kwakuzoba ngaphansi kwesimo esifanayo.

Abaningi babedakwe imibono yamanga ukuthi uNkulunkulu wabeka ibala lethu ekuhlolweni ngempilo kanye nenye indlela yobuhlungu kwingunaphakade, ekubeni nakunye kwalololohlobo kuhlongoziwe kwinhlawulo. Umusa noma isibusiso sikaNkulunkulu kubantwana bakhe abalalelayo kuyimpilo kuyaqhubeka kube yimpilo bakhululiwe ebuhlungwini, kwizifo kanye nokunye okungenza ukuhlukumezeka kanye nokufa.

UAdam wabe enikwe lesibusiso ngokugcwele, kepha waxwayiswa ukuthi uyophucwa "lesipho" uma ehluleka ukulalela nokuhlonipha uNkulunkulu—"Osukwini ayokudla ngalo, uyokufa nokufa." Wayengazi lutho ngempilo yokungathokozi, nangenhlawulo yesono. Impilo yangunaphakade ayithenjiswanga kumuntu kepha abah-loniphayo nabalalelayo. Impilo iyisipho esivela kuNkulunkulu, ukufa, kuphambene nempilo, kepha kuyinhlawulo ebekiwe.

Ubuhlungu bangunaphakade akukhulunywa ngabo kwizifundo zeTestamente Elidala, ziyingcosana ezishiwo kwiTestamente Elisha zingahlaziywa ngokungeyikho ngokufundisa ngakho, lezi zitholakala phakathi ekuboniseni Isambulo, noma phakathi kwezifundisa ngeqiniso kanye okumnyama okushiwo ngoNkulunkulu wethu okungazange kwaqondakala ngabantu ababezwa (Luke 8:10) nokubonakala sekungathi kuzwakala kancono namuhla.

"Inkokhelo yesono ukufa."
"Yonke imiphemulo ingeyami, umphefumulo kayise njengomphefumulo wontwana; ingeyami, umphefumulo owonayo uyakufa." Uhezekeli 18:4

Abaningi bacabanga ukuthi uNkulunkulu ukwenza okubi nokuhle wavumela uAdam nokugxeka kwakhe bubunganyelwe ukuba khona kwakhe isikhathi eside, esikhundleni sokuninga ngamunye ukuhlola noma ithuba lempilo yangunaphakade kokufanayo nakulokhu uAdam ayekuthokozela.

Kepha lokho kusho ukuthini uma lokho kukhonjiswa manje ukuthi ithuba lomhlaba nokuhlolwa ngempilo kuyoba sentandweni kunendlela obuyiyo kuAdam; futhi lokho nakho, ngokuba uNkulunkulu wathanda loluhlelo lokuvumela uhlanga lukaAdam ukuhlanganyela inhlawulo yakhe ngedlela yendalo na? Sikholwa ukuthi kuyilokho, nokuzama ukwenza okuthile ukuba kube lula.

UNkulunkulu uyasiqinisekisa ukuthi ukugxekwa kudlulile phakathi kwakho konke kuAdam, ngakhoke usehlele ikhanda elisha, ubaba noma umnikazi wempilo kuhlanga, akungabuyiselwa kulo konke ngokukholwa nokufa nokulalela konke njengoAdam bahlanganyele isilingo sokufa, ngakhoke bonke kuKrestu bayohlanganyela isibusiso sokukubuyisana, isonto ngokuba ngelihlukile. (Rom. 5:12,18,19)

Nakhu sibona ukufa kukaJesu, nokwangempela, yena engenasono, waba isiphetho kuNkulunkulu ngesono sikaAdam. Njengoba indoda eyodwa yaphambuka bonke kuye bahlanganyela ekulahlweni kwakhe, nakwinhlawulo yakhe, ngakhoke uJesu, wahlawulela labo abonayo, akathenganga uAdam kuphela, kepha bonke abaphilayo—wonke amadoda nokuthelela isizukulwane ukuhlanganyela ebuthakathakeni futhi nakwizono nenhlawulo yalokhu—ukufa.

Inkosi Yethu "Inkosi uJesu Krestu," ngokwakhe engenasiphambeko, esifakazelwe, nembewe yangempela nohlanga kuye, ukungazalwa, ngokufayo ngempela kwisono, wanikezela ngempilo yakhe yasemhlabeni futhi wethiwa njengenhlawulo egcwele kaAdam futhi nesizwe noma imbewu kuye ngesikhathi ekhashelwa.

Emva kokuthenga ngokugcwele izimpilo zikaAdam kanye nesizwe, uKrestu wanikezela ukukhetha ukuba enye yembewu, nabantwana, bonke abenzalo kaAdam abayokwamukela izindlela zokukhuluma kwiSivumelwano Esisha futhi nangokukholwa nokulalela okuza emndenini kaNkulunkulu futhi bathole impilo yangunaphakade. Njengalokhu uMhlengi "uyakubona imbewu yakhe [njengoba imewu eningi kaAdam iyakwamukela ikhethe phakathi kwamiyalelo yakhe] futhi iyokwalula izinsuku zakhe [ukubuyisela ngaphezu kohlelo lomuntu, ukunikezwa yena nguBaba njengomhlomulo wokulalela]," konke nokubonakala kuyindlela engathembisi; ngokuhlawula ngempilo kanye nesizukulwane esizayo. Njengalokhu kubhaliwe:

“Ngokuba njengalokhu kuAdam bonke bayafa,
ngokunjalo kuKrestu bonke bayakuphiliswa.”
1 KwabaseKorinte 15:22

Ubuhlungu esibuzwile ekuweni kuka Adam, ngomusa kaNkulunkulu, kungaphezu kokulinganisa nomusa kuKrestu; futhi konke kungesikhthi singakanani (esikhathini sikaNkulunkulu esizayo) kunethuba eligcwele elizobuyiselwa esimweni esifanayo lapho uAdam asithokozela ngaphambi kokuphambuka.

Labo abangatholi ulwazi olugcwele futhi,ngokukholwa, nangentokozo kwalomusa kaNkulunkulu ngalesikhathi samanje (futhi labo baningi kakhulu, kanye nabantwana, kanye nalaba abangahlanganyeli nezenkolo) ngokungangabazi bayoba nalamathuba esikhathini esizayo, noma “umhlaba ozayo,” imvume yokuphula umthetho noma isikhathi esilandela esamanje. Kulokhu kuphela, “bonke lapho abasemathuneni bayoba isine.”

Njengoba ngabanye bazingokugcwele ngenhlawulo eyanikezelwa Inkosi yethu Jesu, futhi nokwenzeka emva kwakhe kwamubenka ethubeni, uthathe njengohlolwayo, njengoba kwenzeka kuAdam; ukulalela kuletha ukuphila okungunaphakade, abangalaleli bayakufa ingunaphakade — “ukufa kwesibili.”

Ukulalela okuhle kepha, ngaphandle kokukukhombisa, akufuneki kwanhlobo. Ngaphansi kweSivumelwano soMusa amalunga ebandla ngesikhathi seziMfundiso zikaKrestu, ukuzwa ukulunga kukaKrestu futhi uyimbangela kubona ngokukholwa, ukwenza okungazibeki ngokunganele phakathi kokubalula komzimba.

Ukuxhumana noNkulunkulu ngomusa futhi kuzobe kusebenza ekutheni "nomangabe kubani" womhlaba wesikhathi seMellinnial. Hhayi andukuba ngekwenyama sekufinyelelwe ekupheleliseni (okuyakuba ithuba lakho konke ngaphambi kwesikhathi seMellinial sivalwe) nakanjani kuyoqguqguzela ukupheleliswa kulindeleke.

Lokho kuhlolwa okusha, imiphumela yenhlawulo enkulu kanye neSivumelwano Esisha, siyohluka kunokuhlolwa kwase Eden kulokho kwenza komuntu ngamunye kuyothinta kuphela ikusasa lakhe.

Kepha lokhu ngeke kunike ezinye zezizwe ithuba lesibili ukuthola ukuphila ingunaphakade?

Siyaphendula—Ithuba lokuqala lokuphila ingunaphakade lalahleka kuyena kanye nabobonke besizwe sakhe, "noma babesokhalweni lakhe," kwisiphambeko sikababa uAdam. Ngaphansi kwalokho kuhlola kwangempela "ukujeza kwadluliselwa phakathi kwawo wonke amadoda."

Futhi uhlelo lukaNkulunkulu kwakuyilelo oludlula kuKrestu umhlengi-owadela Adam, futhi bonke abalahlekelwa ukuphila ekuhlulekeni kwakhe, kumele, emva kokuhlolwa ukuthi beqe kakhulu ekoneni ngesono futhi bezwa isisindo nenhlawulo yokona, banikezelwe ithuba ukuba babuyele kuNkulunkulu ekukholweni onguMhlengi.

Noma ubani ekhetha ukubiza lokhu "njengethuba lesibili," akenze njalo kumele kube ithuba lesibili likaAdam, ngendlela yokufanayo nesizwe esihlengiwe, kepha kuzoba ithuba lamuntu ngamunye ngesizukulwane sakhe, ubani, uzalwe nini, wayevele engaphansi kwenhlawulo yokufa.

Singakubiza nangayiphi indlela esithanda ngayo, kepha kuyinto efanayo; ngokuchaza kabanzi, bonke babemelwe ukufa ngenxa yokuphambuka kukaAdam, futhi bonke bayothokoza (esikhathini seMillennial) ithuba eliphelele ukuthola ukuphila kwangunaphakade ngaphansi kwemigomo ethandiwe yeSivumelwano Esisha.

Lokhu Ingelosi yathi kubo: "Ningesabi ngokuba nginibikela izindaba ezinhle zokuthokoza okuzakuba kubantu bonke." Futhi AbaPostoli bathi, lomusa kaNkulunkulu—lo Inkosi yethu uJesu "yanikela ngayo ukuba ibe umhlatshelo wethu sonke" —kumele "ufakazelwe" kubo bonke "eiskhathini esizofika." (KwabaseRoma 5:17-19; 1 Thimothewu 2:4-6)

Amadoda, hhayi uNkulunkulu, bakalelwe kwizimfundiso zesikhathi sikaKrestu lentuba noma lelithuba lokuthola ukuphila. UNkulunkulu, ngokuphambene nendalo, usitshela ukuthi isikhathi sezimfundiso zikaKrestu empeleni ezokhetho lwebandla, ubukhosi boMpristi, lapho, ngesikhathi esiphumelele, bonke nabanye kumele baziswe ngolwazi olucocekile ngeqiniso futhi banikezelwe ithuba ngokugcwele ukuvikela ukuphila ingunaphakade ngaphansi kweSivumelwano Esisha.

Kepha iliphi ithuba elikhona kwindlela eqhubekayo? Kungani kunganikwanga wonke amadoda ithuba elilodwa lokuphila manje, kanyengaphandle kohlelo olude lokuhlolwa kukaAdam kanye nokuhlawula, uhlelo lokuhlenga lonke ngokuzinekela kukaJesu, futhi nokusha okunikezelwe kubobonke ekuphileni ingunaphakade phakathi kweSivumelwano Esisha nezimo zaso? Uma ububi buvunyelwe ngoba kukhulula indoda ekwazini okuhle nokubi, kungani ukubulala kwesizwe kuphunyeleliswe ngalendlela engajwayelekile futhi indlela ende kangaka? Kungani ubuhlungu obungaka bungenelela, futhi kulethwa phakathi kwabaningi futhi labo ekugcineni bayothola isipho sokuphila njengabantwana abalalela uNkulunkulu?

Impela! Ilokhu okuhlaba umxhwele kulesisifundo nokuphakathi nendawo. Ukuba uNkulunkulu wayeyalele ngokuhlukile nokuvela kwesitshalo kunina nokuhlanganyela kwazo, khona lezo ngane zingazukudla kwimiphumela yezono zabazali bazo—ukubalula, ngokwengqondo, ngokomoya kanye nangokwenyama—futhi uma uMdali wayengahlelanga konke lokhu ngabe kwakuthandiwe njenge simo saseEden ngokuhlolwa kwaso, nangokona okweqile ilokho kuphela okumele kuzwe ubuhlungu futhi "bususwe" bangaki esongahlawumbisela, kuzozonke lezozimo zokuthandwa, eziyotholwa zikufanele, futhi bangaki abayobe bengafanele ukuphila?

Uma lesimo kuphela sikaAdam singathathwa njenge singahlulela (impela wabe eyisibonelo sobudoda obuqotho), isiphetho kungaba ukuthinamunye owangatholwa elalela ngokuphelele futhi efanele; ngoba namunye wayengahlanyiswa ulwazi olucacile futhi nokwazi ngoNkulunkulu futhi kuyokwakhela kuboubufakazi obugcwele emithethweni yakhe, ngaphezu kozahlulela bona.

Siyaqinisekiswa ukuthi kwabe kungukwazi kukaKrestu ngo Baba owamenza yena ukuba athembe futhi alandele kwahlongozwa kepha akukhulunywanga. (Isaya 53:11)

Kepha asethembe ukuthi labo abalwa bayokuthola ukuphila; nomangaphazulu, asethembe ingxenye yatholakala ifanelekile, futhi lenye ingxenye iyozwa ubuhlungu ngenhlawulo yesono—ukufa. Besekwenzekani?

Asithembe ukuthi lenye ingxenye, yalalela, futhi ayizange yezwa futhi yangasibona isono: kungenzeke naphakade bezwe ngokulangazelela izinto ezingavumelekile, kuphela kuyovimba ekusabeni uNkulunkulu kanye nenhlawulo? Ukusebenza kwabo azinamdlandla kepha noma bebazi okuhle kanye nokubi; futhi nokuba babenokuthakasela ngokugcwele okusizayo okwakhiwe kuMdali ekwenzeni imithetho leyo ezolawula umsebenzi wakho kanye nomsebenzi wezidalwa zakhe.

Futhi ukuqaphela ingxenye leyo ezoya ekufeni ngemiphumela yokona ngokwenhloso. Bayogcinwa ngokukhishwa ekuphileni, futhi ithemba labo kuwuNkulunkulu ngothando uyakubakhumbula njengezidalwa zakhe, umsebenzi wezandla zakhe, futhi uyokwenza okunye ukuhlola kubona.

Kepha yini enza kanjalo? Isizathu kuphela kungaba ithemba lokhu ukuba babephaphanyiswa futhi bezanywa, abanye babo, ngesizathu sokuzwa kakhulu, kungenzeka ke bekhethe ukulalela futhi baphile. Kodwa noma uhlelo olunjalo lwaluhle kwimiphumela njengalokhu uNkulunkulu walithanda, kuyoba nokuphikisa okunzima kukhona.

Kangakanani nangaphezu kombuso kaNkulunkulu ukukhawula isono kwizinga elithile, njengoba uhlelo lwakhe lwenza. Kuncono kangakanani kunezingqondo zethu ezikaliwe ukukhanyelwa yikho, ukuba nakho kodwa okuphelele futhi nokungasekeli nanomaliphi icala elihlangene nokuxokozela kwemithetho, okusho inhlawulo yokona ngenhloso kungukufa—ukuphazamisa—ukunqunywa ekuphileni.

UNkulunkulu lokhu ukunqamulile ububi akuvumele, ngokuletha Millennial nombuso kaKrestu kuyagcwalisa ukuphelela ngokungabikhona ko bobubi kanye futhi nokungenhloso kubenzi bokubi, futhi kuyobaholela kwingunaphakade yokulungileyo, kusukela elwazini olugcwele futhi olufanele ukufisa ngokukhululekile ukulalela ngokuba abafaneleyo.

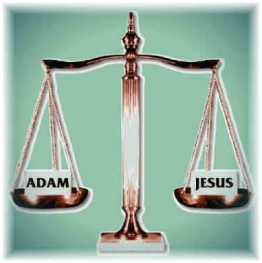
Kepha kunokubili okunye okungathandeki kuhlelo olubaluliwe, ukuzama ukuhlukanisa umuntu ngamunye kuqala. Umhlengi oyedwa wayanele ohlelweni uNkulunkulu aluthanda, ngoba munye umuntu owona, futhi munye owahlawula. (Abanye babelana inhlawulo yakhe.)

Kepha ekuhloleni kokuqala kwakunokuhlola komuntu ngamunye, uma ingxenye eyodwa yesizwe yona futhi ngamunye umuntu wahlawula, kwakuzofanele ukuzinikela komhlengi kuhlawule ngamuntu munye.

Okukodwa ukungalandeli imiyalelo ukuphila kwakungakhokhela okukodwa kokulalela imiyalelo nokuphila, koda ngeke kuphinde. Indoda eyodwa eqotho, "Indoda uJesu Krestu," owahlawulela uAdam owile (nokulahlekelwa kwethu kuye), kwakungeke kwenzeke "inhlawulo enkulu [inhlawulo efanayo noma elinganayo] kwabo bonke" nangaphansi kwasiphi isimo kunalolohlelo uNkulunkulu alukhethile.

Uma singacabanga isibalo esihlangene sabantu kusuka uAdam kungamaba 100 billions, futhi leyongxenye yalabo yonile, kuyodingeka 50 wamabillions wabalalelayo, amadoda aqotho ukuba afe ukuze kukhohlwe inhlawulo enkulu elinganayo yabo bonke abantu abawu 50 billion abayiziphulamthetho; ngalolo hlelo ukufa kuyodlula kubo bonke.

Futhi uhlelo olunjalo luyohlanganisa okungeke kubengaphansi kwezinhlupheko ezizwakalayo esikhathini samanje.



Okunye okuphambene naloluhlelo kuyophazamisa kabucayi uhlelo lukaNkulunkulu oluhlobene nokhetho futhi nokuphakama kwemikhandlu kwimvelo yokuxhumana noNkulunkulu “komhlambi omncane,” umzimba kaKrestu, ukuhlanganyela lapho uJesu eyiNhloko neNkosi.

Unkulunkulu ngeke avele aphoqe 50 billion wamadodana alalelayo ukunikezela okuhle kwabo, amandla futhi bephile njengenhlawulo yezoni; ngaphansi komthetho wakhe abalalelayo bazihlomulele ukuphila okungunaphakade.

Kepha uma lawo madoda aqotho eyecelwe ukuba inhlawulo yabaphambukileyo, kwakuzoba uhlelo lukaJehova nakwiNkosi uJesu, ukuhlela ukuhlomula okubalulekile ngaphambi kwabo, khona ngalokho ukujabula kwakohlelwa phambi kwabo, kwakungenzeka bezwe ubuhlungu obunzima babafowabo ekukholweni.

Asebenze ngawo kuKristu emvusa kwabafileyo, wahlalisa ngakwesokunene sakhe ezulwini, Ngaphezu kwakho konke ukubusa negunya, namandla, nobukhosi, namagama onke aphathwayo, kungekulelizwe oldwa kepha nakulo elizayo (Kwabase Efesu 1:20, 21), ngalokho kuzoba nenani elikhulu lohlelo lokuxhumana noNkulunkulu, lapho ngokusebenzisa ulwazi ngoNkulunkulu kungazukuvunyelwa.

Kuqhubeke, laba abawu 50 million, noma nangaphansi kwasiphi isimo,bonke bayoba sezingeni eliphakeme, naphakathi kwabaholi kanye namakhosi, ngesikhathi uNkunlunkulu ethande ukubabizela khona kepha munye uMhlengi, munye ophakanyiselwe ekuqhumaneni noNkulunkulu, futhi labo “abayimihlambi emincane” ilabo abahlawulela wabahlenga, nalabo “abahamba ezinyathelweni zakhe” ekuhluphekeni, nokungekho entandweni yabo, ukuhlanganyela egameni lakhe, inkazimulo yakhe nedalo yakhe, noma amakhosikazi ehlanganyela nabayeni babo.

Labo abathakasela lesisakhiwo sohlelo lukaNkulunkulu, lesi, ngokugxekwa kwabo bonke ngomunto oyedwa, kuvula indlela yenhlawulo nokubuyiselwa kwabo bonke ngMhlengi oyedwa, kutholakala kwisixazululo kokuningi ukudideka.

Bayobona ukuthi ngokuqxekwa kwabobonke ngomuntu oyedwa kwakuwukuvimbela ukulimala: kwabe kuwumusa omkhulu kubobonke uma bexhunyaniswa nohlelo lukaNkulunkulu ukuveza incazelo ngodlula komuntu ekuzinikeleni.

Ububi buyohlezi buyisicishamlilo uma uNkulunkulu ezovumela inhloso kumele iphumelele, futhi uma izinzuzo zenhlawulo enkulu kwizinga elithile kwinhlawulo yesono.

Kulukhuni, kepha, ukuthakasela kahle lokhu kwenza kohlelo lukaNkulunkulu ngaphandle kokubona ngokugcwele ukona kwesono, imvelaphi yenhlawulo yaso—ukufa, ukubaluleka nenzuzo ngenhlawulo enkulu le Inkosi Jesu eyazinikela, futhi okunomthelela omuhle kwazibuyela kwamuntu ngamunye ezimweni zokuthandwa,izimo ezingaphansi lezi uyobangokugcwele nokungaphezu kokwanele ekuhlolweni,ngaphmbi kokuthathwa njengeqiniso kufanele ukuhlonyeliswa (ukuphila ingunaphakade), noma ukuhlawula (ukufa ingunaphakade).

Ekuboneni kohlelo eluhle kokuhlengwa ebubini, futhi nomphumela wesimo esithile "ukubuyiselwa kwezinto zonke" ngoKrestu, siyabona ukuthi izibusiso zenzeke ngokuvunyelwa kobubi, okwakungenzeke ngenye indlela kubonakale ngokugcwele.

Akusiwo kuphela amadoda azuza kukho konke okwaphakade ngolwazi oluzuziwe, futhi nezingelosi ngokuxilonga izinto endoda edlule kuzo, kepha konke lokhu kuwubabeka ethubeni nasekwazini uNkulunkulu njengommangaliso kuhlelo lakhe. Uma uhlelo lwakhe seluphumelele ngokugcwele, bonke bayokwazi ukufunda ngokucacile umbuso wakhe, ukulingana, uthando namandla. Bayobona ukulingana okungayukuphula inzuzo kuNkulunkulu, nokuhlengwa ekugxekweni kwesizwe ngaphandle kokususa ngokugcwele kwenhlawulo yabo komhlengi ozinikele.

Bayobona uthando oluyoletha nalobuqotho bokuzinikela futhi okuyokhuphula kakhulu uMhlengi kwisandla sokudla sikaNkulunkulu, umnika amandla negunya ukubuyisela ukuphila kulabo abathenga ngegazi lakhe. Futhi bayobona amandla kanye nombuso owakwazi ukwenza indawo emangalisayo yezidalwa zakhe futhi kuyobusa ngaphezulu kokumelene ukuze babenze bona bafise noma bangafisi ukuba sethubeni futhi ekugcineni baphumelele okuhle abakhelwe kona.

Ukuba ububi babungavunyelwe nokuphatha ngaphezulu ubunkulunkulu obenziwe, sasingeke sibone ukuthi yayingatholakala kanjani lemiphumela. Ukuvumela ububi phakathi kwamadoda ngesikhathi kwakubekiwe babewubukela kude umbuso, owadonsa nazozonke lezimo, nobuhlakani ekubhekaneni nobunzima, futhi kwakala isiphetho nomphumela emandleni nasemuseni.

Ngesikhathi sezimfundiso zikaKrestu okuvunyelwa okwahlukile kwesono kanye nabenza ububi baqhutsheka basetshenziswa ukuqondisa kanye nokulungiselela kweBandla. Uma isono sasingavunyelwanga, nokuzinikela kweNkosi yethu uJesu, umhlomulo uyindalo nmgoNkulunkulu, wawungeke uphumelele.

Kubonakala sengathi nokucacile umthetho ofanayo kaNkulunkulu lowo osukumuntu, ukulalela umphumela wakho kuwukuphila, futhi ukungalaleli umphumela wakho ukufa, kumele kokuningi okwenzakele ukuhola zonke izidalwa zikaNkulunkulu ezihlakaniphile; kanye nemithetho, nangendlela uNkulunkulu wethu achaza ngayo, kafushane kokuqonda ngokugcwele ezwini lakhe Uthando,

“Woyithanda iNkosi uNkulunkulu wakho ngayo yonke inhliziyo yakho,
nangawo wonke amandla akho, nangayo yonke ingqondo yakho,
nomakhelwane wakho njengalokhu uzithanda wena.”

Emva kokuningi osekwenzekile, uma inhloso kaNkulunkulu isiphumelele, inkazimulo yobuNkulunkulu siyomangalisa kubobonke abahlakaniphileyo, nokuvunyelwa kobubi okwesikhashana buyobonwa yibo bonke abanohlakani kumthetho wobunkulunkulu.

Manje, lokhu kungabonwa kuphela iso lokukholwa, ukubukela phambili ezwini likaNkulunkulu ezintweni ezikhulunywe ngomlomo wabaprofethi abangcwele njengalokhu umhlaba uqala—ubuyisela zonke izinto.