

IMisebenzi neNtsikelelo zoBubingeleli



IManywali esiSiseko saBaphathi boBubingeleli, iNxenye A

IMisebenzi neeNtsikelelo zoBubingeleli

IManywali esiSiseko saBaphathi boBubingeleli, iNxenye A

Ipapashwe liBandla likaYesu Krestu labaNgcwele beMihla yokuGqibela
eSalt Lake City, Utah

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Priesthood Holders, Part A*

Xhosa

Iziqulatho

INtshayelelo	v
UkuBandakanya Amalungu anoKukhubazeka	vii

IMbali noMbutho woBubingeleli

1. UBubingeleli	1
2. UBubingeleli ukusuka ku-Adam ukuya eKubuyiselweni	8
3. UKubuyiswa koBubingeleli	15
4. IQumrhu lobuBingeleli	23
5. IMisebenzi kaMdikoni	31
6. IMisebenzi kaTitshala	40
7. IMisebenzi kaMbingeleli	48
8. IMisebenzi yooBhishophu nooMongameli bamaSebe	57
9. IMisebenzi kaMdala Kunye noMbingeleli oMkhulu	63
10. AbaFezekisi neeNtsikelelo zobu Fezekisi	69
11. IMfuneko yaBalawali Jikelele	77

IMisebenzi yeSiqu Sakho neyoSapho

12. UXanduva lukaTata ngeNtlalo-ntlale yoSapho Lwakhe	85
13. UKucebisana namaLungu oSapho	92
14. UKukhokela Umthandazo woSapho	100
15. IKhaya: Iziko leMfundo ye Vangeli	106
16. UKulungiselela uKufundisa	113
17. UKufundisa kwiZibhalo	123
18. UKufundisa ngaMandla oMoya oyiNgcwele	131
19. UKufundisa iNtlonipho nokuLunga eKhayeni	137
20. UKusombulula lingxaki zoSapho ngoKufanelekileyo	144
21. UKulawula iiMali zoSapho	151
22. IMveliso yeKhaya noVimba	158
23. UKuphuhlisa noKuphucula uBugcisa beNgqesho	166
24. UKuzigcina uneMpilo Emzimbeni	175
25. Ukukhonza uLuntu neSizwe	182

IMigaqo yeVangeli neeMfundiso

26. UBungqina beVangeli kaYesu Krestu	189
27. UKhoho kuYesu Krestu	195
28. UGuquko	204
29. UBhaptizo, uMnqophiso oQhube Ke kayo	212
30. ISipho soMoya oyiNgcwele	220
31. UMthandazo nokuZila	227
32. INzolo	234
33. UThando neNkonzo	240
34. Ukuziphatha Nyulu	247
35. USapho lwaPhakade	253
IMithombo ekucatshulwe kuyo	261
Isalathiso	263
liTempile neZakhiwo	272

INtshayelelo

UKuqulunqwa kweSifundo

Ezi zifundo zobubingeleli ziqulunqelwe ukusetyenziswa sisibingeleli sosibini esika-Aron nesikaMelketsedeke. Kumasebe amancinci anababingeleli abambalwa, amalungu amabanga aya kufuneka adibane abe liqela elinye. Apho ke kukho ababingeleli abaliqela nalapho iimeko zokuhlala zivuma, utitshala uya kufuna ukubahlula-hlula ngokobudala babo ukuze ezi zifundo zichanane neemfuno zabo ngokobudala babo ngokwahlukileyo.

UKufunda koMntu-noMntu

Ezi zifundo ngokusekwa kwazo zibhalelwe umntu eyedwa. Umbingeleli ngamnye ngako oko ke ufanele kukuzifundela incwadana yakhe evekini, ukuze eze eklasini nencwadana yakhe neencwadi zezibhalo zakhe, ekulungele ukuxoxa ngesifundo ngexesha le ngxoxo yesifundo eso. Eyona ndlela ilungileyo yeetitshala ukukhuthaza oku kuzilungiselela, kukuwacela amalungu eklasi afunde ngaphambili aze azilungiselele ekuxoxeni eklasini. Kubalulekile ukuba umntu nomntu eze neencwadi zezibhalo zakhe eklasini, kananjalo utitshala ufanele kukukhumbuzisa iqumrhu njalo ukuba lize neencwadi zezibhalo zalo lide liziqhelise.

Amancedo eTitshala

Amancedo etitshala akhona kwincwadana ebhalwe kancinci apha kwisifundo ngasinye. La mancedo adibanisa imibuzo enokuthi ititshala iyibuze, iingcebiso ezinokwenza iklasi ithathe inxaxheba, nokubonisa iindlela-ndlela zokusebenzisa imifanekiso neetshati. Iititshala ezisebenzisa incwadana zisenokufuna ukusebenzisa ezinye iindlela okanye nabakufumene kukulungele ukuhlaselela isifundo nokuthi kongeze imibuzo ekhokelela engxoxweni neendlela zokufundisa ozinikiweyo. Phantse isifundo ngasinye sifuna ukuba kusetyenziswe ibhodi. Ngako oko ke iititshala zifanele zilungiselele ubukho bebhodi netshokhwe ezi klasini zazo qho ngexesha lesifundo (Ezininzi izixhobo ezibonakalayo ekucetyisiweyo ukuba uzisebenzise ezifana neetshati zisenokuxhonywa ebhodini.)

Inani leZifundo

Amashumi amathathu anesihlanu ezifundo alungisiwe, kushiyeke ke iqela lamathuba avulelekileyo okuyalela apho iinkokeli zinokuthi zixoxe ngeembono neengxaki abakholelwa ukuba kufuneka zixoxwe kumaqela ngamaqela obubingeleli obuthile. Eli xesha lisenokusetyenziswa eku—

-
1. Xoxeni ngokulungiselela izinto ezinokuthi zenziwe, ezinxulumene nabo okanye nantoni abazama ukuyenza bebonke okanye ukufundisa iingongoma ezibalulekileyo ezivela kwiinkokeli zobubingeleli.
 2. Xoxeni imiyalezo enikwe ngaBaphethe Jikelele kwiinkomfa jikelele njengoko zipapashwe kwi-International magazine okanye kwi-Ensign.
 3. Ekuchitheni ngaphezu kweveki kwiingongoma ezifuna ukufundwa nzulu.
 4. Ekusebenziseni ixesha ngokulawulwa nguMoya weNkosi kwinjongo yeSibingeleli.

UkuBandakanya Amalungu anoKukhubazeka

Ngexesha lobufundisi bakhe bobu bomi, uYesu wenyuka intaba ngakulwandle lwaseGalili.

Kweza kuye izihlwele ezininzi, zinazo iziqhwala, iimfama, izidenge, izilima nabanye abaninzi, bawa phantsi ezinyaweni zikaYesu, wabaphilisa:

“Zada zamangaliswa izihlwele ezo, zakubona izidenge zithetha, izilima ziphilile, iziqhwala zihamba, neemfama zibona, zamzukisa uThixo kaSirayeli. (uMateyu 15:30–31.)

UMsindisi waseka umzekelo wokuba sisikwe yimfesana ngabo abo baneziphako. Xa wayehambele amaNifayi emva konyuko, wathi:

“Bonani, izibilini zam zizele imfesana kuni.

“Kukho abagulayo na phakathi kwenu? Beziseni apha. Kukho kuni abaqhwalelayo na, okanye iimfama abajingxelayo okanye izilima, okanye abaneqhenqe, okanye abo bomileyo, okanye abo bazizithulu, okanye abaswele nangoluphi uhlobo? Basondezeni apha kwaye ndiya kubaphilisa, kuba ndisikwa yimfesana kuni, izibilini zam zizele yinceba.” (3 Nifayi 17:6–7.)

Utitshala eNkonzweni ukwindawo egqibeleleyo ngokufaneleka ukuba abe nemfesana ngamalungu akhubazekileyo. Ufanele kukuqonda okubafaneleyo aze abe nomdla wokuba bandakanya kwiinxaxheba ezahlukileyo zokufunda eklasini yakhe. Ilungu leklasi elinalo naluphi uhlobo lokukhubazeka lifuna uhoyo olulodwa. Ezi zikhokelo zilandelayo zinako ukunceda iititshala zifikelele kumalungu afuna inkathalo eyodwa:

- Zazi iimfuno nezinto elinokuthi ilungu ngalinye lifikelele kuzo.
- Qondisisa kwantlandlolo ngamalungu akhubazekileyo phambi kokubacela ukuba bafunde, bathandaze okanye ngenye indlela bathathe inxaxheba kwiintshukumo zeklasi. Buza imibuzo efana nale, “Uziva njani ngokufunda eklasini?” “Unganako ukuthandazo phambi kuka wonke-wonke?”
- Qondisisa neenkokeli zobubingeleli, amalungu osapho, xa kufanelekile namalungu akhubazekileyo ngokwawo ibe ngawo azibona ngokwawo iimfuno zawo ezizodwa.
- Zama ukwandisa, nokuphucula ukuzibandakanya nemfundo yamalungu anezikhwazilima.

-
- Qinisekisa ukuba ilungu ngalinye linika imbeko nokuqondana nelinye ilungu.
 - Yiba nguwe, ube nobuhlobo kwanokufudumala. Nawuphi umntwana kaThixo uyalufuna uthando nokuqondwa nokuba unaso okanye akanaso isikhwasilima.

lititshala eNkonzweni zifanele ukuba zikhumbule ukuba ilungu ngalinye ngoku ngaphandle kokwakhiwa komzimba walo, ngokwengqondo, ngokwemvakalelo okanye ngokuhlala linako ukuba liqhubekelele phambili ebuqaqawulini. Utitshala kufuneka abone ukuba umntu ngamnye ufunda oko anako ukukufunda. Khumbula amazwi oMsindisi:

“Ekubeni nenjenjalo nakomnye waba bazalwana bam bangabona bancinane, nenjenjalo nakum” (uMateyu 25:40).

Injongo yesi sifundo kukusanceda siqonde ukuba yintoni ububingeleli nokuba singalwandisa njani ubizo lwethu kububingeleli.

INTshayelelo

Cinga ngethuba mhla wawufumana ububingeleli.

Ngokungathandabuzekiyo uMoya weNkosi wawukhona xa ababingeleli babebeka izandla zabo phezu kwentloko yakho benamazwi ababewathetha. Amadoda aphephe ilungelo lokwenza oko akunika ububingeleli. Ngokuya ucingisisa la mava, zibuze:

- Kwenzeka ntoni kum ngaloo mini?
- Ndaba ngumntu owahlukileyo emva kokufumana ububingeleli?
- Ndingumntu owahlukileyo namhlanje ngenxa yokuba ndinobubingeleli?
- Ndiibenako ukunceda abanye ngobubingeleli bam?

Ingaba uBawo waseZulwini uyaneliseka yindlela endibusebenzisa ngayo?

UBubingeleli ngaMandla kaThixo

“Xa sisebenza nantoni egameni leNkosi, njengababingeleli, senza egameni kwaye sisenzela uBawo waseZulwini. Ububingeleli ngamandla athi uBawo waseZulwini asebenze ngawo ebantwini.” (Harold B. Lee, “Follow the Leadership of the Church,” *Ensign* July 1973, p. 98.)

Ububingeleli ngamandla kaThixo. UThixo uphumelelisa umsebenzi wakhe ngababingeleli. Wadala zonke izinto ngala mandla, waze walawula umhlaba neZulu ngawo. Ekubeni ububingeleli bungamandla kaThixo, bobaphakade. Sifunda kwiPerile yeXabiso eliKhulu ukuba ububingeleli, “babukho ekuqaleni, busaya kubakho nasekupheleni komhlaba” (Moses 6:7).

UThixo kunye noYesu Krestu banike amadoda amandla obubingeleli ukwenzela okukuba babenako ukunceda “ekufezekiseni ukungonakali nobomi obungunaphakade bomntu” (Moses 1:39). Ububingeleli, ngako oko ke ligunya likaThixo elinikwe amadoda aqhubekeke kwizinto zonke besenzela usindiso lomntu.

Thina abaphephe ububingeleli sinegunya lokwenza egameni likaThixo. Umprofeti weNkosi, uMongameli uJoseph Fielding Smith, uthetha nabo bonke ababingeleli uthetha: “Singabathunywe yiNkosi, simele yona, isinike igunya elisomeleza ukuba senze konke okuyimfuneko ekusindiseni nokuziphakamisa kwethu kunye nabanye abantwana bayo elizweni.

“Singabamele iNkosi uYesu Krestu. Umsebenzi wethu kukuba sime egameni lakhe. Salathelwe . . . ukwenza oko ebeya kukwenza ukuba ebesalapha ngokwakhe.” (“Our Responsibilities as Priesthood Holders,” *Ensign*, June 1971, p. 49.)

ULudwe weGunya loBubingeleli

Elowo onobubingeleli ufanele ukuba akwazi ukulanda “uludwe lwegunya” lakhe ukuya kutsho kuYesu Krestu. Oku kuthetha ukuba ufanele ukuba azi ukuba ngubani owamisela ububingeleli kuye, ingubani owamisela umntu owamisela yena. Ufanele ukuba akwazi ukulandela oku kumiselwa ukusuka komnye umntu ukuya komnye, ukuya emva kuJoseph Smith, owamiselwa nguPetros, Yakobi, noYohane bona abamiselwa nguYesu Krestu. Oku kwaziwa ngokuba “luludwe lwegunya.” Ukuba ubani akanalo uluhlu olubhaliweyo lweli gunya lobubingeleli usenako ukulifumana kulowo wammiselayo kububingeleli.

Fumana umphathi wobubingeleli omiselweyo abonise iklasi ikhadi “loludwe lwegunya” lakhe elilandisa igunya lakhe de ayokuma kuYesu Krestu.

Amandla oBubingeleli Eza ngokuPhila ngokuSulungekileyo

“Sonke baphethe ububingeleli sinegunya lokusebenza umsebenzi weNkosi, kodwa ukuphumelelisa eli gunya lethu okanye ukulifezekisa, amandla eza ngokwegunya axhomekeke kwindlela esiphila ngayo, axhomekeke ekusulungekeni kwethu” (H. Burke Peterson, “Priesthood— Authority and Power,” *Ensign*, May 1976, p. 33).

INkosi iyasicacisela kwizibhalo ukuba masihlale sulungekileyo ukuze sixhamle hayi igunya kuphela koko namandla obubingeleli. “Qaphela oku, baninzi ababiziweyo, ke bambalwa abanyuliweyo, kwakhona kutheni benganyulwanga nje?

“Kungokuba iintliziyo zabo zityekele kakhulu kwizinto zeli lizwe kwaye bancwase ukunga bangadunyiswa luluntu kuba bengenako ukufunda esi sifundo sinye—

“Sokuba amalungelo obubingeleli akanakwahlukaniswa angqamane namandla eZulu, kwaye ke amandla ezulu akanakubanjwa nokuphathwa, kuphela axhomekeke kwimiqathango yokusulungeka.

“Okokuba angabekwa phezu kwethu, le yinyani, kodwa xa sivuma ukukhusela izono zethu, okanye sivumela ikratshi lethu, ukuziphakamisa kwethu okuze, okanye sisebenzise ukubamba okanye ukuphatha okanye ubunganga bokulawula imiphefumlo yonyana babantu nangoluphi uqondo lokungasulungeki, Qaphela oku, amazulu aya kuzivala, uMoya weNkosi uya kuva ubuhlungu bentliziyo kwaye xa uthe warhoxa, kuya kubanjalo nakububingeleli okanye igunya lalowo.” (D&C 121:34–37.)

Kutheni ezi zinto zinako ukusigcina kude kumandla obubingeleli?

Apho amandla obubingeleli afumaneka khona kukuThixo. osebenza ngoMoya Oyingcwele. Ukuze sikwazi ukusebenzisa uMoya oyiNgcwele asikhokhele ukusebenzisa ububingeleli, kufuneka sigcine imithetho kaThixo size sihlale sinyulu. Umkrozo wethu wegunya lobubingeleli ulandiswa de uyokuma kuYesu Krestu ugqithe kwabo babebambe obu bubingeleli, kodwa amandla obubingeleli eza kuthi evela kuphela kuBawo wethu waseZulwini ngoMoya oyiNgcwele. Ngamandla obu bingeleli, sinako ukwenza umsebenzi weNkosi, ngaphandle kwalo mandla, asinako.

Bonisa umboniso 1-a, “Abaphethe ububingeleli babeka izandla kwabagulayo ngohlobo uKrestu awayesenza ngalo kudala-dala.”

“Ukuba siyabuphilela, okwethu ibikukubufumana kuBawo wethu waseZulwini ukuze sizise uxolo kumakhaya anenkathazo. Okwethu inokuba ngamandla esinokuba nawo ukuze sisikelele sisonwabisa abantwana abancinci, anokunika ubuthongo kumehlo anenyembezi ngeeyure zentsasa. Okwethu inokuba ngamandla anokuzisa ulonwabo kwinjikalanga yosapho, amandla anokuzolisa iingqondo zomfazi odiniweyo. Okwethu inokuba ngamandla anokubonisa isikhokelo kumthinjana obhidekileyo noxhelekileyo. Awethu amandla okusikelela intombi phambi kokuya kwidinga lokuqala okanye phambi komtshato wayo eTempileni, okanye ukusikelela unyana phambi kokumka kwakhe esiya ebufundisini okanye esikolweni esiphakamileyo. Okwethu kumzalwana wam oselula, inokuba ngamandla okushenxisa iingcinga ezingcolileyo kwibathwana lamakhwenkwe ahlanganisene kunye enencoko ezikrwada. Okwethu inokuba ngamandla okuphilisa, esonwabisa ilolo. Ezi zezinye injongo ezibalulekileyo zobubingeleli” (H. Burke Peterson, “Priesthood—Authority and Power,” *Ensign*, May 1976, p. 33).

Cela ophethe ububingeleli obekiweyo ukuba kumava anawo abonise amandla obubingeleli ebomini bakhe.

Ukongezeka kwaMandla oBubingeleli

Zininzi izinto esinokuzenza ukuze amandla obubingeleli ongezake:

UMNQWENO

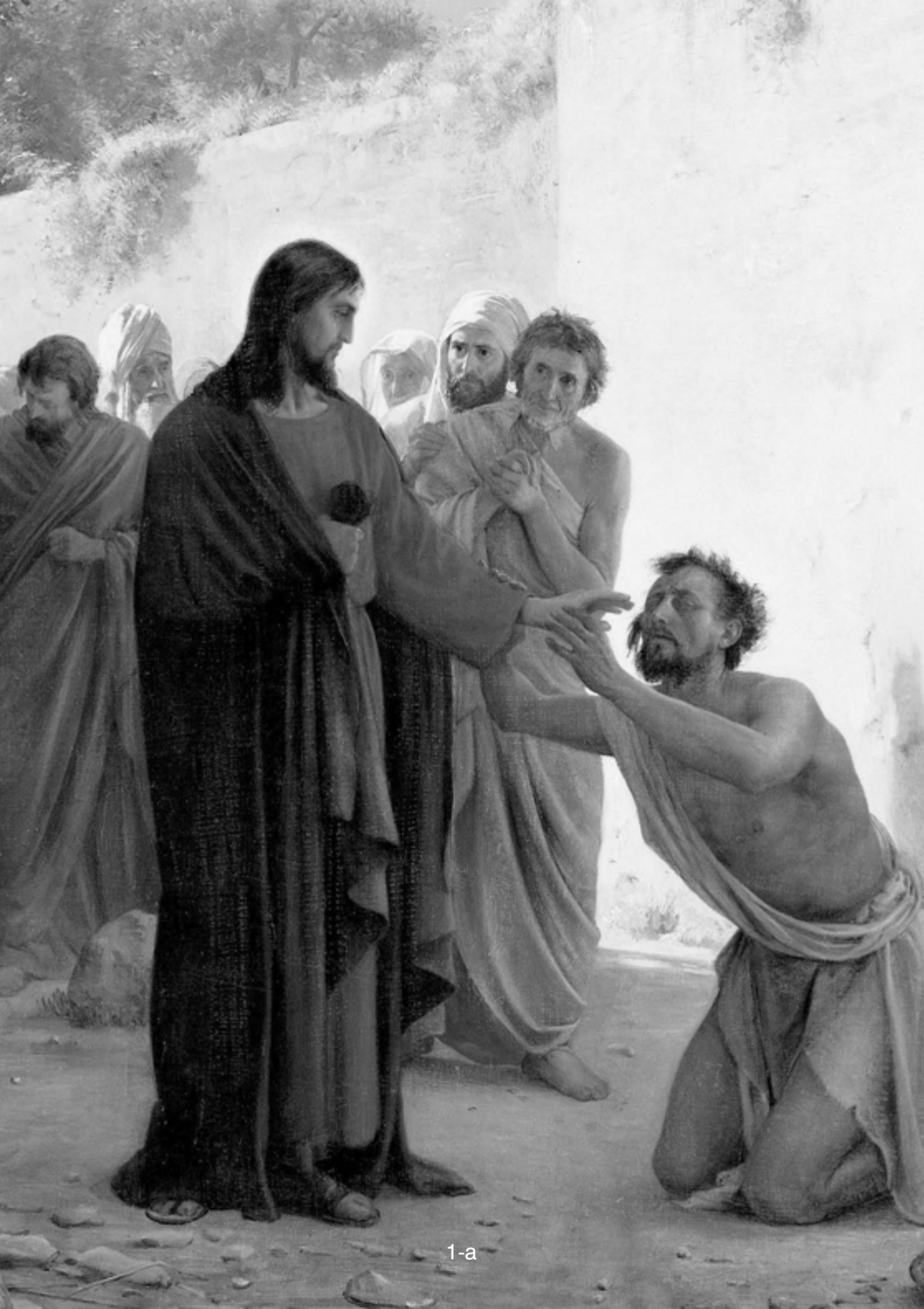
Kuqala simele kukuba nomnqweno wokongeza amandla kububingeleli. Izibhalo zisifundisa ukuba amadoda omkela eNkosini ngokweminqweno yawo (bona u-Alma 29:4; D&C 4:3; D&C 6:8; D&C 7:1–3).

PHILA NGOKUSULUNGEKILEYO

Sifanela ukuzamela ukugcina yonke imithetho kaBawo wethu waseZulwini. Ngokuphila ngokusulungekileyo, sinako ukufumana uMoya oyiNgcwele abe ngumlingane wethu wantsuku zonke, yaye uya kusikhokela ekwenzeni izinto esifanele ukuba sizenze (bona u-2 Nifayi 32:5).

THOBEKA

“Ozithobayo ngoku nyanisekileyo, kananjalo acele uxolelo lwezono zakhe aze anyamezele kude kube sekupheleni, lowo uya kusikelelwa” (Alma 32:15).



Sifanela ukuba sibenomdla wokwamkela, silandele amacebiso avela kwiinkokeli zobubingeleli kwaye senze imisetyenzana abasinika yona, sizimisele ukwenza okuyimfuneko sisenzela inzuzo, impilo nentlalo ntle yabanye abantu, kwaye simamela silandela iimpembelelo zoMoya.

FUNDA

Simele kukuzizingela siziphonononga izibhalo. Kuphela ngokuzifundisisa izibhalo umntu nomntu unako ukwazi okufunwa nguThixo, yaye ngaphandle kokwazi intando kaThixo, asinako ukuphila ngokwevangeli. Ngenxa yezi zathu ezifanayo, siyafuna kanjaqo ukufundisisa incwadana yethu yobubingeleli ukuze sazi imisebenzi yethu nje ngabaphethe ububingeleli.

THANDAZA

Kufuneka sibuze kuBawo wethu waseZulwini into esifanele kukuyenza. Sifanele ukusoloko sithandazela ukukhokhelwa ekusebenziseni ububingeleli bethu ngokufanelekileyo. “Kufuneka sizondelele ekuthandazeni hleze singene ekuhendweni, ngoba uSathana usinqwenela sonke.” (3 Nifayi 18:18).

THANDA ABANYE

UYesu Krestu usifundise ukuba amandla obubingeleli afumaneka ngothando nokuba sifanele ukuthanda bonke abantu. (bona iD&C 121:41–42, 45–46). Uthando luqala ekhaya. Sifanele sithande amakhosikazi ethu nabantwana kwaye sibakhathalele kwimpilo yabo. Indlela enye esibonisa ngayo uthando lwethu kwiintsapho zethu kukusebenzisa ububingeleli ukubakhokela nokusikelela ubomi babo.

SEBENZISA UBUBINGELELI

Xa sisebenzisa ububingeleli, sibonisa umzekelo kwabanye abaphethe ububingeleli, elizweni, ngakumbi kwiintsapho zethu. Ngokuya amalungu osapho esibona sisebenzisa ububingeleli, aya kwazi ukuba sizizicaka zeNkosi kwaye aya kuza kuthi xa efuna uncedo. Kulusizi ukucinga ukuba abanye beentsapho abaze bazi iintsikelelo ezizayo xa ootata noonyana besebenzisa ububingeleli babo besenzela iintsapho zabo.

Ububingeleli busenokwenza umahluko emakhayeni ethu. UMongameli David O. McKay wathi: “Ikhaya liyatshintsha ngenxa yokuba indoda iphethe kwaye ibuphakamisa ububingeleli” (“Priesthood,” *Instructor*, Oct. 1968, p. 378).

1-a, Abaphethe ububingeleli babeka izandla kwabagulayo njengoko wayesenza uKrestu kumaxesha amandulo
 UKrestu ephilisa imfama ngokubhalwe nguCarl Bloch. Original at king's Prayer Chair in the chapel of Frederiksborg Castle, denmark. Kusetyenziswe ngemvume yeNational Hitoric Museum at Frederiksborg

Ukuba thina baphethe ububingeleli sinokuphila intlalo esulungekileyo, siya kwenza oku kulandelayo:

- Ngokuthembekileyo qondisisa iminqweno esulungekileyo yamalungu osapho, nangona ingenako ukufana ncam neminqweno yethu.
- Phula-phula nokoyena mncinci umntwana.
- Masibeke impilo yosapho ngaphambili kolwethu ulonwabo.
- Masifunde ukuzibamba.
- Masithethe ngelizwi elisoloko libonisa uthando lwethu nolubonisa ukuhoya abanye.

Zeziphi ezinye iindlela ezongezekileyo esinokuthi siphumelelise ububingeleli?

ISiqukumbelo

“Sifanele siqonde ukuba akhukho nto apha emhlabeni enamandla ngaphezu kobubingeleli bukaThixo” (N. Eldon Tanner, “Are You Taking Your Priesthood for Granted?” *Ensign*, May 1976, p. 41).

UMongameli N. Eldon Tanner uchaza ukubaluleka kokuba ufumaneke ukufanele ukufumana ububingeleli kweli bali lilandelayo:

“Xa ndandingubhishophu ndandinamakhwenkwe amathandathu kwiwodi yam ayemadala ngokwaneleyo ukuba abekwe abe ngabadala. Ndandinokumela abe mahlanu kuphela, kuba omnye kuwo wayengekakulungeli. Sathethana ngawo amaxesha ngamaxesha, waze wathi kum, ‘Andifanelekanga.’ Weva kakubi ngokukodwa wayengalindelanga ukuba angamelwa. . . . Umalume wakhe weza kum waze wathi, ‘Ingaba uqinisekile ukuba awuzokumsa lo mfana nabanye aba bahlanu abahlobo bakhe ngaphambili.’ Wandicenga ukuba ndimkhulule ahambe phambili. Wathi, ‘Uya kube umqhubela ngaphandle kweNkonzo ukuba awuvumi.’

“Ndayichazela le ndoda, ‘Ububingeleli yeyona nto ibalulekileyo esinokuthi siyinike le nkwenkwe. Asinikisi nje ngobubingeleli . . . Le nkwenkwe nam siyaqondana thina, kwaye yona ayikakulungeli ukubekwa ibe ngumdala.’ Akazange ke amelwe ke.

“Emva kweminyakana emva koko ndandiye kwinkomfa jikelele, . . . waza umfana owayeselula weza kum wathi, ‘Mongameli Tanner, awusandikhumbuli. Ndiyilaa nkwenkwe ongazange wayivumela ukuba ibekwe nje ngomdala.’ Yaye yasolula isandla sayo, yathi, ‘Ndifuna ukukubulela ngaloo nto. Ndiyibhishophu ngoku eCalifornia. Ukuba ngaba wawundimele ngethuba ndandingekafaneleki, Ngokuqinisekeleyo ngendingazange ndabuva ngendlela obububo ububingeleli nokulindelekileyo kumntu, kwaye ngokuqinisekeleyo ngendingeyiyo ibhishophu endiyiyo namhlanje.” (“Priesthood Responsibilities,” *Ensign*, July 1973, p. 94.)

Kufuneka siwufunde lo mgaqo ubaluleke kangaka ukuze siqhubekeke nobubingeleli ngendlela enempumelelo. Kufuneka sifunde “ukuba amalungelo obubingeleli ngokukodwa aqhagamshelene namandla eZulu, kwaye amandla eZulu akanako ukubanjwa nokuphathwa ingekuko okungaphezu komgaqo wokusulungeka.” (D&C 121:36). Ukuze sifumane amandla kuThixo, kufuneka sibe sifanelekile koko.

Sifanele ukuba sisoloko sikhumbula ukuba siphethe igunya namandla nokuba simele yena. Xa siqhuba ububingeleli, sifanele ukuba sizibuze “Ingaba uYesu Krestu ufuna ndenze ntoni kule meko? Ingaba ndenza ngendlela ebeya kuthanda ndenze ngayo?”

UMngeni

1. Zibophelele ngokwakho ngokufunda ngenyameko imiyalelo yale ncwadana yobubingeleli nokuba uvume iimfuneko ozinikwe kwisifundo ngasinye. Ngokugqiba ezi mfuneko, uya kuziva usemandleni wobubingeleli, zisondeze kuBawo wethu waseZulwini ukuze ube luncedo kwabanye.
2. Gcina irekhodi yegunya lobubingeleli bakho. Ufanele kukuba ukwazi ukulandisa ngobubingeleli bakho ukuya kutsho kuYesu Krestu.
3. Bhala igunya lobubingeleli bakho ekhadini okanye iphetshana uze ulinike abo uya kuthi ubabeke (ubanikeze) ububingeleli.

IZibhalo eZongezelelweyo

D&C 107:1–14 (iyantlukwano phakathi kobu bingeleli bukaMelketsedeke nobuka-Aron)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda ezi zahluko 13, “UBubingeleli,” no 14, “IButho loBubingeleli,” kwimanywali ye*Nqobo yeVangeli*.
2. Funda iD&C 121:34–46.
3. Nikela ophethe ububingeleli abonise ikhadi loludwe lwegunya elilandisa ububingeleli bakhe ukubheka emva ukuya kuma kuYesu Krestu.
4. Nikela omnye ophethe ububingeleli obele abanye amava akhe anawo abonisa amandla obubingeleli.
5. Cela bonke abaphethe ububingeleli beze nezibhalo zabo kwiintlanganiso zabo iveki neveki kwaye bakulungele ukufunda nokuphawula izibhalo ezibalaseleyo kwisifundo ngasinye.
6. Khumbula ukuba amabali nezibhalo ezi kwisifundo zinokunikwa lilungu leklasi.

UBubingeleli uKusuka ku-Adam ukuya eKubuyiselweni

Isifundo 2

Injongo yesi sifundo kukusinceda siqonde ukuba ububingeleli esibufumeneyo bunye nobubingeleli obanikwa u-Adam namanye amadoda ayegqibelele kumaxesha adlulileyo.

INtshayeleyo

U-Adam waba yindoda yokuqala ukuthwala ububingeleli bokutyhila. Oku kuthetha ukuba uThixo wamnika igunya lokukhokhela usapho lwakhe nokwenza imimiselo ababeyifuna ukuze bakwazi ukuphindela phambi kwakhe. Kananjalo waye ngumprofeti wokuqala ukufumana izitshixo zobumongameli, okanye igunya lokukhokhela inkonzo kaThixo emhlabeni. Ngeli gunya wanika amadoda amaninzi ububingeleli kananjalo nokubakhokela indlela obusetyenziswa ngayo. Bonke oomongameli beNkonzo ukususela ku-Adam babenalo kwa eli gunya.

Eli gunya lokukhokhela bonke abaphethe ububingeleli beNkonzo kwi-ofisi ezininzi nemisebenzi buphezu kwendoda enye ngexesha—uMongameli weNkonzo (bona iD&C 81:1–2; D&C 132:7). Nangona indoda inye ephethe olu hlobo lubalulekileyo legunya lobubingeleli namhlanje, abaninzi bakhe babubamba obu bubingeleli, kwaye isekwa bobu bingeleli bonke abaprofeti baye babubambe ukusukela ku-Adam owaba ngowokuqala ukubufumana. (Oku lwazi oluthe tyatyasi malunga nezitshixo zobubingeleli jonga isifundo 11 sale manywali.)

U-Adam waFumana uBubingeleli

Kufutshane nje u-Adam no-Efa bakhutshwa eMyezweni we-Eden, ingelosi yavela kubo yaze yabafundisa ngevangeli (bona uMoses 5:4–9). INkonzo nayo kwanjalo yalungiselelwa wasele u-Adam ebhaptizwa emanzini ngendlela enye esiyalelwe ukuba sibhaptize ngayo namhlanje (bona uMoses 6:64–65). Ububingeleli banikwa u-Adam ukuze abe negunya lokwenza yonke imimiselo yevangeli esenzela usapho lwakhe. Ngeli gunya wabhaptiza amalungu osapho lwakhe aze anike ububingeleli kwabo nyana bakhe babekulungele oko.

Bonisa umboniso 2-a, “UBubingeleli kuzo Zonke iZizukulwana.” Chaza ukuba eli qweqwe lohlulwe kumaxesha ezithuba ezisibhozo okuzihlanganisela kukaThixo. Funda ukuchazwa kwexesha lokuzihlanganisela lukaThixo ezantsi kweli qweqwe lolwazi. Chaza ukuba asazi ukuba la maxesha evangeli mangaphi na asele akhe afika, kodwa la asibhozo amele asibhozo angawona-wona. Bhakisela koyena mfanekoso nje ngexesha lokuzihlanganisela kwakhe likhankanyiwe kwesi sifundo uze ke ufunde isibhalo kunye nomfanekiso waso. Ezi zibhalo zifundisa ukuba umprofeti ngamnye ubambe ububingeleli bukaMelkitsedeke.

UKuhlanganiswa kokuTyhilelwa

U-Adam wafundisa ngevangeli kubantwana bakhe nakwisizululwana sakhe, waqinisekisa ukuba eyafumana imimiselo efanelekileyo yobubingeleli waze walungisa iNkonzo ngokulandela utyhilelo. Ulandelo lotyhilelo lobubingeleli luthetha ukuba ukulungiswa kweNkonzo lujongise kusapho kwaye ububingeleli bunikelwe ukuya ezantsi ukusuka kutata kuye kunyana. Phakathi kwabatyhili abafezekileyo abaphila ngeli xesha lokuhlanganiswa yayi nguSeth, Enos, Cainan, Mahalaleel, Jared no-Enoch (bona iD&C 107:40–52).

Khangela kumfanekiso 2-a “The Priesthood in All Generations.” Latha umfanekiso wokuhlanganiselwa ka-Adamic uze ufunde iD&C 107:40–41 njengoko ibonisiwe kwiqweqwe.

UKubhekela kuThixo okuKhulu kokuQala

Amadoda anokuzikhethela okanye akhululekile ukuba azikhethela. Ngoku kuzikhethela abanye abantwana baka-Adam bakhetha ukwaphula imithetho kaThixo. Ngokuye uninzi lwabo lusenza oku kukhetha kwaye besimka enyanisweni, “baqala ngelo xesha ukuba sebumnyameni, enkanukweni nobutyholi” (Moses 5:12–13). Ngethuba olu hlobo lokuwa kude nenyani luqhubeka, ibizwa ngokuba kukumka kuThixo.

U-Adam nabo babegcine imithetho bashumayela kwaba bantu bezama ukubenza bacele uxolelo lwezono. Abanizi abazange bacela uxolelo kodwa abo bazidibanisa nomprofeti u-Enoki baze babizwa ukuya yiZiyoni. Izibhalo zisixelela ukuba, “U-Enoki nabantu bakhe bonke bahamba noThixo kwaye iZiyoni yayingasekho, ngokuba uThixo wayamkelela esifubeni sakhe” (Moses 7:69).

Khangalisa kumfanekiso wexesha lokuhlanganisela lika-Enoki eqweqweni uze ufunde iD&C 107:48–53.

Emveni kokuba u-Enoki nabantu baseZiyoni beshenxisiwe emhlabeni, abantu abangcolileyo banda ngokumangalisayo. INkosi yathumela umprofeti uNowa ukuze abalumkise kwaye abaxelele ngoxolelo lwezono. UNowa wabaxelela abantu abangcolileyo ukuba abaguquki baya kutshayelwa emhlabeni zizandyondyo zemvula. Usapho lukaNowa lulo lodwa olwamphula-phulayo lwagcine imithetho kaThixo. Izandyondyo zemvula zafika njengoko uNowa wayelumkisile yaze yanguye nosapho lwakhe kuphela abasindayo.

Khangalisa kumfanekiso wexesha lokuzihlanganisela likaNowa eqweqweni uze ufunde uMoses 8:19–20.

UBubingeleli emva koNogumbe

Emva konogumbe, uNowa wanika abantwana bakhe abasulungekileyo ububingeleli nabazukulwana. Indoda entliziyo isulungekileyo eyabanakho emva koNowa eyafumana ububingeleli nguMelketsedeki. UMelketsedeki wayentliziyo isulungeke kakhulu ukuze ububingeleli buthiywe ngaye (bona

UBubingeleli kuzo Zonke Izizukulwana

2-a

Abaprofeti bohlanganisele ngalunye bano buphezulu ububingeleli. (Bona D&C 84:17.)

Malunga neminyaka engamavaka amathathu anamakhulu asixhenxe anamashumi amathandathu aneshilani phambi koKrestu.

Malunga neminyaka engama: 3 000 phambi kokuzalwa kuka Krestu.

Malunga neminyaka engama-2 000 phambi kokuzalwa kuka Krestu.

Malunga neminyaka engama-600 phambi kokuzalwa kuka Krestu.

Malunga neminyaka engama-400 phambi kokuzalwa kuka Krestu.

Ngowe 1830 emva kokulika kuka Krestu.

**Uhlanganisele
ngexesha lika-
Adam**

UKumka kuThixo

(D&C 107:40, 41)

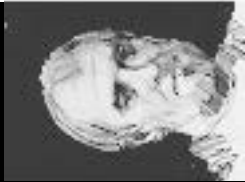


U-Adam

**Uhlanganisele
luka-Enoki**

UKumka kuThixo

(D&C 107:48, 53)



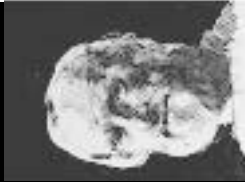
U-Enoki

**Uhlanganisele
luka-Nowa**

UKumka kuThixo

UNogumbe

(D&C 107:52, 53)



UNowa

**Uhlanganisele
luka-Abraham**

UKumka kuThixo

(D&C 84:14;
Abraham 1:16, 18)

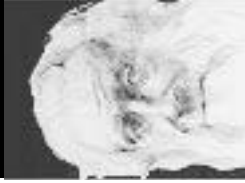


U-Abraham

**Uhlanganisele
luka Moses**

UKumka kuThixo

(D&C 84:6)



UMoses

**Uhlanganisele
lukaLehi**

UKumka kuThixo

(Mozaya 6:3;
Alma 13:1–2, 8–9)



Lehi

**Uhlanganisele
lweXesha
likaMeridiyana**

**UKumka
Okukhulu kuThixo**

(amaHebhere 5:9,
10; Mateyu 16:19;
3 Niyayi 11:21, 22,
12:1)



**UKrestu,
aBapostile,
nabaFundisi eMerika**

**UKuhlanganisel
wa
kweKuzalisekiswa
kwamaXesha**

Mileniyam

Ukubuyiswa
kweBandla
(D&C 20:1)
Ukubuyiswa
koBubingeleli
(D&C 13; D&C
27:8, 12, 13)



UJoseph Smith

Uhlanganisele: isithuba sexesha apho ivangeli negunya lobubingeleli eli nezitshixo ezibalulekileyo sinikwa abo bakhethwe yiNkosi ukufundisa nokukhokelela abantwana bakaThixo abathala kulo mhlaba.

iD&C 107:2–4). UMelkisedeke wabeka u-Abraham kububingeleli waze u-Abraham wabeka abanye. Ngoko ke ububingeleli bukaMelkisedeke baqhuba yade yalixesha likaMoses.

Khangela kumfanekiso wexesha lokuhlanguanisa lika-Abraham eqweqweni uze ufunde iD&C 84:14.

UBubingeleli bukaMelkisedeke Bathathwa kuSirayeli

Njengoko izibhalo zisixelela, u-Abraham wanika unyana wakhe u Isake ububingeleli, waze u-Isake wanika unyana wakhe uYakobi. Igama likaYakobi latshintshelwa ukuba libe nguSirayeli yaze emva koko abomnombo kaYakobi baziwa njengabantwana bakaSirayeli.

Ngemini zikaMoses, emva kokuba ebakhokhele abantwana baka Sirayeli ukuba susa eYiphutha, iNkosi yanika abantwana bakaSirayeli inzaliseko yevangeli yakhe. Babucekisa, kungoko, ngokunjalo ke iNkosi yabuthatha ububingeleli bukaMelkisedeke nemimiselo ephakamileyo yevangeli. Basala kuphela nemimiselo engezantsi yevangeli (efana nomthetho wedini), yaza ezi zanelwa ngobubingeleli obungaphantsi obathiywa emva komnakwabo Moses u-Aron.

INkosi kananjalo yabashiya neyona migaqo inesidima nemithetho komnye ngonyaniseko lwevangeli. Ukongeza kule mithetho yomoya, kwakukho neyokuphila okanye eyexeshana, ezi zinto emazenziwe ngabantu. Emininzi kule mithetho ifunyanwa kwi-Eksodus, Levitikus, neDuteronomi. Yayingenzelwanga ukuthatha yevangeli, koko yanikwa nje ngeyongeza kwiziqwengana eza zisele zevangeli, iyindlela yokulungiselela abantwana bakaSirayeli ukuze baphile ivangeli ephelleleyo kwixesha lamva.

Kwaye nangona ububingeleli buka Melkisedeke babuthathiwe kuSirayeli nje ngohlanga, babungasuswanga ngokupheleleyo emhlabeni. Phakathi kwexesha likaMoses kunye nokuza kukaYesu Krestu abambalwa abaprofeti babenabo ububingeleli bukaMelkisedeke. Abanye baba baprofeti yayingo-Eliya, Isaya, Jeremiya, Lehi, Danyeli noHezekiya.

Bhekisisa kwimifanekiso yexesha lokuzihlanguanisa kaMoses eqweqweni uze ufunde iD&C 84:6, 19–27.

UBubingeleli kwiXesha leNcwadi kaMormon

Ngexesha uLehi nosapho lwakhe bashiya iYerusalem bethatha uhambo oluya eMerika babenabo ububingeleli. Ngolu hlobo, imbali yonke yeNcwadi kaMormon, amadoda ayemsulwa ayeyinikela imimiselo yobubingeleli ebantwini. Amadoda amabini athethe ngobubingeleli ngexesha le ncwadi kaMormon yayingukumkani uBhenjamini no-Alma.

Bhekisela kwiqweqwe uze ufunde uMozaya 6:3 no-Alma 13:1–2, 8–9.

2-a, UBubingeleli kuzo zonke izizukulwana

"Abo bafumana obu bubingeleli bafumana mna, itsho iNkosi." (D&C 84:35.)



UBubingeleli ngeMihla kaYesu

Ngexesha uYesu Krestu eza emhlabeni wabuyisela ivangeli iphelele. Wabamba izitshixo okanye igunya elipheleleyo lobubingeleli waze wamisela abapostile (Mateyu 10:1–4) abamashumi asixhenxe (Luka 10:1). Wamisa iNkonzo yakhe phakathi kwabalandeli bakhe, kwathi esakube emkile emhlabeni abaPostile banikwa igunya lokunisela abanye kwizigaba ngezigaba zobubingeleli (bona lizenzo 14:23). Ngale ndlela ububingeleli baphunyekezwa baze bahlala isisiseko seNkonzo kaYesu Krestu.

Bhekisa kwiqweqwe ukuze ufunde uMateyu 16:19; kumaHebhere 5:5–10; no-3 Nifayi 11:19–22; 12:1.

UKumka kuThixo Okukhulu

Kangangexesha emva kokunyuka kukaYesu ukuya ezulwini, iNkonzo yaqhuba ifundisa inyaniso kwaze amawaka abantu abaphuma kwizixeko ezininzi bazibandakanya neNkonzo. Nangayiphi indlela kwixesha imbali yaziphinda yasesezolo. Abanye ababezibandakanye nenkonzo bala ukulandela imithetho nemimiselo yevangeli baze bayijika yakholana nendlela zabo zokucinga. Kwangeli xesha, amalungu amanizi, ngokudibene naBapostile nezinye iinkokeli zobubingeleli, batshutshiswa baze babulawa. Ngokuya la madoda ebulawa abanye bashenxa enyanisweni, iNkonzo yalahlekana negunya lobubingeleli. Ixesha lafika lokuba ububingeleli bungabikho eNkonzweni.

Amakhulu-khulu eminyaka ubumnyama balawula emhlabeni. Ezo nkonzo ezazilungisiwe ngexesha lokumka komntu kaThixo zazingenabo ububingeleli. Isiphumo soko yayikukungafumani nkokelo kuThixo okanye zingenako ukuqhuba imimiselo yosindiso. Njengoko esitsho u-Isaya, “ihlabathi lahlanjelwe ngaphantsi kwabemi balo, ngokuba beyigqithile imiyalelo badlula emimiseleni, bawaphula umnqophiso ongunaphakade” (Isaya 24:5).

Bonisa umboniso 2-b, “Amadoda anikwa ububingeleli ngokubekwa kwezandla kubo ngabo banikwa igunya nguThixo.”

IMbuyekezo yoBubingeleli

Oku kumka kukaThixo kwaqhuba emhlabeni yade yangomnye umhla, kwakuse ntlakohlazo ngowe-1820, indodana eselula yathandaza kuThixo ifuna ukuqonda inkonzo emayizibandakanye nayo. Impendulo kulo mthandazo, kwavela uThixo uBawo noNyana wakhe uYesu kuye. UYesu wamxelela ukuba angazibandakanyi nayo nenye, watsho esithi, basondele kufuphi kum ngemilebe, kodwa iintliziyo zabo zikude kum, bafundisa ngokwemigaqo yemithetho yomntu, benokuzenza abanobuThixo, kodwa bewakhanyela amandla akhe (Joseph Smith—History 1:19).

2-b, Amadoda anikwa ububingeleli ngokubekwa izandla ngabo banikwe igunya likaThixo

NgoJoseph Smith, iNkosi yazisa kwakhona emhlabeni iNkonzo yayo eyinyaniso waze wabuyisela yonke imigaqo nemimiselo eyimfuneko yevangeli yakhe. Ukwenza oko, iNkosi yanika uJoseph Smith ububingeleli obungcwele, obabubanjwe ngu-Adam namanye amadoda asulungekileyo eminyaka ngeminyaka. Sinabo ububingeleli namhlanje, kwaye iNkosi isithembisa ukuba koku kuhlangukiswa, ukuhlangukiselwa kwexesha elipheleleyo, ububingeleli abusayi kuthathwa kwakhona. Buya kube buselapha ade uKrestu abuyele emhlabeni.

Khangela kumfanekiso wokuhlangukiselwa ngokupheleleyo kwamaxesha eqweqweni uze ufunde iD&C 20:1; D&C 13; D&C 27:8; 12–13; ne-D&C 86:10.

ISiqukumbelo

UBubingeleli esibubambileyo namhlanje isekwa bububingeleli obanikwa u-Adam, ikwabubo obubanjwe nguYesu. Njengaku-Adam nabanye abaprofeti simele iNkosi emhlabeni. Ngokuba singabameli bayo, sibambe amandla oku nceda thina, iintsapho zethu neNkonzo ibuyela kubukho bukaThixo. Xa sinokufumana imvume kwibhishophu okanye umongameli wesebe, sinako ukubhaptiza abantwana bethu, sibanike isipho soMoya oyiNgcwele kwaye simisele oonyana bethu kububingeleli. Ngezi nangezinye iindlela ububingeleli bunokuzisa uvuyo ebomoni bethu nakubomi babanye.

UMngeni

1. Xoxa ngobubingeleli nosapho lwakho. Yiba neendlela onganceda ngazo oonyana bakho bafumaneke bekulungele ukwamkela ububingeleli.
2. Ngethuba elifanelekileyo, naxa ugunyaziswe ukwenza oko, ukubhaptiza nokuqinisa abantwana bakho nokumisela oonyana bakho kububingeleli.

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Fundisisa isahluko 14, "IButho loBubingeleli," kwimanywali ye*Nqobo yeVangeli*.
2. Khumbuza bonke ababambe ububingeleli beze nezibhalo umntu ezakhe kwintlanganiso yobubingeleli.
3. Nika umyalelo kumalungu eklasi ukuba anike amabali nezibhalo kwisifundo.

UKubuyiswa koBubingeleli

Isifundo 3

Injongo yesi sifundo kukusinceda siqonde ukubuyiswa kobubingeleli obungcwele, obathathwa emhlabeni emva kwexesha likaKrestu.

INtshayeleyo

Njengabathwele ububingeleli, sibambe igunya elikwalelo awathi uThixo walinike izicaka zakhe kwixesha eladlulayo.

Bonisa imboniso 3-a, “UKrestu wabeka aBapostile abalishumi elinesibini waze wabanika izitshixo zobubingeleli.”

Elandelayo edwelisiweyo yenye yemimiselo esinako ukuyenza ngobubingeleli:

- Sibhaptize, njengoYohane umbhaptizi kunye nanjengokuba amaNifayi enzayo (bona Mateyu 3:15–17 no-3 Nifayi 11:19–26).
- Nokunikela umthendeleko, njengoko wenzayo uYesu (bona uLuka 22:19–20).
- Nokunikezela uMoya oyiNgcwele, njengoko uPawulosi kunye namaNifayi benzayo (bona Izenzo 19:5–6 no 3 Nifayi 18:37).
- Philisa abagulayo, njengoko uPetros wenzayo (bona Izenzo 3:1–8).

Le mimiselo yobubingeleli yayisenziwa kumaxesha adlulayo ngaba bambe ububingeleli abathembekileyo.

Kutheni sinako ukwenza le misebenzi yobubingeleli namhlanje?

Sinako ukwenza umsebenzi wobubingeleli namhlanje kuba ububingeleli buka Thixo busemhlabeni namhlanje. Ngokuba amadoda afumaneka ekulungele oko enkonzo yakhe anikwe kwa ububingeleli obubanjwe zizicaka zakhe zakudala, uThixo uyawuqaphela awazi umsebenzi owenziwa bububingeleli.

UKumka Okukhulu kuThixo neMbuyiselo

Njengoko besixoxa kwisifundo-2 ukumka okukhulu kukaThixo kwaqalisa emva kwexesha likaKrestu. Oku kuthetha ukuba ngenxa yokungcola koluntu, ubu bingeleli nenxalenye yeemfundiso eziyinene zikaYesu Krestu zatshintshwa okanye zalahleka. Uninzi lwabaprofeti abakhulu bazi kwantlandlolo ukuba ixesha lokuba abantu bashenxe enyanini liyeza. Omnye waba baprofeti yaba ngu Isaya. Xa wayethetha ngokumka kukaThixo, wathi kubo abantu, “bayigqithile imiyalelo, bayitshantsha imimiselo, bawaphula umnqophiso ongunaphakade” (Isaya 24:5). Uprofeto luka Isaya lwazaliseka. Ngenxa yezigqitho, emva kwexesha



likaKrestu imo echanekileyo yobubingeleli yathathwa emhlabeni. Abantu beNcwadi kaMormon okwexesha ngabo kuphela aba baxhamla iintsikelelo zobubingeleli, kodwa ekugqibeleli nabo bayityeshela inyaniso. Ngenxa yokumka kuka Thxo, abantu bomhlaba abazange babenako ukumamela ivangeli yenyani, bafumane nemimiselo esindisayo yobubingeleli.

Kodwa uBawo waseZulwini ufuna abantwana bakhe bonke babuyele kuye. Yaba yimfuneko, kengoku ukuba abubuyisele ububingeleli kwanemimiselo yabo kwanazo zonke iinyaniso eziyimfuneko kuthi ukuze sibuyele kuye.

Abaprofeti abaninzi bajonga phambili kweli xesha. U-Isaya umzekelo, waprofeta ngexesha xa iNkosi iya “kwenza umsebenzi obalulekileyo kubantu, kubaluleke kwaye kumangaliseke” (Isaya 29:13–14). Kwangoku njalo uPetros wathetha ntlandlolo ngexesha xa kwabe kukho “imbuyekezo yazo zonke izinto” (Izenzo 3:19–21). Imbuyekezo ithetha ukubuyisela into eyayithathiwe okanye ilahlekile. Ububingeleli nevangeli kwafuneka ukuba zibuyiselwe okanye lonke uluntu lwalusaya kulahleka. Le mbuyekezo yaqala ngowe-1820 xa uThixo uBawo neNkosi uYesu Krestu bazityhila kuJoseph Smith.

UJoseph Smith nokuBuyiswa koBubingeleli

UJoseph Smith waba ngomnye “olumkileyo kwaye emkhulu” kubantwana bomoya bakaBawo waseZulwini. Njengo-Abraham wakhethwa phambi kokuba eze emhlabeni esizela umsebenzi obalulekileyo. (Bona u-Abraham 3:22–23.) Ngesi sizathu, umsebenzi kaJoseph Smith waziwa ngabaninzi abaprofeti bakudala. Bekunye uYosefu waseYiphutha unyana kaYakobi, noLehi umprofeti weNcwadi kaMormon babesazi ngoJoseph Smith nangomsebenzi wakhe. ULehi wathetha nonyana wakhe uJoseph ngoprofeto olwenziwa nguJoseph waseYiphutha ngomprofeti wemihla yokugqibela ogama linguJoseph.

Funda u-2 Nifayi 3:6–15.

UJoseph Smith waqalisa ngokukhangela kwakhe inyani eselula kakhulu. Wathi xa eminyaka ilishumi elinesine, waya etyholweni waze wabuza kuThixo ukuba yeyiphi iNkonzo amakazibandakanye nayo. Ngenxa yomthandazo wakhe, uThixo noYesu Krestu bavela kuye bekwisimo sabo senyama namathambo. Emva kweminyaka emithathe emva koko, ngowe-1823, ingelosi uMoronayi yavela kuJoseph Smith yaze yamxelala ngeNcwadi kaMormon. UMoronayi ke ekugqibeleni wanika uJoseph Smith le rekhodi inqabileyo babemi bakudala baseMerika. Ngoncedo lukaThixo, uJoseph wabanako ukuyiguqulela le rekhodi. INcwadi kaMormon nezityhilelo ezanikwa uJoseph Smith zabuyisa iinyaniso ezi ninzi ezasele zalahleka ngexesha lokumka kukaThixo.

Kodwa imbuyiselo yenyani ngoThixo neemfundiso zakhe zazingonelanga. UJoseph Smith wazalwa ngexesha apho ububingeleli babungekho emhlabeni. Kuba wayengenakho ukuzalisekisa umsebenzi wakhe ngaphandle kobubingeleli, kwakuyi mfuneko ukuba ububingeleli bubuyiselwe kuye ngabo babe bambe izitshixo okanye igunya lokummisela. Ngowe-1838 uJoseph Smith wabhala wakugcina oku kulandela ngendlela athi yena no-Oliver Cowdery babufumana ngayo ububingeleli buka-Aron.

bonisa umboniso 3-b, “UYohane umbhaptizi enikeza ububingeleli buka Aron kuJoseph Smith no-Oliver Cowdery.”

“Thina . . . sawuqhuba umsebenzi wokuguqulela, xa yayisithela inyanga (May, 1829), thina ngosuku oluthile saya ehlathini sathandaza sibuzwa iNkosi ngokunxulumene nobhaptizo loxolelo lwezono, esathi salufumana lukhankanyiwe kuguqulelo lwamacwecwe. Sathi xa sasithandaza sibuzwa eNkosini isithunywa esivela ezulwini sehla sisekukhanyeni kwelifu sathi sizibekile izandla zaso phezu kwethu, yasimisela kububingeleli buka-Aron.

“ . . . Isithunywa esasihambelayo kwesi sihlandlo saze sasinikezela obu Bingleli, sathi igama laso nguYohane, yena kanye owayebizwa ngokuba nguYohane umbhaptizi kwiTestamente eNtsha kwaye wenza ngokomyalelo kaPetros, kaYakobi noYohane ababambe izitshixo zobubingeleli bukaMelketsedeke ububingeleli owathi ethubeni buza kunikelwa kuthi. . . . Yayi ngomhla wama-25 ku Meyi kowe 1829 apho samiselwa phantsi kwesandla sesithunywa saze sabhaptizwa.” (Joseph Smith—History 1:68–72; bona kananjalo neD&C 13.)

Ekugqibeleni kwakulo nyaka we-1829 uJoseph Smith no-Oliver Cowdery banikwa uBubingeleli bukaMelketsedeke. Abapostile bakudala bakaYesu uPetros uYakobi noYohane babonakala kubo, bazibeka izandla zabo phezu kweentloko zabo baze babamisela (bona iD&C 27:12). NguJoseph Smith esomkela bobubini obuka-Aron nobukaMelketsedeke ububingeleli. Igunya lobubingeleli lalibuyiselwe: abo babebubambile kumaxesha akuqala babu buyisele emhlabeni amandla kaThixo.

UBubingeleli buka-Aron

UBubingeleli buka-Aron yinxenye yoBubingeleli bukaMelketsedeke kwaye busebenza phantsi kolawulo lwabo. Xa uYohane umbhaptizi wayenikeza uBubingeleli buka-Aron kuJoseph Smith no-Oliver Cowdery, wabaxelela ukuba wayelawulwe ukunikezela obu bubingeleli kubo nguPetros, Yakobi, neYohane, abaphethe izitshixo zobubingeleli bukaMelketsedeke.

UBubingeleli buka-Aron bathiywa emva ko-Aron umntak’ubo Moses. U-Aron wayesenza phantsi kwenkokelo kaMoses ukuthwala umsebenzi kaThixo. ngokukwanjalo abaphathi baBubingeleli buka-Aron babe negunya

3-b, uYohane umbhaptizi wanikela ngoBubingeleli
buka-Aron kuJoseph Smith no-Oliver Cowdery



eliphantsi kunabo baphethe ububingeleli bukaMelketsedeke. Ngenxa yesi sizathu uBubingeleli buka-Aron maxa wambi bubizwa ngokuba bububingeleli obungaphatsi, “ngokuba buxhomekeke kobukhulu uBubingeleli bukaMekizedeki” (D&C 107:14). Oku akuthethi ukuba buncinci okanye abunambonakalo. NgoBubingeleli buka-Aron amadoda, aselula namadala athwala imisebenzi emikhulu.

Amandla nemisebenzi yoBubingeleli buka-Aron kuku—

- Bamba izitshixo zolungiselelo lweengelosi. Oku kuthethe ukuba sinelungelo lokuba neengelosi zisincedise ekuthwaleni umsebenzi kaThixo.
- Nikezela uBubingeleli buka-Aron kwabanye.
- Shumayela uxolelo lwezono nobhaptizo.
- Yamkelisa umthendeleko ongummiselo onqabileyo.
- Shumayela ivangeli uze womeleze ubungqina bamalungu eNkonzo.
- Qokelela iminikelo yeBandla.
- Nceda ekwakhiweni kweTempile, iiCawa, nezinye izakhiwo.
- Khangelela abahluphekileyo, abahlolokazi, neenkedama.
- Yisa iso kwimicimbi yethutyana yeBandla (efana nokucoca icawa) ngokuyalelwa ngubhishophu nangu mongameli wequmrhu.

Imisebenzi yabadikoni, iititshala nababingeleli aba kububingeleli buka-Aron ngokushiyana kwabo. Le misebenzi idwelisiwe kwiD&C 20:46–59.

Funda iD&C 20:46–59.

UBubingeleli buka-Aron, kwisishwankathelo, lulungiselelo lobu bingeleli. Bulungiselela indlela yabo banikezela iintsikelelo zobubingeleli bukaMelketsedeke, bunika abaphethe ububingeleli buka-Aron amava afunekayo ze bamkele ububingeleli bukaMelketsedeke.

Yintoni amandla namagunya obubingeleli buka-Aron?

UBubingeleli bukaMelketsedeke

UBubingeleli bukaMelketsedeke bathiywa ngoMelketsedeke, owayephila ngexesha lomprofeti weTestamente eNdala u-Abraham. Phambi kwexesha lakhe yayibuBubingeleli obuNgcwele emva kocwangco loNyana kaThixo. Kodwa ukuphepha ukuphinda-phinda igama likaThixo njalo, iNkonzo yakudala yayalelwa ukuba ibubize obu bubingeleli Melketsedeke ngoba uMelketsedeke yayi- ngumbingeleli owayenobukhulu obungako (D&C 107:1–6).

limfundiso neMinqophiso [Doctrine and Covenants] zityhila oku kuba uBubingeleli buka Melketsedeke bunelungelo lokongamela zonke ii-ofisi eBandleni. Oku kuthetha ukuba zonke ii-ofisi eNkonzweni ziyinxalenye yobubingeleli bukaMelketsedeke. Akukho nalinye igunya elingaphezulu

okanye ububingeleli. ukongeza, obu bubingeleli bunegunya lokunikela yonke imisele yomoya eyimfuneko kuthi ukuze sibuyele kuBawo waseZulwini. (D&C 107:8-19.)

Amandla nimisebenzi yobubingeleli bukaMelketsedeke kuku—

- Nikezela isipho soMoya oyiNgcwele.
- Beka amadoda afumaneka elungele ububingeleli bukaMelketsedeke.
- Qhuba imitshato yaphakade.
- Qhuba umsebenzi wasetempileni kwabaphilileyo nakwabafileyo.
- Ukubeka izandla abagulayo.
- Ukujongana neemfuno zomoya nezethutyana zabo bonke abantu.
- Fumanela iNkonzo ulwazi kuThixo.

li-ofisi zabadala, ababingeleli abakhulu, abafezekisi, abangamaShumi aSixhenxe kunye naBapostile zahlukana nje ngokubhekisele kwimisebenzi yabo. Abaphethe uBubingeleli bukaMelketsedeke banako ukwenza yonke imisebenzi yoBubingeleli buka-Aron ngokuba imisebenzi yoBubingeleli buka-Aron yinxalanye yoBubingeleli bukaMalkizedeki. Ngobu Bingeleli bukaMelketsedeke silungiselela thina nabanye abantu ukuze ngenye imini singene ebukumkanini bezulu.

Yenza umbingeleli afunde okanye axelele ngesihlo esenzeka kwiZenzo 19:1-6 apho uPawulosi waphinda wabhaptiza kwakho abathile. Kwakutheni ukuze kube yimfuneko kwaba bantu ukuba baphindwe baphaptizwe?

ISiqukumbelo

Xa babungekho ububingeleli emhlabeni besingenako ukwenza imisebenzi kaThixo, kwaye inkonzo yenyani ngeyingekho. Okulandelayo, ngokungekho namnye obenokufumana ubomi obungunaphakade. Ubomi obungunaphakade buxhanyulwa kuphela ngabo bagcina imigaqo nemimiselo yevangeli, kwaye ke imimiselo yevangeli ayinako ukuqhubeka ngaphandle kobubingeleli. Ngokuba ububingeleli ingamandla kaThixo ingengawo awomntu, indoda ayingekhe izinike ububingeleli. Ingenako ke nokubunikezela kwabanye ngaphandle kokuba ibe ibufumene ngegunya elililo (bona iD&C 42:11). Ngezi zizathu ububingeleli babuyiselwa kuJoseph Smith ngesithunywa sezulu. Namhlanje ububingeleli buya fumaneka kwinkonzo yenyano kaYesu Krestu, eyabuyiselwa ukuze yenze umsebenzi weNkosi esenzela wonke ubani (bona D&C 84:17).

Naliphi ilungu leBandla eliyindoda elibufumeneyo ububingeleli bukaThixo linoxanduva olukhulu lokuzinceda, nosapho lwalo, kunye nabo bonke abantu abalijikelezileyo ukuze baxhamle ubomi obungumaphakade.

UMngeni

1. Funda ngamathuba kunye nemisebenzi yobubingeleli bakho. Usenako ukukwenza oku ngokufunda izibhalo, ukuzila ukutya nokuthandaza,

ukufundisisa incwadana yobubingeleli bakho nokufumana imiyalelo kwiinkokeli zobubingeleli bakho.

2. Yenza imisebenzi yakho yobubingeleli kangangoko unako kwaye soloko uzama ukuphucula imizamo yakho njalo-njalo.
3. Xhasa abo banegunya elingaphezulu kwelakho, ulumkele ukuba ungaqhubi, usebenzise amandla okanye igunya ongalinikwanga.

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda iD&C 13; 20; 84; 107; kunye ne-124 ukufumana ukuqonda ngobubingeleli.
2. Fundisisa isahluko se-14, "Umbutho woBubingeleli," isahluko 17, "IBandla likaYesu Krestu Namhlanje," *kwiNqobo yeVangeli*.
3. Nikela ilungu leklasi linike amabali nezibhalo kwesi sifundo.

Injongo yesi sifundo kukusanceda siqonde iindlela esinokuncedwa ngazo ngamaqumrhu obubingeleli umntu ngamnye, iintsapho neNkonzo.

INtshayelelo

Njengabaphethe ububingeleli, sinenkululeko noxanduva lokwenza izinto ezininzi ngokwethu singakhange saxelelwa ukuba sizenze ziinkokeli zeNkonzo (jonga iD&C 58:26–29). Sinako ukwenza imisebenzi yethu, sinokukhathalela amalungu eentsapho, sinako ukuthobela nokwenza izinto ezilungileyo ezininzi sisenzela thina, iintsapho zethu kunye nabanye. Ngeny'indlela, sifanele ukuqaphela ukuba ngamanye amaxesha sakufuna uncedo nokomnye umntu. Sisenokuxinga eludakeni, sigule singenamandla oyakufuna uncedo saphuke iintliziyo ngoku ngathobeli komntwana okanye sityhafe kuba ingathi akukho ukhathalayo.

Ngenye imini umfama wayelungiselela ukuya kuqokelela ingca yokondla impahla yakhe ezakuyigcina kwisisele, xa wabona imvulakazi enkulu ifutshanisa. Ukuba wayengayiqokelelanga phambi kwemvula, ingca ngeyayonakele, kodwa ke wayefuna uncedo olukhawulezayo. Wacela ke abamelwana bakhe bamncede baza ke bamnceda ukuqokelela ingca phambi kokuba imvula iyonakalise. ngenxa yoncedo lwabo wabanako ukusindisa isivuno sakhe.

Ngayo le ndlela, xa sineengxaki zethu okanye iingxaki zosapho esingenako ukuzifeza sodwa, sifanele ukuba singoyiki ukucela abanye basincedo.

Ngubani onokusanceda? Sinokulufuna phi uncedo?

INjongo yamaQumrhu oBubingeleli

UBawo waseZulwini wenza amaqumrhu obubingeleli ukunceda ababambe ububingeleli baphumelelise ububingeleli baze basebenze kunye besebenzela abanye nokwakha iNkonzo. Kananjalo balungiselelwe ukunceda amalungu, akwazi ukuncedana ngamaxesha emfuneko.

Iqumrhu lobubingeleli liqela lamadoda alungisiweyo abambe umsebenzi ofanayo kububingeleli. Kumasebe ngamasebe eNkonzo apho amadoda ambalwa abambe ububingeleli, bonke ababingeleli nokuba bakowuphi umsebenzi elowo nalowo kuba bakwiqela elinye.

Kumasebe eBandla apho amadoda emaninzi apethe ububingeleli, amaqumrhu ababingeleli abakhulu, abadala, ababingeleli, iitshala nabadikoni ayahlanganiswa alungiselelwe. Iqumrhu ngalinye ngaphandle

kwequmrhu lababingeleli, oluswa ngumongameli namasekela akhe amabini. Iqumrhu lababingeleli besebe laluswe yibhishophu nababingeleli ababini abanga bancedisi bakhe. Umongameli wengingqi namasekela akhe sisimongameli sequmrhu lababingeleli abakhulu sababingeleli bonke abakhulu engingqini.

Ukunceda amalungu equmrhu adibane neminqweno yabo ukunceda omnye nomnye ukuze bafundisane imithwalo yabo, iintlanganiso zequmru zibanjwa qho ngeCawe. Kwezi ntlanganiso, imicimbi yequmrhu iyahlulwa, imisebenzi emiselweyo iyenziwa, ivangeli iya fundiswa, ubungqina buyaqiniswa kwaye umoya welungu ngalinye uyanda.

Sixelelwa kwizibhalo iindlela yokuphumeza imithwalo yobubingeleli bethu kunye nemisebenzi yethu.

Funda iD&C 107:99–100.

Izimongameli zamaqumrhu okanye iinkokeli zeqela zinomthwalo wokusifundisa imisebenzi yethu yobubingeleli nokusinika inxaxheba yokufunda ngokuyaa sisenza le misebenzi. Emva kokufunda imisebenzi yethu, uxanduva lwethu kukusebenza ngenkuthalo kule misebenzi yahlukileyo siyinikiweyo kububingeleli. Ngokuya sicwebezela amabizo obubingeleli bethu ngokunceda abanye, nokwamkela imisebenzi esiyabelweyo sisimongameli sequmrhu lethu, sandisa ukulandela kwethu nokukwazi kwethu ukusebenzela.

Fumana amalungu axoxe ngemisebenzi yobubingeleli abayifundileyo aze ayenza.

INdlela amaQumrhu oBubingeleli Asebenza Ngayo

Amaqumrhu obubingeleli onke esebenzisa yonke imigaqo yevangeli etyhiliweyo kuthi yiNkosi ngabaprofeti bakhe. Ezinye iindlela zemigaqo ebalulekileyo ngakumbi kukusulungeka, ubunye, uncedo nobuhlobo.

INTSULUNGEKO

INkosi ithe “ilungelo lobubingeleli lihlangene alinakohluka namandla asezulwini kwaye amandla asezulwini akanakubanjwa engena kuphathwa ngaphandle kwemigaqo yentsulungeko.” (D&C 121:36.) Ukomelele kwequmrhu lethu lobubingeleli kuxhomekeke kumandla amalungu alo. Ngokuya sibamsulwa, kukona sifumana amandla ngakumbi nenkokhelo esiya kuyifumana eNkosini.²²

UBUNYE

“Iqumrhu lifanele ukuba libumbane ukuze libe nokuncedana omnye nomnye ingekuko emoyeni kuphela kodwa nakwezemali nangenye indlela. Xa sinokufumana umoya wobunye emaqumrhwini ethu, sakuba siyaqalisa ukuqonda intsingesele ezeleyo yokuqulunqwa kobubingeleli bethu eNkonzweni.” (David O. McKay, “The Fundamental Basis for Home Teaching,” *Improvement Era*, July 1963, p. 615.)

UNCEDO

“Onke amaqumrhu obubingeleli ayalelwa [yiNkosi] ukuba azilungiselele ngoko buchwephetshe abanabo bephantsi komoya namandla obubingeleli baqiniseke ukuba wonke ubani onxungupheleyo uyancedwa liqumrhu lakhe ukuze abenako ukuzixhasa” (Harold B. Lee, “The Place of the Priesthood Quorum in the Church Security Program,” *Improvement Era*, Oct. 1937, p. 634).

UBUHLOBO

Ngamaxesha amandulo amadoda eBandla ayenikisa kumaqumrhu awo ngomsebenzi wawo othembekileyo ngokupheleleyo . . . Asinako ukuwazi amandla apheleleyo nobuhle bobuhlobo obabudaleka kulo maqumrhu obubingeleli. Amadoda ayehoyelana iintsapho zawo xa abanye babo bekwinkonzo yobufundisi. Inzima neentsizi babesobelana ngazo, intembeko idaleka. . . . Amadoda ayencamelana ubomi bawo . . .

“Yinyani, asisekho mngciphekweni wengozi yokuphila efana nebezifudula zikho, kodwa ke siya chaphazeleka zezinye iingozi ezininzi kakhulu endizoyikayo ezithi maxa wambi zibe nezi ziphelo ezilandelayo ezingentle kunezo zinokujongana nabo basebangaphambili (izinyanya). Ingaba sifuna izihlobo zisincede ngexesha lezi meko? Ewe, siyazifuna!” (Sephen L. Richards, “The Priesthood Quorum: A Three-fold Definition,” *Improvement Era*, May 1939, p. 294.)

Kufanele ukuba lulonwabo kuthi ukwazi ukuba xa sifuna ukomeleza ukholo lwethu kwivangeli, bonke abazalwana abathembekielyo kumaqumrhu ethu baya kuhlalanga basilumkise, basomeleza ngokwasemoyeni, nokusinceda sifumane indlela yethu yokuphindela kwakhona ekusebenzeleni uThixo. UMdala uBoyd K. Packer wathi: “Indoda esuka ityhafe ayiphulukani nobulungu bayo kwiqumrhu. Isenokuphelelwa ngumdla equmrhwini kodwa iqumrhu lona akufuneki liphelelwe ngumndla elungwini. Iqumrhu linoxanduva olungapheliyo lonke ixesha ngamalungu alo. Ukungalisiso ilungu elityhafielyo, ulifaka umdla ukuze udibaniselane nalo, ukuba usuke ungawahoyi amalungelo alo njengophethe ububingeleli.” (*A Royal Priesthood* [Melchizedek Priesthood study guide, 1975], p. 134.)

IBandla lifuna ukuba onke amalungu aphuculwe ngokwasemoyeni ewonke ukuze indlela ekuqhutywa ngayo isoloko isulungekile” (D&C 84:110). Inkqubo yeNkonzo yeyona nkqubo igqibeleleyo ngoku emhlabeni, kwaye amaqumru obubingeleli ayeyona nxalenye ibalulekileyo yale nkqubo. Ngokuya amaqumrhu obubingeleli ethwele imisebenzi afanele ukuyenza, onke amalungu equmrhu mawanikwe inxaxheba. UMdala Packer wathi: “Ukuba amaqumrhu obubingeleli aqhuba ngendlela eyiyo, indoda [okanye inkwenkwe] exhaswa ngabazalwana bequmrhu layo, phantse iphumelele nakuluphi ibakala loxanduva lobomi.” (*A Royal Priesthood* [Melchizedek Priesthood study guide, 1975], p. 134.)

Iqumrhu liqhuba ngokufanelekileyo xa ilungu ngalinye lequmrhu lisenza indima yalo. Ngokukhonza nje ngeetitshala zamakhaya, umzekelo, abaphethe ububingeleli basebenze nje ngonxulumano phakathi kwequmrhu komongameli nekhaya ngalinye equmrhwini. Ngokuya iingxaki ziqapheleka neemfuno zixelwa ziiitshala zamakhaya, iqumrhu linokuthatha inxaxheba ekuncedeni. Ngolu lwazi, iqumrhu elingaphantsi kwesikhokelo sequmrhu lokongamela ububingeleli linganceda iqumrhu lamalungu afuna uncedo.

Emva kosapho, iqumrhu ngumthombo wokuqala woncedo. Ngesi sizathu, amalungu equmrhu afanele kukusa iso ancede amalungu equmrhu afuna uncedo.

Zeziphi ezinye iindlela ezicacileyo anokuthi amalungu equmrhu obubingeleli angakhonzana ngazo nje ngabazalwana kububingeleli?

Ukwenza iNxenye Yethu njengaMalungu eQumrhu loBubingeleli

Fumana amalungu afunde aze aphawule iD&C 108:7. Esi sibhalo sisixelela ukuba senze ntoni ukuqinisana?

Bhala ebhodini iindlela ezikhankanyiwewo kwesi sibhalo.

Phakathi kwezinye izinto, iNkosi yalatha ukuba abaphethe ububingeleli banako ukuqinisana ngokuthetha ngabo nokubafundisayo. UMongameli J. Reuben Clark, omncinci uthi iqumrhu alomelele ngaphezu kothando elithi ilungu ngalinye lequmrhu lubenalo kwelinye ilungu.

“Uncedo [lwequmrhu] luthatha indlela yokunceda umzalwana ofuna uncedo kolo hlobo loncedo alufunayo nalo ngxaki anayo, ukwakha ikhaya, okanye ukuqalisa amashishini amancinci okanye nokuba kukuchwela, ukum fumanela izixhoba ezipheleleyo, ukuba ngumlimi indlela yokufumana imbewu, okanye ukumnceda alime okanye avune isilimo okanye ukuhlangabezana namatyala akhawulezileyo anawo, okanye ukumnika into yokunxiba okanye indawo yokuhlala okanye ukutya okanye uncedo lonyango okanye indleko yokufundisa abantwana okanye ukunika uncedo nangayiphi indlela.” (“Church Welfare Plan,” a discussion by President J. Reuben Clark before the First Citizens’ Conference on Government Management at Estes Park, Colorado, June 20, 1939, p. 20.)

Linganjani iqumrhu lethu ukuba singathandana ngenyaniso?

Injongo yequmrhu lobubingeleli kukunceda umphathi wobubingeleli ngamnye indlela angabusebenzisa ngayo ububingeleli bakhe nokunceda abequmrhu lakhe ngamaxesha emfuneko. Le njongo ingaqhutywa kuphela xa ilungu ngalinye linomdla wokuncedwa naxa iimfuno ezicacileyo zamalungu equmrhu ziqatshelwa. ngenxa yesi sizathu, funeka iinkokeli zethu zequmrhu sizigcine zisazi ngeemfuno esizibonayo kwaye sibenomdla wokucela uncedo nathi xa silufuna. Amalungu equmrhu akanako ukunceda abanye ade azazi iimfuno zabo. Ngokuqinisekileyo,

elowo nalowo ufanele kukuzama ukusombulula iingxaki zakhe, kodwa amaxesha ayafika okufuna uncedo lwequmrhu. Akufuneki sizive sineentloni ukucela uncedo, ngokuba oku kuya kunika abanye inxaxheba yokunika inkonzo kwabanye.

Eli bali lilandelayo libonisa indlela elithi iqumrhu liwancede ngayo amalungu alo:

“Ekwindla kowe-1918, kulo mo imbi yexesha lonyaka weMfazwe yeHlabathi yo-I ngethuba ngaphezu kwezigidi ezili 14 labantu abafa ngenxa yomkhuhlane ombi omnyama owawusosulela uhlasela ulusu okanye ubizwa ngokuba ngumkhuhlana wamaSpanish . . . Ubusika bafika ngethuba . . . bats hazisa eninzi yona iswekile eyi beet elinywe emhlabeni. Ubawo nomnakwethu uFrancis babenomdla omkhulu bezama ukuyikhupha kulo mhlaba uneqabaka besenza umthwalo omnye ngosuku ngalunye, babeye ke bayincothule ke emhlabeni, basika imintla le bayiphose ubemnye ngexesha enqweleni enkulu yebeet ezibomvu bayitsalele inomthwalo kumzi mveliso weswekile. Lo yayingumsebenzi ocothayo nodinisayo kakhulu ngenxa yeqabaka nokudingeka koncedo lolimo njengoko umnakwethu uFloyd kunye nam sasisemkhosini. . . .

“Bathi besazixakekise njalo ngokuvuna ukuze bathengise kwaza kwathi ngenye imini besatya isidlo sabo sangokuhlwa, kwakhala ucingo luvela kumkhuhlana wethu uGeorge Albert ebabikela iindaba ezilusizi zokuba uKenneth ominyaka ilithoba ongunyana womkhuhlana wethu uCharles uhlaselwe ngulo mkhuhlane owawuthutha, kwaze nje emva kweeyure ezimbalwa okokugula wasweleka ehleli ethangeni likayise, kwaye kufuneka uyise ancede aye e-Ogden aye kuthatha le nkwenkwe ukuze ize kungcwatywa kwibala losapho kumaNgcwaba akwa Lehi.

“Ubawo . . . wangqala kumgaqo ontlantlu-ntlanu e-Ogden esiya kulanda unyana ongumzukulwana wakhe ukuze angcwatywe. Uthe xa efika kwelo khaya wafumanisa uCharl elele ngaphezu kwengubo engombethanga ngendlela yokufumana ukuphola kubushushu owayenabo esenziwa ngumkhuhlana.

“Yisa unyana wam ekhaya, utata owayeselula esekufeni wasebeza,’ ukuze umlalise phakathi kwezizalwane uze ke ubuyele mna ngengomso.’

“Uyise weza naye uKenneth ekhaya, wenza ibhokisi yomngcwabo kwisitara sakhe sokuchwelela, waze umama nodade wethu bafaka imiqamelelo nezondlalelo ngaphakathi kuyo, waze uyise wahamba noFranz kunye nababini abanobubele abamelwane ukuya komba ingcwaba. Ngange ndlela yobuninzi yababesifa, kwanyanzeleka ukuba iintsapho zizombeke ngokwazo amangcwaba. Kwakuvumeleke kuphela umngcwabo omfutshane ngasengcwabeni.

“Amaqabane engekabuyi ncam emangcwabeni xa kwakhala ucingo kwakhona ingu George Albert (Bert) emnxebeni enezinye iindaba ezothusayo zokuba uCharl uswelekile kwaye namantombazana akhe amabini uVesta ominyaka esi 7, no Elaine one 5 seminyaka selegula kakhulu neentsana ezimbini uRayeldon ominyaka isi 4 no Pauline, ominyaka emi 3 babesifa.

“Abazala bethu abalungileyo babanako ukufumana ibhokisi yokufihla kaCharl baza bamthumela ekhaya ngololiwe wemithwalo. Ubawo nomninawa uFranz bawuphuthuma umzimba esitishini sikaloliwe.

“Ngosuku olulandelayo ubawo wam owomeleleyo omdala engoyiseki wabizwa kwakhona lolunye uhambo lwakhe lwenzila ngoku esiya kulanda uVesta owaye ngumntwana ononcumo, onwele zimnyama omehlo makhulu aluhlaza.

“Xa wayefika ekhaya wafumana uJulieta owayesele enzakele kukuzila eguqe ngakumandlalwana wesithandwanana esincinci u-Elaine, ingelosi elusana olumehlo aluhlazo, onwele ziphindeneyo ezigolide. UJulieta wayengqukruleka ezomeleza ethandaza. . . .

“Phambi kokuba ubawo afike ekhaya noVesta eli lizwi libi ngokwenene libuye lagaleleka. U-Elaine wayeye kudibana noyise, nomntakwabo uKenneth kunye nodade wabo uVesta. loo nto ithethe ukuba ubawo wayethathe olunye olwaphula intliziyo uhambo ukuya kulanda, aze alalise owesine olilungu losapho lwakhe, bonke ngeveki enye.

“Ucingo aluzange lubuye lukhale ngobusuku bomhla wokufihla u-Elaine, kungazange kwabakho nazindaba ezizezinye ezilusizi zokufa ngosuku olulandelayo. . . .

“Emva kwesidlo sakusasa ubawo wathi kuFranz, ‘Kuhle, nyana, kubhetele sihle siye emasimini, khe sibone ukuba singafumana na omnye umthwalo wee beet eziphuma emhlabeni phambi kokuba zikhenkcezeke ziqine ngakumbi. Ngxama sibe sendleleni.’

“UFrancis waqhuba inqwelo itsalwa ngamahashe amane ubawo yena ekhwele, yehla indledlana ephuma ekhayeni. Njengokuba behamba ngendlela eyiSaratoga nje, badlula iinqwelo ngenqwelo ezilayishe ibeet ziyisa kumzi mveliso ziqhutywa ngamafama angabamelwane. Njengokuba bedlula, umqhubi ngamnye uphakamisa isandla sombuliso: ‘Yitsho!, Malume uGeorge,’ ‘Silusizi kakhulu ngokuva iindaba zenyhikityha yokufa kosapho lwakho George,’ ‘ibilithuba elinzima kuwe eli lidlulileyo, Unezihlobo ezininzi.’

“Kwinqwelo yokugqibela yayinguJasper Rolfe. Waphakamisa isandla sombuliso esinenkuthazo waze wathi: ‘Ngamagqibela kaNkqoyi la malume uGeorge.’

“Ubawo wabhekisa kuFranciss wathi: ‘Akwaba ibiyeyethu le sele isendleleni.’

“Besakufika emasangweni entsimi, uFrancis watsibela phantsi ukuhla kwinqwelo enkulu ebomvu yeebeet waze wavula isango njengoko sasiqhuba sisiya emasimini. Watsala iintambo, emisa isipani, wathi xhungu isithutyana waze wahlola intsimi ukusuka ekunxele ukuya ekunene, ngasemva nangaphambili . . . wafana wemanga kwakungekho beet yaswekile ikhoyo kwintsimi yonke. Wabe sele eqonda ebekuthethwa nguJasper Rolfe xa ebesithi: ‘Ngamagqibela ka Nkqoyi la malume uGeorge!’

“Waze ubawo wahla enqweleni, wakha isandla esigcweleyo somhlaba omdaka otyebileyo kakhulu, waze ngesase kunxele esasisele singenabhontsi wathatha igqabi lebeet, waze walunguza okwethutyana kwezi mpawu zomsebenzi wakhe ngokungathi akakholelwa ngakubonayo ngamehlo akhe.

“Emva koko wahlala phezu kwenqumba yeentloko zebeet le ndoda eyayizise abayo abane awayebathanda ekhaya eze kubangcwaba ngesithutyana nje seentsuku ezintandathu, yenza ibhokisi yomngcwabo, yomba amangcwaba yaze yanceda nangeemphahla zokungcwaba–le ndoda ingummangaliso engazanga yagungqa, ayabuyela mva, yanikezela nokunikezela kwezo zilingo zinzima yayikuzo, yahlala phezu kwinqumba yeentloko zebeet yaze yacela kule nto yabantwana phofu izinyembezi zovuyo.

“Emva koko yaphakama, yosula iinyembezi ngetshefu yebandana ebomvu, yajonga phezulu esibhaka-bhakeni yaze yathi: ‘Enkosi, Bawo, ngabadala besebe lam.’” (Les Goates, as quoted by Vaughn J. Featherstone, “Now Abideth Faith, Hope and Charity,” *Ensign*, July 1973, pp. 36–37.)

ISiQUKUMBELO

Onke amaqumrhu eBandla abunjelwa ukuze aphumeze injongo yeNkosi. Nje ngababambe ububingeleli, simele kukuzalisekisa uxanduva esilinikiweyo.

UMongameli Joseph Fielding Smith ubhale wenjenje: “Alukho ngaphambili kwiimbali zeNkono uxanduva olunikwe ububingeleli ukuba bube yimfuneko yokufezekiswa ababo kunanamhlanje. Kungazange ngaphambili sibe phantsi kwemiqathango engaka yokukhonza iNkosi nokugcina imithetho yayo nokuze sicwebezalise imisebezni athe wayinikela kuthi.” (*Doctrines of Salvation*, 3:117.)

UMngeni

1. Fezekisa imisebenzi oyinikiweyo.
2. Yiba nokuziqaphela iimfuno zamanye amalungu equmrhu.
3. Funa uncedo kwamanye amalungu equmrhu lobubingeleli xa ulufuna.

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda iD&C 107:21–26, 58–66; 85–100.
2. Fumana itshokhwe nebhodi yokubhala. Uza kuzifuna ezi zixhobo kwizifundo ezininzi, ngako oko ke lungiselela ukuba nazo eklasini qho ngeveki.
3. Cela kumalungu ekhosi ukunika amabali nezibhalo esifundweni.

Injongo yesi sifundo kukusanceda siqonde imisebenzi yabadikoni.

INtshayelelo

IBhishophu eyongamele iBandla yanika abadikoni la macebo alandelayo:

“Bonke abantu ngabantwana bakaThixo, kodwa unokunye okubaluleke ngaphezulu. Unegunya lokwenza ngegama lakhe. Oku ke kuyakohlula ngokupheleleyo kunabo bonke elizweni. Akukwenzi ukuba ubebhetele kunabanye, kodwa kukunika uxanduva lokuphila ubomi obubhetele kunabanye.

“Kuba uyazi ukuba ungumntu kaThixo kwaye ubambe ububingeleli bakhe, kuninzi okulindelekileyo kuwe kunabo bangenayo le ntsikelelo ingaka” (Victor L. Brown, “The Aaronic Priesthood—A Sure Foundation,” *Ensign*, July, 1972, p. 90).

IMisebenzi yaBadikoni

Nje ngabadikoni sisemsebenzini weNkosi (bona iD&C 64:29). Umsebenzi weNkosi ngumsebenzi wethu. Xa sinika uzuko kububingeleli ngokwenza imisebenzi yethu njengabadikoni, sizukisa uMsindisi. Enye yeendlela ezilungileleyo esinokuthi sibonise uthando lwethu kuMsindisi ngoko ke, kukwenza imisebenzi yethu nje ngabadikoni. Le misebenzi ibandakanya ukujonga iNkonzo nokugqithisa umthendeleko.

Bhala “UKujonga iBandla” noku “Gqithisa uMthendeleko” ebhodini okanye eqweqweni.

Ukukhangela iimfuno zeNkonzo, phakathi kwezo zinto, ukunceda amalungu kwizinto zawo zexeshana eziyimfuneko. Babenento yokutya, indawo yokulala neemphahla zokunxiba ezo zibizwa ngokuba zizinto zexeshana eziyimfuneko. Aba banceda ubhishophu bajongana nezinto eziyimfuneko zexeshana zeNkonzo ngokuqokelela iminikelo yenzilo, basebenze imisebenzi elungiselelwe ukhuselo lwentlalo-ntle yoluntu, banikise ngeenkonzo kwabo bafuna ukuncedwa.

Ibali elilandelayo ngokuhlanganiswa kweminikelo yenzilo ibonisa indlela omnye umveleli awafunda ngayo ukubaluleka kolu xanduva. La mava enzeka kwiminyaka eminizi eyadlulayo ngethuba amalungu ayenikela ngokutya, ngempahla nangento yokubasa nje ngeminikelo yenzilo kutya ukuze yahlulelwe abo kubo kukho imfuneko.

“Nje ngomveleli, ndandobelwe umsebenzi wokuqokelela okwenzilo ekuhlaleni. Inene elalineendevu likwiminyakana nje ephakathi elalibizwa

ngokuba nguMzalwana uPeter Reid, owaye ngumkhangeli, kwaye yaye ilixanduva lwakhe lokubona ukuba iminikelo yenzilo iyaqokelelwa kwaye yohlulelwa aba kukho imfuneko yoko. . . .

“Ndandimelwe kukuambela ikhaya nekhaya ekuhlaleni ndize ndibanike inxaxheba yokuba banikele ngento besenzela abahluphekileyo. Elinye ikhaya belisaya kunikela ngento eninzi yamalahle, elinye ngeenkuni, elinye ngesixa somgubo, ibhotile yeziqhamo, ikomityi yeswekile, iqathana lenyama yehagu efakwe ityuwa, njalo njalo. . . .

“NgaMgqibelo uthile iqela lethu lebhola ekhatywayo laliza kuba nomdlalo kwaye ndandinomdla wokudlala. Ndandisazi ukuba ngumsebenzi wam ukuqokelela okwenzilo kwaye yayiyakuba yinto engalunganga ukuba andiphumelelanga ukwenza oko, kodwa ndandifuna ngaphezulu nakweyiphi into ukudlala lo mdlalo. Ndakhetha ulonwabo kunomsebenzo ndaze ndadlala ibhola ekhatywayo.

“Kwakusasa ngentseni elandelayo uMzalwana uReid wankqonkqoza kumnyango wethu ongemva waze wandibuza. Ndaziva ndinobutyala, ndafuna ukubaleka ukuze ndizimele—kodwa ke ndaya kuhlangu naye, ndifile ziintloni. Owakuthethayo koku” ‘Willard, unalo ixesha khesithathe nje uhanjana?’

“Yayiyimini yengqele.

“Ndahamba naye, kuqala saya kwindawana ejikelezwe ngamakhaya enziwe ngamaplanga, kufutshane nekona yesitalato eFirst North kunye nesitalato iThird West. Wankqonkqoza ngokuthambileyo kweminye yeminyango laza inenekazi elibhityileyo lasivulela.

“Lathi: ‘Mzalwana uReid, akhange sikufumane ukutya kwethu izolo kwaye asinanto yakutya apha endlwini.’

“UMzalwana uReid wathi” ‘Ndiyaxolisa, dade, kodwa ndiqinisekile sinako esinako kwakho phambi kokuba litshone eli lanamhlanje.’

“Saya komnye umnyango ngasekupheleni kwale ndawana. Olwa khathalelo kunkqonkqoza lwethu yaba lilizwi elasixelela ukuba singene.

“Sangena saza safumana indoda eyayisele ikhulile kunye nenkosikazi yayo besemandlalweni. Wathi: ‘Mzalwana uReid, asinamalahle, kwaye sifanele ukuhlala emandlalweni ukuze sihlale sifudumele.’

“Kwelinye icandelo lale ndawana sabuliswa ngumama omncinci kunye nabantwana bakhe beqokelelene ndawonye. Usana lwalukhala kwaye abanye abantwana babeneenyembezi ezomele ezidleleni.

“Oko kwakwanele! . . .

“Ndandisele ndiza kukhala, ndichukunyiswa kukungawusi ongaka umsebenzi. Abo bantu bafumana ukutya namalahle abo kwangethuba ngalo mvakwemini—yaye ndafunda isifundo esi balulekileyo.” (“*Program Outline for Teaching Observance of the Law of the Fast*,” 1965, pp. 19–20.)

Ukuqokelela iminikelo yenzilo, ngaphaya koko, kuphela kwendlela yokujongana neNkonzo. Enye indlela isenokuba kukunceda umhlolokazi ekumlimeleni isitiya sakhe, ukusinkcenkceshela, nokusihlakula ukhula. Ngexesha lokuvuna sinokumnceda ekuqokeleleni nokugcina ukutya kwakhe. Ngokwenza ezi zinto simnceda kwizinto zakhe zexeshana eziyimfuneko.

Bonisa imifanekiso 5-a, “Omnye wemisebenzi yabaveleli kukuqokelela iminikelo yenzilo,” no 5-b, “Ukusebenza nje ngamaqumru kwimisebenzi yokunceda elungiselelweyo yenye yeendlela zokujongana neNkonzo.”

Ukujongana neNkonzo isekwathetha ukuncedana namalungu ekugcineni imithetho.

Singanceda njani amalungu agcine imithetho? (Singakwenza oku ngoku bafundisa ivangeli ngamazwi ethu nangezenzo zethu.)

Fumana amalungu eklasi afunde iD&C 20:58–59. Zeziphi ezinye iindlela esingalumkisa, sifundise simeme bonke beze kuKrestu?

Ngokuya silumkisa, simema, sifundisa sidibana neemfuno zomoya zamalungu eNkonzo. Enye indlela yokwenza oku kukuthetha eNkonzweni. Xa silungisa ngokuthandaza ezi ntetho zethu, uMoya oyiNgcwele uya kungqina ubunyani bamazwi ethu kumalungu. Ezinye iindlela zokuzalisekisa lo msebenzi kukwazisa amalungu ngeentlanganiso nangokwenza ufundiso lwamakhaya xa sibizelwe ukwenza oko.

Enye yeyona ndlela zinqatyisiweyo ezibalulekileyo zokunceda amalungu azalisekise iimfuno zawo zomoya kukugqithisa umthendeleko. Xa sisenza oku, simelwe kukuba uMoya weNkosi nokubaluleka kommiselo. Kuba ukugqithisa umthendeleko kwiingcwele endaweni yeNkosi, sifanelwe kukuba sifumaneke sikulungele ukuba ngabamele yena. Sifanele ukwenza kwaye sinxibe njengoko afuna senze sinxibe ngako.

Omnye uMphathi Jikelele wakhumbula iNkonzo yakhe nje ngomveleli ngala mazwi: “Ndikhumbula indlela endandiliqwalasele ngayo ilungelo lokuthatha inxaxheba kulo nkonzo inqatyiswe kangako, umthendeleko. Ndikhumbula kakuhle indlela abazali bam abandifundisa ngayo ukuba izandla nentliziyo yam kumele ukuba zicoceke zisulungeke ukuze ndifumane ndikulungele ukuthatha inxaxheba kulo mmiselo.” (Victor L. Brown, “The Aaronic Priesthood—A Sure foundation,” *Ensign*, July 1972, pp. 89–90.)

Xa sigqithisa umthendeleko ngendlela eyiyo, sizalisekisa omnye umsebenzi wobuveleli. Lo msebenzi kukwakheka okanye ukwakha omnye

5-a, Omnye wemisebenzi yabaveleli kukuqokelela iminikelo yenzilo
5-b, Ukusebenza njengamaqumru kwimisebenzi elungiselelwe intlalo-ntle yenye indlela umdikoni ajonga iBandla ngayo





nomnye (bona i D&C 107:85). Ngokubona ukuzinikela kwethu kulo msebenzi, amalungu aya kwakheka aze abe nomdla omkhulu wokwenza imisebenzi yawo.

Bonisa umfanekiso 5-c, "Ukugqithiswa komthendeleko luxanduva oluyimfihlo."

Zeziphi izinto ezibalulekileyo esele sizikhankanyile ekufuneka umdikoni abenako ukuzenza ukuze azalisekise ubizo lwakhe? Dwelisa ezi mpendulo ebhodini okanye eqweqweni. (Bafanele ukudibanisa neembono phantsi ko "Ukulungiselela Ukufundisa.")

ABadikoni bayiFunda Njani iMisebenzi Yabo

Njengabadikoni sinako ukufunda imisebenzi yethu ngeendlela ezininzi nangeendawo ezininzi. Enye yeendlela esinokuthi sifunde ngayo yona kungokuzifundela nokuthandaza. Ukwenza oku, sinokufuna indawo apho sinokuba sodwa sifunde imisebenzi njengoko ichaziwe kwizibhalo kwaye sithandazele uncedo ekuzilandeleni.

Kananjalo sifunda imisebenzi yethu kubazali bethu okanye kubantakwethu abadala kunathi. Le misebenzi ingasifundisa ngexesha lenjikalanga yosapho ekhaya. Lo myalelo kananjalo uyafundiswa ngeCawe kwiintlanganiso zobubingeleli ngumongameli wequmrhu labaveleli. INkosi iyalela umongameli wequmrhu labaveleli akhangele abagadile abavelele abakwiqumrhu lakhe ebafundisa imisebenzi yabo (bona iD&C 107:85).

Unako ukusinceda siqonde imisebenzi yethu nokuba senze njani kwii-ofisi yabaveleli. Unako ukwenza oku kuba ufundisiwe le misebenzi ngumcebisi wobubingeleli okanye ilungu lobubhishphu okanye isimongameli sesebe. (Apho amaqumrhu obubingeleli angekhoyo, ububhishophu, isimongameli sesebe, okanye ilungu le-ofisi yokukhangela ububingeleli ijongana noBubingeleli buka-Aron lize lenze imisebenzi ngokwahlukeneyo yokongamela iqumrhu loBubingeleli buka-Aron.)

Enye yezona ndlela zilungileyo zokufunda imisebenzi kukuyenza. Xa senza imisebenzi yethu, siyiqonda ngcono ukuze sikholise iNkosi. Kwaye xa iNkosi ikholwa sithi, iya kusityhilela izinto ezininzi ngoMoya oyiNgcwele. Nje ngokuba sifanele ukuphila ngendlela efanelekileyo ukuze uMoya oyiNgcwele uhlale unathi.

IQumrhu laBaveleli libaNceda Njani aBaveleli

Amalungu equmrhu anako ukuncedana ngeendlela ezininzi. Ngokuhlangana ngexesha leentlanganiso zequmrhu, sinokwenza ubudlelwane omnye komnye. Sinako kananjalo ukuncedana ngokufuna imisebenzi yethu nokulungiselela izenzo ezino kusinceda siyenze. Le misebenzi ibandakanya ukuncedana amalungu akwazi ukuhlangana neemfuno zawo zexeshana, balungiselele benika inkonzo yobufundisi, benze imisebenzi yezinyanya nokubhaptizela abafileyo, nokukhuthaza



amadodana aselula equmrhu nokufunda ivangeli. Iqumrhu lisinika inxaxheba yokusebenza sikunye ekuzalisekeni le misebenzi. Kwaye ngokwenza imisebenzia yethu, sineda ekwakheni ubukumkani bukaThixo. Ngenkonzo yethu kwiqumrhu sinako kananjalo ukukwazi ukuzikhulisa kwivangeli. Sikhula ngolwazi ngokuya sifunda ivangeli kwaye sizalisekisa uxanduva lwethu, kwaye sandisa amandla obunkokeli ngokukhonza nje ngabe-ofisi yequmrhu.

Cela amalungu eklasi afunde iD&C 107:60–62, 85. Ngubani omakajongane nequmrhu lobudikoni? Yintoni imisebenzi yakhe?

Abo banegunya kuthi bakhetha umongameli wequmrhu bambizele ukuba akhonze. Umongameli emva koko ukhetha abancedisi ababini abangabacebisi, abaqinisekiswa baze babizwe ngabo banegunya lokwenza oko. Umcebisi wequmrhu ufundisa abe-ofisi imisebenzi yabo. Kananjalo ufundisa isifundo sevangeli kwintlanganiso yequmrhu. Abe ofisi yequmrhu bayalelea amalungu equmrhu imisebenzi yabo yobubingeleli. Ngezi nezifanayo iindlela, amalungu equmrhu afunda ukukhangela iNkonzo.

Iqumrhu lethu linikisa nangendawo apho sinokufumana ubuhlobo kunye noncedo. Ukuba sityhafile okanye asiqinisekanga ngenyaniso, sinako ukufumana inkuthazo sifumane iimpendulo kwiingxaki zethu kwiqumrhu. Iballi elilandelayo lizoba indlela esinokuthi sakhane ngayo ngokubonisa inkathalo omnye komnye. Kulo mba, inkathalo iboniswa ngelungu elalinga khuthalanga lequmrhu.

Omnye umveleli wayengahambi kakuhle imicimbi yeNkonzo, into ethetha ukuba akazange ahambe iintlanganiso zobubingeleli benkonzo. Ngemihla yangeCawe ubedla ngokusebenza ejikeleza endlwini. Ngamathuba amaninzi, ubedla ngokuba nomqa afune ukwazi ngentlanganiso yobubingeleli, azive efuna ukunikwa umdla. Kodwa ngenxa yokuba akukho namnye owakhe wagqithisa isimemo kuye sokuya kwintlanganiso yobubingeleli akazange azive efuneka. Ngenye iCawe xa wayepeyinta igumbi ekhayeni lakhe, isimongameli sequmrhu lobuveleli samhambela. Bambuza ukuba ingaba angathanda ukubakho kububingeleli kwiCawe elandelayo. Wathi, hayi. Ipendulo yakhe nakube yabatyhafisa, kodwa bala ukuncama. Abathathu kubo baqhuba njalo ukumhambela rhoqo ngeCawe bekwa nalomcamango mnye.

Nangona lo mfana ungakhuthalanga engazanga aye enkonzweni nje ngomveleli, uthando nokuzikhathaza kwesimongameli sequmrhu lwamakha waze wanemvakalelo enzulu. Oku kuzikhathaza kwamenza abe nomdla wokuthi ukuba mdala afune iNkonzo. Namhlanje ukhuthale eNkonzweni kwaye wenza imisebenzi yakhe yobubingeleli.

ISiqukumbelo

Xa sifunda le misebenzi kwaye siphumelelisa ububingeleli bethu nje ngabadikoni, siyazakha kwaye sinceda abanye benze kwangolo hlobo. Oku kokuthetha ukukhangela inkonzo, sime nje ngabafundisi enkonzweni” (D&C 84:111).

UMngeni

1. Phila ivangeli, ube ngumzekelo wophethe ububingeleli.
2. Funda uthandaze ngezibhalo ezisifundisa imisebenzi yobudikoni.
3. Qokelela iminikelo yenzilo xa ucelwe ukuba wenze njalo.
4. Zola ngexesha lenkonzo yomthendeleko naxa ugqithisa umthendeleko, yenza unxibe ngokufanelekileyo njengomele uMsindisi, ufanele wenze uze unxibe njalo.

IZibhalo eZongezelelweyo

1 kuTimoti 3:8–10 (iimpawu zobuvelili)

D&C 84:330–32 (i-ofisi yobuvelili nje ngenkxaso yobubingeleli obungaphantsi)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda iD&C 20:38–60 neD&C 107.
2. Lungiselela ukubhala le misebenzi elandelayo yobuvelili ebhodini ngexesha le ngxoxo yeklasi. Ukuba ibhodi ayikho, zidwelise eqweqweni.

Imisebenzi yoBudikoni

1. Jonga iBandla
2. Gqithisa umthendeleko

Iindlela zokufezekisa imisebenzi

1. Fundisa ivangeli ngamazwi nangezenzo
2. Yazisa amalungu ngeentlanganiso
3. Nceda amalungu aneemfuno zexeshana ngoku—
 - A. Qokelela iminikelo yenzilo
 - B. Ukusebenza kwimisebenzi elungiselelwe intlalo-ntle
4. Vuma ukunikwa umsebenzi wokugqithisa umthendeleko

Injongo yesi sifundo kukusanceda siqonde imisebenzi yootitshala.

IMisebenzi kaTitshala

Imisebenzi yethu nje ngeetitshala idibanisa yonke eyobuveleli. Siya kusoloko sinalo igunya noxanduva lobuveleli nokuba sibambe eyiphi i-ofisi. Njengokuba, xa simiselwa nje ngababingeleli imisebenzi yethu ihlanganisa leyo yobuveleli netitshala. Njengokuba abanye bethu beziititshala, abanye bakuba zizo ngomnye umhla, sifanele ukufunda imisebenzi yaloo ofisi.

Cela amalungu eklasi afunde iD&C 20:53. Yintoni eminye imisebenzi katitshala? Dwelisa abakunikayo ebhodini. (Zimelwe zihlanganise imisebenzi edweliswe phantsi ko “uLungiselelo lukaTitshala” ekugqibeleni kwesi fundo.)

Ukuba phakathi kwamalungu nokuwaqinisa kuthetha ukuba uwazi, ukuthatha inxaxheba nawo kwizinto ezenziwa eNkonzweni, ukubanceda bafezekise iifundo zabo, nokubanceda bakhonze abanye.

Cela amalungu eklasi afunde iD&C 20:54–55. Yeyiphi eminye imisebenzi katitshala? Yidwelise ebhodini.

Ivesi-54 isixelela ukuba iititshala zezokuphumelelisa ubunye nothando phakathi kwamalungu eNkonzo. Sinako ukukwenza oku ngokuwanceda alungisane ukwahlukana anako kwaye uwakhuthaze ukuba ancedane omnye nomnye. Ivesi-55 isixelela ukuba iititshala nazo zimelwe kukunceda amalungu enze imisebenzi yawo.

ITitshala iyiFezekisa Njani iMisebenzi Yayo?

Zininzi iindlela anokuthi utitshala azalisekise olu xanduva lwakhe.

Usenokuba ngumzekelo ngokupheleleyo, abeyititshala yamakhaya elungileyo, abulise amalungu enkonzweni, alungiselele umthendeleko, ancede ekhaya aze abe ngumenzi woxolo.

YIBA NGUMZEKELO WENENE

Enye indlela esinokuthi someleze ngayo amalungu kukuba ngumzekelo. U-Alma, uthetha nonyana wakhe uKoriyantoni, wamxelela ukuba ngexesha amaZoromayti abona isimilo sakhe esibi, “akazange akholelwe kumazwi wam” (Alma 39:11). Ubomi bethu njengoKoriyantoni, buya kuba nentumakalelo kwabanye nokuba siphikanye senza ntoni na. Kubalulekile ukuba sibe yimizekelo yokusulungeka ngamaxesha onke nakwiindawo zonke.

YIBA NGUTITSHALA WEKHAYA OLUNGILEYO

Bonisa umfanekiso 6-a, “Ukufundisa amakhaya ngumsebenzi obalulekileyo wetitshala.”

Sinako ukwandisa amabizo ethu okufundisa nokuqinisa amalungu ngokwenza imfundiso yekhaya. Ekuqhubeni lo msebenzi simelwe kukukhumbula ukuba sixhomekeke ekuphefumlelweni yiNkosi. INkosi ithe bonke abo bamiselwe ukuba bashumayele ivangeli bafanele ukwenza oko “ngoMoya, kanjalo nango Monwabisi owathunyelwa ngaphambili ukuza kufundisa inyaniso” (D&C 50:13–14).

Singakwazi njani emasikufundise iintsapho ezinikelwe ukuba sizifundise?

Ututshala wekhaya owafundisa uMprofeti uJoseph Smith nosapho lwakhe usibonisa kweli bali lilandelayo esimelwe kukukwenzela abo sibafundisayo.

“Ndandisiva ukungomeleli kwam ukuhambela uMprofeti nosapho lwakhe kwiqondo lobutitshala. Ndaphantsa ndaziva ndinokungcangcazela kulo msebenzi wam. Ekugqibeleni ndaya kumnyango wabo ndankqonkqoza kwaza emzuzwini nje uMprofeti weza emnyango. Ndema apho ndingcangcazela, ndaza ndathi kuye:

“Mzalwana uJoseph, ndikuhambele egameni lokuba ndingutitshala , ukuba oko kulungile kuwe.”

“Wathi, ‘Mzalwana uWilliam, ngena ngaphakathi, ndivuyela ukukubona, hlala phantsi kwesa situlo, ndiza kuhamba ndiye kubiza usapho lwam.’

“Msinya bangena bathatha izihlalo zabo. Emva koko wathi, ‘Mzalwana uWilliam, ndiyazinikezela kanye nosapho lwam ezandleni zakho emva koko wathatha eyakhe indawo yokuhlala. ‘Ngoku, Mzalwana uWilliam, watsho, buza yonke imibuzo oziva ufuna ukuyibuza.’

“Ngeli thuba konke ukoyika nokungcangcazela kwam kwakunyamalele, ndaze ndathi, ‘Mzalwana uJoseph, uyazama ukuphila ivangeli?’

“Waphendula ‘Ewe.’

“Emva koko ndathi, ‘Niyathandaza nilusapho?’

“Wathi ‘Ewe.’

“‘Uyalufundisa usapho lwakho, imigaqo yevangeli?’

“Waphendula, ‘Ewe, ndiyazama ukwenza oko.’

“‘Niyakusikelela ukutya?’

“Waphendula ‘Ewe.’

“‘Niyazama ukuhlalisana ngoxolo nangokonwaba nonke nilusapho?’

“Wathi, wayesenza njalo.

“Emva koko ndaguqukela kuDade u-Emma, inkosikazi yakhe, ‘ndaze ndathi’ Dade Emma, uyazama ukuphila uhlale ngokwenkolo yakho? Uyabafundisa abantwana ukuthobela abazali babo? Uyazama ukubafundisa ukuthandaza?’



“Kuyo yonke le mibuzo waphendula ‘Ewe, ndiyazama ukwenza njalo.’

“Emva koko ndaguqukela kuJoseph ndaza ndathi, ‘Ngoku ndigqibile ngemibuzo yam nje ngotitshala, ngoku ke ukuba unemiyalelo yokundinika, ndingavuya ukuyamkela.’

“Wathi, ‘uThixo akusikelele, Mzalwana William; kwaye ukuba uzithobile kananjalo uthembekile, uya kuba namandla okuzishenxisa iinzima zonke ezinokuthi zize phambi kwakho kwiqondo lobutitshala bakho.

“Emva koko ndadlulisa iintsikelelo zokwahlukana kuye nosapho lwakhe nje ngetitshala ndaze ndanduluka.” (William Farring Cahoon, “Recollection of the Prophet Joseph Smith,” *Juvenile Instructor*, Aug. 15, 1896, pp. 492–93.)

Njengale titshala yekhaya, sinako ukuqinisa amakhaya eentsapho esiwanelweyo ngokuthandaza nabo, sibathundeze ukwenzela imisebenzi yamakhaya abo, kwaye sibancede baphilele ivangeli. Ukuba iintsapho esizifundisayo zifuna uncedo, simelwe kukuba sizigqithisele iimfuno zabo kwabaphethe ububingeleli.

Xa sihambele iintsapho esizinelweyo, kufuneka sikhumbule ukuba sikwenza oko ngemvume yentloko yala makhaya. Kuba banoxanduva eNkosini ngeentsapho zabo. simelwe kukufundisa iintsapho zabo njalo ngenkokhelo yabo. Kuphela, ngokubutitshala phantsi kwenkokhelo yabo esinako ukuzalisekisa imisebenzi yethu nje ngeetitshala.

Xa sisenza umsebenzi wokufundisa amakhaya ngendlela iNkosi efuna senze ngayo, sakha uthando nobunye eNkonzweni. Ibali elilandelayo ngumzekelo omhle onokuthi wenzeke xa sithatha olu bizo lobutitshala ngokuqinisekileyo:

“Kutsha nje . . . indoda nonyana wayo okwintanga yokuba yititshala babenikelwe usapho lwethu ukuba babezititshala zekhaya lethu. Sasisazi ngokuzinikela kukatata wakhe ivangeli kodwa sasingazi ukuba singalindela ntoni kunyana wakhe, nangona inkangeleko yalomfana nokuziphatha kwakubonisa kwa ukuzinikezela okufanayo. Ngethuba labo lokuqala ukusihambela, amehlo am ndawaphosa kulo mfana. Nangona wayesisithulu, konke awayekwenza nakuthethayo kwakuzisa undiliseko kububingeleli owayebuphethe. Msinya bafumanisa ukuba unyana wethu omncinci wasweleka kunyaka odlulileyo kwaye silindele omnye umntwana. Ukususela kulo mzuzu baba yinxalenye ebalulekileyo yobomi bethu ngokuya besithandazela besikhuthaza. Ekupheleni kohambo labo lokuqala, ndacela umfana anike umthandazo. Kumthandazo wakhe wacela iNkosi isixhase kwilahleko yonyana wethu aze asikelele umntwana oza kuzalwa kufutshane nje. Wade wacacisa emthandazweni wakhe ukuba inkosikazi yam kunye nam samangaliswa

kukuqiniseka nokukhathalela okungaka kwale titshala eselula. Ngeentsuku neeveki ezilandelayo aba bazalwana bazama ukuqonda ngathi njalo-njalo (ngaphezulu kunakanye ngenyanga). Esakuba umntwana ezelwe, lo mfana kunye noyise basiphathela isipho. Nje ukuba siguqe sithandaze ititshala yavakalisa umbulelo wayo eNkosini ngokuzalwa komntwana kakuhle.” (As retold by H. Burke Peterson in “The Role of the Teacher,” *New Era*, May 1974, pp. 10–11.)

Ungenza ntoni ukuze ube yititshala yekhaya ebhetele?

BULISA ENKONZWENI

Sinako ukwenza ubizo lwethu lwande ngokuba yimizekelo elungileyo ngokubulisa amalungu njengokuba engena kwindlu yendibano. Sinako ukubaxhawula izandla zabo sibabuze impilo. Xa sibamkela emnyango ngale mvakalelo enobuhlobo kangaka, sinceda ekwandiseni uthando nobunye phakathi kwamalungu.

LUNGISA UMTHENDELEKO

UMsindisi wasifundisa ukuba inkonzo yenyani kukwenza into ngaphandle kokulindela ukunconywa ngokuyenza loo nto. Ukulungisa umthendeleko ngomnye umzekelo omhle walo mgaqo. Amalungu asoloko engaqondi ukuba iititshala zilungisa umthendeleko, kuba usoloko ulungiswa ngaphandle kwengqwalaselo enikwa abo bawulungisayo. Kodwa ke inkonzo iyaqhubeka kunjalo, kwaye iNkosi iyoneliseka kuba yinkonzo yenyano.

Singenza ntoni ukuzilungiselela sibandakanye ngokomzimba nangomoya ukulungiselela umthendeleko? (Dibanisa umba wokuzigcina ucocekile ngokwenza.)

NCEDA EKHAYA

Njengeetitshala sinako ukunceda iintsapho zethu. Kubalulekile ukunceda ekucoceni nokulungisa izinto ezonakaleyo endlwini, ujonge iyadi nokusebenza emasimini. Ngaphaya koko, sinako ukunceda iintsapho zethu ziphile ivangeli.

Bonisa umfanekiso 6-b, “Ititshala eyandisa ubizo lwayo lobubingeleli inceda ekuqiniseni usapho lwayo.”

Ibali liyabaliswa lowayephethe ububingeleli engazimiselanga, owayetshaya engazange athathe namanyathelo okufuna ukuba inkosikazi yakhe nonyana wakhe owayesafikisa ebudaleni batywinelwe kuye etempileni. Unyana wakhe waba nomndla onzulu kumanyano lwentsapho yaphakade ngenye intsasa emva kokuphula phula isifundo kwindibano yobubingeleli esasi ngomtshato wase tempileni. Isifundo sayinika umdla inkwenkwe wokuthetha kuyise ngokubhekisele kulo mbandela. Ngenxa yencoko yabo, ubomi bale ndoda batshintsha. Utata waphawula ukuba uyamthanda

6-b, Ititshala iyawazalisekisa amabizo obubingeleli bayo inceda ekuqiniseni usapho lwayo.



unyana wakhe kwaye ufuna ukuba naye naphakade. Ngokufutshane, usapho lwatywinwa etempileni okweli xesha kude kube ngunaphakade—konke ingenxa yelungu elinye losapho, ititshala, eyayinamdla ekwakheni uthando nobunye kusapho lwayo.

YIBA NGUMDALI WOXOLO

Sinako ukuzalisekisa uxanduva lwethu njengootitshala ngokuba ngabenzi boxolo kwiintsapho zethu nasenkonzweni. Indlela enye yokwenza oku, kukujonga okuhle kwabanye. Ngokuya sijonga okuhle kwabanye, siya kuba siqinisa ukuzithemba kubo. Ezinye iindlela kukubethela kude kwintlebewane okanye ositsho kuba inguwe, abanokwenzakalisa udumo lomnye umntu, kananjalo masisoloko sisebenzisa uthando nobubele xa sihambisana nabanye. Ngokukhulisa ezi zimbo size sizisebenzise siya kubanako ukunceda abantu abaninzi baxhamle uxolo ebomini babo.

ISiqukumbelo

Njengeetitshala, sifanele maxa onke sizame ukuqinisa iNkonzo, siphumelelise ubunye nothando size sincede amalungu ekwenzeni imisebenzi yawo. Nangona sinokuba bancinci okanye sibatsha eBandleni, sinawo amandla okukhuthaza abanye kubuhle. Sifanele ukusoloko sikhumbula ukuba iNkosi ayiniki namnye umthetho kuthi, “ngokungaphandle kokuqala asilungiselele indlela yoku yiphumelelisa into asinike umthetho ngayo” (1 Nifayi 3:7).

Lungisa neklasi yakho umsetyenzana othile wokunceda eninokuthi niwenze niyiklasi, onokunceda ekwakheni ubunye nothando eNkonzweni yenu.

UMngeni

1. Thandaza ngokupheleleyo uqondisise iimfuno zeentsapho ozabelweyo.
2. Lungisa umyalezo ochanana neemfuno zosapho ngalunye ngokukhokelwa nguMoya.
3. Hambelani iintsapho enabelwe zona nogxa wakho kusekutsha qho ngenyanga.
4. Thandazani nineentsapho enzobelweyo.
5. Yenzani ezo nkonzo ninokuzenza ezinokuthi zifunwe zezoontsapho nithe nazobelwa. Thethani neenkoheli zequmrhu ngezo ningenako ukuzenza.

IZibhalo eZongezelelweyo

Yakobi 1:17–19 (Iititshala zingawawandisa njani amabizo azo obubingeleli)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda iD&C 20:53–60 nesifundo 4, “IQumrhu loBubingeleli.”
2. Yiba netshokhwe nebhodi.
3. Lungiselela ukudwelisa imisebenzi katitshala ebhodini okanye eqweqweni ngethuba lengxoxo yeklasi:

IMisebenzi kaTitshala

1. Yenza nawuphi wemisenzi yomdikoni
 2. Yiba nabo uze uyiqinise iNkonzo
 3. Phumelelisa ubunye nothando eBandleni
 4. Nceda amalungu enze imisebenzi yawo
4. Nikela amalungu anike amabali nezibhalo kwisifundo.

IMisebenzi kaMbingeleli

Isifundo 7

Injongo yesi sifundo kukunceda siqonde imisebenzi yombingeleli.

INtshayelelo

INKosi yayalela ngamnye kophethe ububingeleli “ukuba eme kumsebenzi olungelene naye, asebenze kwindawo abizelwe yona” (D&C 84:109). Ukwenza oku, kufuneka siqale ngokufunda ukuze ke sizalisekise uxanduva lwethu ngokwahlukeneyo kububingeleli. Njengababingeleli, imisebenzi yethu iquka ukufundisa, ukubhaptiza, ukunikela umthendeleko, ukuhambela amalungu, ukubeka abanye kububingeleli. Ngokwenza le misebenzi, asincedi kuphela ekwakheni ubukumkani bukathixo koko sikwazilungiselela ukwamkela ububingeleli bukaMelkitsedeke. Xa sifuna ububingeleli bukaMelkitsedeke, kananjalo sibekwa kwi-ofisi yabadal, sinako ukubizwa sikhonze kwinkonzo yobufundisi obupheleleyo. Impumelelo yethu nje ngabafundisi abapheleleyo, ngaphaya koko, buxhomekeke ekubeni sizilungiselele kakuhle kangakanani ekukhonzeni. Sinako ukulungiselela ukuba sibe ngabafundisi abalungileyo ngoku cwebezela amabizo ethu nje ngababingeleli.

IMisebenzi yoMbingeleli

INKosi inike ababingeleli imisebenzi emininzi yokwenza ebandakanya loo misebenzi yobulungiseleli neetitshala. Imisebenzi yobubingeleli ecacileyo, ifumaneka kwiiMfundiso neMinqophiso [Doctrine and Covenants].

Cela amalungu eklasi afunde ephawula kwiD&C 20:46–48. Yintoni imisebenzi yombingeleli? Dwelisa abakuvezayo ebhodini. (Ezi zimele kukubandakanya imisebenzi edweliswe phantsi ko “ULungiselelo lukaTitshala.” ekupheleni kwesi fundo.)

FUNDISA

Omnye umsebenzi wethu njengababingeleli “kukushumayela, ukufundisa ukucacisa gca, ukukhuthaza” (D&C 20:46). Oku kuthetha ukuba simelwe kukufundisa abanye imigaqo yevangeli. Ukuze sifundise imigaqo yevangeli, kufuneka siqale sifunde ukuba iyintoni na. INkosi yathi, “Musani ukufuna ukwazi ilizwi lam kodwa lifuneleni nina kuqala ukuze nandule ke ukukhululeka iilwimi zenu, nize ukuba niyanqwenela nifumane uMoya wam nelizwi lam, ewe, amandla kaThixo ukuze nibenako ukubazisa abantu” (D&C 11:21).

Sifumana ilizwi likaThixo ngeendlela ezahlukileyo. Sifumana kumakhaya ethu ebazalini bethu, kumaqumrhu obubingeleli kwabo basithembileyo, kwisikolo seCawa nakwiindibano zomthendeleko.

Enye indlela yendlela ezizezona zilungileyo zokufunda ilizwi likaThixo, kungokufundisisa izibhalo qho ngemini. Akufuneki umphathi wobubingeleli uxakeke kangokuba akanakukwazi ukufundisisa njalo izibhalo. Ngokuzingela siziphengulula izibhalo, iNkosi iya kusinceda sizilandele. Emva koko, sisakuyilandela ivangeli, sinako ukuyifundisa kwabanye.

Singawuzalisekisa umsebenzi wethu wokufundisa ivangeli ngomzekelo wethu wokusulungeka. Amaxesha amaninzi imizekelo yethu emihle ikhuthaza abanye baphile ngokwevangeli.

Singenza zinto zini ezicacileyo ukufundisa ivangeli?

Bonisa umfanekiso 7-a, "Xa umbingeleli ebhaptiza umntu, umntu lowo ungena ebukumkanini bukaThixo."

BHAPTIZA

Omnye umsebenzi anawo umbingeleli kukubhaptiza (bona iD&C 20:46). Ubhaptizo ngegunya elililo yenye yemimiselo ebaluleke kakhulu nenqabileyo eNkonzweni, kuba ingummiselo esothi singene ngawo ebukumkanini bukaThixo. Luxanduva olunqabileyo lombingeleli ukunikela lommiselo osindisayo xa enegunya lokwenza oko, alinikwe ngabo bangaphezulu kwakhe.

Bonisa umfanekiso 7-b, "Ababingeleli banoxanduva olunqabileyo lokunikela umthendeleko kumalungu ebandla."

UKUNIKELA UMTHENDELEKO

Iwonga lokunikela umthendeleko linikwe kuphela ababingeleli. Lo mmiselo uqhutywa ngokunika umthandazo womthendeleko. Njengababingeleli, simelwe ke ngoko ukuba siqhelane nemithandazo yomthendeleko, nxiba ngokufanelekileyo uze uhlambe izandla phambi kokuqhuba lo mmiselo. Ngaphezulu koko, simelwe kukufaneleka ukuze siqhube lo mmiselo unqabileyo, kuba singabamele uMsindisi.

HAMBELA AMALUNGU

INkosi iyalele ababingeleli "ukuhambela ikhaya lelungu ngalinye bakhathaze ukuba bathandaze ngokuvakalayo nangasese nokufikelela kuyo yonke imisebenzi yekhaya" (D&C 20:47). Sinokufikelela koku ngelixa sifundisa amakhaya asabelwe wona. Ngamathuba oku kuhambela, sinako ukufumanisa ngezidingo zamalungu eentsapho. Sinako ukuthandaza nabo. Sinako ukubafundisa imigaqo yevangeli nokubakhuthaza bafikelele kwimisebenzi yamakhaya abo. Sinako ukuba nobuhlobo kumalungu eentsapho kwiintlanganiso zebandla nakwezimelene nabo. Kananjalo, sinako ukwenza izinto nabo enkonzweni, esikolweni nakwizinto zoluntu.

7-a, Xa umbingeleli ebhaptiza umntu, lowo ungena ebukumkanini bukaThixo
7-b, Ababingeleli banoxanduva olunqabileyo lokunikela umthendeleko kumalungu ebandla







BEKA ABANYE

Ababingeleli kananjalo banegunya lokubeka abanye ababingeleli, iitishala nabalungiseleli (bona iD&C 20:48), kodwa kuphela xa befumene imvume kwigunya lobubingeleli elingaphezu kwabo, kwabo baphethe izitshixo okanye igunya lokubanika imvume. La mandla okunika abanye ububingeleli anqabile. Abuyiselwa ehlabathini nguYohane umbhaptizi xa wayebeka uJoseph Smith no-Oliver Cowdery kububingeleli buka-Aron (bona iD&C 13). UYohane umbhaptizi ngokwakhe wanikwa igunya yingelosi eyayisenza oko egameni likaThixo (bona iD&C 84:28). Amandla okubeka abanye eza kuthi, kengoko, evela kuThixo. Ukuqhuba lommiselo ebaluleke kangaka simelwe kukufumaneka silungele ukwenza oko nokuba sibenoMoya oyiNgcwele kuthi. (Ukwenzela ulwazi oluthe catha jonga isahluko sesi 3, “Ukubuyiselwa koBubingeleli.”)

Bonisa umfanekiso 7-c, “Ukuncedisa abafundisi kuquka umsebenzi newonga.”

YIBA NGUMFUNDISI

Ubizo lombingeleli likwaquka ukuncedisa kumsebenzi wobufundisi. Olu bizo lwalu yinxalenye yeBandla lamandulo, waze ke uJoseph Smith wayalelwa yiNkosi ukuba amalungu obubingeleli buka-Aron namhlanje kufuneka nawo ancede abadala ebufundisini babo. Umsebenzi wabo ocacileyo kukulungiselela iindibano aze alungiselele abadala indlela (bona iD&C 84:107–108.) Sinako ukuncedisa kumsebenzi wobufundisi namhlanje ngokunceda abefundisi abagqibeleleyo kwindawo zethu ngokuthi sifumane iintsapho zifundiswe nnokulungiselela iindibano zabo neentsapho. Sikwanako ukunceda kumsebenzi wobufundisi, ngokuzilungiselela sibe ngabefundisi abagqibeleleyo.

UKuzalisekisa aMabizo oBubingeleli

Nje ngababingeleli simelwe kukufundisisa imisebenzi yethu, ukufundisa, ukubhaptiza, ukunikela umthendeleko, ukuhambela amalungu, ukubeka abanye nokuncedisa kumsebenzi wobufundisi. Ngokufunda nokuqhuba le misebenzi, siyakuba nelungelo lokhuseleko nokukhokelwa yiNkosi. UMongameli Wilford Woodruff, owakhonza ebufundisini nje ngombingeleli enomdala nje ngeqabane lakhe, wathetha oku ngubufundisi bakhe: “Ndaphuma njengoMbingeleli kunye neqabane lam nje ngoMdala, saza sahamba amawaka eekhilomitha saza sanezinto ezininzi ezabonakalaliswa kuthi. Ndinomnqweno wokubethelela kuni ukuba akukho mahluko nokuba indoda ngumbingeleli okanye umpostile, ukubangaba nje uyazalisekisa ubizo lwayo. Umbingeleli uphetha izitshixo zolungiselelo lweengilosi. Nakanye ebomini bam njengomPostile, nje ngowabamaShumi aSixhenxe okanye njengoMdala ndakhe ndanokhuseleko lweNkosi olungaphezulu

kunangexesha ndandiphethe i-ofisi yokuba nguMbingeleli. INkosi yayindityhilela ngemibono, ngezityhilelo nangoMoya oyiNgcwele izinto ezininzi eziphambi kwam.” (*Millennial Star*, Oct. 5, 1891, p. 629.)

Ubhishophu Victor L. Brown wabalisa lamava alandelayo malunga nendlela ekufuneka ababingeleli bazalisekile amabizo abo ngayo:

“Umfana oselula ubhala ibali elilandelayo: ‘Ngelinye ithuba ndandikhonza kwisebe elaliphantse lingabi nabo abaphethe ububingeleli bukaMelkitsedeke. Kodwa kwakungekho nangayiphi indlela yokuhla koMoya. Ngoku ngaphandle koko, amalungu alo amaninzi ayengqina ubukhulu obuyimbonakalo yamandla obubingeleli abangazange bawazi.

“Amandla ayejoliswa kubabingeleli. Okokuqala ebomini babo babezelwe ukwenza yonke imisebenzi yababingeleli kwakhona bahoye iimfuno zamalungu esebe labo. Babebizwe ngokuqinisekileyo ekubeni babe ziititshala zamakhaya—ingabi liqabane nje elidinayo kumdala, elihambela iintsapho.

“Phambi kweli xesha ndandinabo nakwaba babingeleli kwiimeko ezahlukileyo. Apho ndabathatha nje ngeendlavini eziqhelekileyo. Babegxotha iititshala zeseminari enye emva kwenye, emva kweenyanga ezimbini okanye ezintathu. Babekhuthaza iziphithi-phithi esixekweni xa bekuhambo loo vulindlela. *Kodwa xa babefuneka—xa babethembekile kumsebenzi omhle ocacileyo—babeba phakathi kwabo bacacisa obona buchwephetse kumsebenzi wobubingeleli.*

“Ihlebo yaba kukuba ubhishophu wacela ububingeleli buka-Aroni baphakamise umgangatho wamadoda ezinokuthi iingelosi zivele kuwo, baza ke baphakamisa kuloo mgangatho, banika uncedo lokukhulula abo kukho imfuneko baze baqinise abo bafuna ukuqiniswa. Ingekuko ukwakha kumalungu esebe kuphela koko nakumalungu equmrhu ngokwawo. Ubunye obumangalisayo basasazeka kwisebe lonke, yalelo ilungu laqala ukuva le nto kuthiwa abantu abangqondo inye nantliziyo nye. Akwabakho nto inokuchazwa koku, yaba yindlela elungileyo yokuqhuba ububingeleli buka-Aron.” (“The Vision of the Aaronic Priesthood,” *Ensign*, Nov. 1975, p. 68.)

Cela amalungu eklasi obelane ngamava asisipho anawo ekuqhubeni imisebenzi yabo yobubingeleli.

UKulungiselela ukuba ngaBafundisi beNene

Ukuba sinokuthi siqhube imisebenzi yethu nje ngababingeleli, siya kufumana amava kwezona zinto sakuzenza nje ngabafundisi: Siya kufundisa ivangeli nje ngabafundisi, sibhaptize abaguqukayo, sinikele umthendeleko ngamaxesha athile, sihambele amalungu, kananjalo sibeke abanye kububingeleli. Ngokuya siqhube le misebenzi, siya kuqiniswa emoyeni kananjalo siya kulungiswa bhetele silungiselelwa ukukhonza nje ngabefundisi xa sithe sabizwa.

Enye yeenjongo zoBubingeleli buka-Aron kukulungiselela abo babuphetheyo bafumane uBubingeleli bukaMelkitsedeke baze babekwe kwibakala labadala.

Eyona ndawo ebalulekileyo, umsebenzi wabefundisi abagqibeleleyo uphuyeleliswa ngabadala. Abaninzi bethu abaphethe uBubingeleli buka-Aron ngendlela efanelekileyo baya kubekwa kubudala kwiminyaka yabo elishumi elinesibhozo. Oku kusinika unyaka omnye wokufunda siqhelise imisebenzi yomdala nokulungiselela ukukhonza kwinkonzo ephelileyo yobufundisi. Oku kuzilungiselela kuquka ukuzinikezela kwethu kwizinto zikaThixo, sisebenzela ukukhonza iNkosi, nokukhangela abanye ngendlela egqibeleleyo (bona iD&C 121:34–38). Ngokuya sisenza ezi zinto, siyafuna ukuthemba iNkosi, kwaye ngokuya sithemba iNkosi, iya kusixhasa ize isikhusele kwizilingo neentsizi.

UWilford Woodruff wasibalisela ngethuba ubomi bakhe babukhuselwe yiNkosi. Ngenye imini wachukunyiswa nguMoya ukuba alumkise owayemkile kufefe lukaThixo owayebizwa ngokuba nguBawo Hakeman, owathi iNcwadi kaMormon ivela kumtyholi. Umzalwana uWoodruff wathi:

“Ndaba nomdla kakhulu ukuya amathuba ade amathathu ndinyuka, ndize ndimyale uBawo uHakeman. . . . Kwixesha lesithathu endadibana naye indlu yakhe yayingathi izele imimoya emdaka, ndaze ndakhathazeka emoyeni ndisa kukhanyiselwa. Ndathi ndakugqiba ukumyala, ndamshiya. Wandilandela ukusuka endlwini yakhe ngeenjongo zokundibulala. Andinampazamo malunga neenjonga zakhe, kuba oku ndaboniswa ngoko ngombono. Wathi akufika apho ndandikhona, wawa wafela ezinyaweni zam, ngokungathi ubethwe sisithonga seendudumo ezivela ezulwini. Ngoko ndandingumbingeleli, kodwa uThixo wandikhusela waze wahlangula ubomi bam.” (*The Discourses of Wilford Woodruff*, pp. 297–98.)

La mava akwiqondo eliphezulu anje ngala asenokuba angaphinde ehle kubomi bophethe ububingeleli ogqibeleleyo. Ngaphaya koko, ngeendlela ezininzi, esizaziyo nesingazaziyo, iNkosi ithe gqolo ukukhusela izicaka zayo ezithembekileyo.

Kutheni kubalulekile kubabingeleli ukulungisa belungiselela umsebenzi wobufundisi?

ISiqukumbelo

UMongameli Spencer W. Kimball uthe, “Umbuzo usoloku ubuzwa njalo: Ingaba abafana bonke kufuneka bawenze umsebenzi wobufundisi? Yaze impendulo sayinikwa yiNkosi. Ithi, ‘Ewe.’ Wonke umfana kufanelekile ukuba azalisekise inkonzo yobufundisi. Wathi:

“Thumela ngaphambili abadala bebandla lam kwizizwe ezikude; . . . kwiziqithi zolwandle, bathumele kwimihlaba yasemzini, babizele kuzo

zonke izizwe, kuqala kuzo iintlanga uze emva koko kumaYuda (D&C 133:8).” (“When the World Will Be Converted,” *Ensign*, Oct. 1974, p. 8.)

UMngeni

Ngokunyanisekileyo qhuba imisebenzi yakho yoBubingeleli buka-Aroni ukuze—

1. Uqinise amalungu akho equmrhu nawewadi yakho okanye isebe lakho.
2. Zilungiselele ukufumana uBubingeleli bukaMelkitsedeke ukuze ukhonze njengomfundisi.

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda iD&C 20:46–49.
2. Fumana ibhodi netshokhwe.
3. Lungiselela ukubonisa imisebenzi elandelayo yombingeleli ebhodini okanye eqweqweni ngexesha lengxoxo yeklasi.

Imisebenzi yoMbingeleli

1. Qhuba imisebenzi yomlungiseleli neyobutitshala.
 2. Fundisa ivangeli
 3. Bhaptiza
 4. Nikela umthendeleko
 5. Hambela amalungu
 6. Beka abanye kububingeleli buka-Aroni
 7. Yenza umsebenzi wobufundisi
4. Nikela kumalungu eklasi anike amabali nezibhalo kwesi sifundo.

IMisebenzi

yooBhishophu kunye nooMongameli bamaSebe

Isifundo 8

Injongo yesi sifundo kukusanceda siqonde okumelene noobhishophu kunye nabongameli besebe ukuze sibenako ukwazi ukuba sibaxhase njani.

INtshayelelo

Esona siseko seBandla lusapho. Kwindawo-ngeendawo zelizwe apho amalungu eBandla aqelelene kakhulu, usapho olulodwa lusebenza nje ngamaqela eBandla. Phantsi kokukhokelwa ngumphathi wobubingeleli ofumaneka ekulungele oko, iintsapho zinako ukuphatha iindibano zomthedeleko, iSikolo seCawa nezinye iintlanganiso, baze bazibandakanye kwizinto ezininzi ezenziwayo ekuthi amaqela eBandla enkulu azibandakany nazo.

Isebe leBandla liyaqulunqwa xa iintsapho ezimbini okanye ngaphezulu nababodwa behlala kulo ndawo kwaye ubuncinci omnye wamalungu abe ngubingeleli ofanelekileyo okanye ophethe uBubingeleli bukaMelkitsedeke (bona iNcwadi esiSikhokelo seSebe, p. 1.) Isebe inganeno nje kunewadi kwaye lenziwa kwingingqi xa amalungu alo esanda ngokwaneleyo.

Abongameli besebe baqhuba kumasebe, oobhishophu baqhuba kumawadi. Ngokuya iBandla liqhubekeka ekukhuleni, abaninzi abafumaneka bekulungele ukuphatha ububingeleli babizelwa kwezi zikhundla zokusebenza zobunkokeli. Abaninzi babo banolwazi oluncinci lweBandla kunye noluncinci ulwazi lwevangeli. Kodwa bathobekile kwaye bafuna ukholo. imithandazo nokuxhaswa ngamalungu abawakhonzayo.

Ukonyulwa kweeBhishophu naboNgameli bamaSebe

Ngubani owonyula iibhishophu? Bobuphi ububingeleli obuphethwe yibhishophu?

Ibhishophu ibizwa ngophefumlelo lweNkosi ize ibekwe ngumongameli wesiteykh i ekhokelwe buBongameli bokuQala beBandla kunye neQumrhu labaliShumi elineSibini (bona iD&C 68:14–15). Ububhishophu bengingqi buqulathe abubingeleli abakhulu abathathu—ibhishophu kunye nabacebisi ababini. Ibhishophu ngubingeleli omkhulu oqhubayo kwaye uqhuba kuwo onke amalungu engingqi yakhe. Ukongeza koko, ungumongameli wequmrhu labubingeleli kwaye umkhokeli wobubingeleli ukwajongana neemfuno zomoya kunye nezelixeshana zabaselula ababhinqileyo bengingqi. (Bona iD&C 107:13–17, 71–72.)

Abongameli besebe babizwa ngophefumlelo babe ngabakwigunya lokuqhuba kumasebe abo ngumongameli wesifundisi okanye

ngumongameli wengingqi. Baphethe ububingeleli bukaMelkitsedeki basebenza nabacebisi. Abakuthwalayo kuyafana noko kwebhishophu. Izibhalo ezibhekisele kwiibhishophu zidla ngokuba zizo ezikwabhekisa koomongameli besebe.

Amalungu amaninzi eBandla abona ubhishophu wabo okanye umongameli wesebe kuphela kumsebenzi wakhe nje ngokhokelayo engingqini okanye esebeni. Abanalwazi lokuba uneminye imisebenzi eyiyeminye yexeshana kunye nemisebenzi yasemoyeni, kwaye ade ubhishophu okanye umongameli wesebe afumane inkxaso epheleleyo yabo kwimisebenzi yakhe, akanako ukubakhonza ngokupheleleyo.

Okwexeshana Okumelene neebhishophu kunye naBongameli beSebe

Okwexeshana okumelene nabo yiloo misebenzi inxulumene nokomelela kwamalungu engingqi okanye isebe.

Okunye okubalulekileyo okwexeshana okumelene neebhishophu nabongameli bamasebe, kukuqokelela izishumi neminikelo. Njengomeli weNkosi ibhishophu okanye umongameli wesebe ukhangelwe yiNkosi ekuzamkeleni ngendlela eyiyo, ukuzifaka ezincwadini, nokuyohlula le minikelo. Iminikelo egqithiswa ngamalungu athembekileyo azila amaxesha okutya kabini ngenyanga ukunceda abahluphekileyo. (Abo bangenako ukuzila ukutya ngenxa yokonakala empilweni abamelanga kunikela iminikelo yokuzila.) Ibhishophu okanye umongameli wesebe uyawazi amalungu engingqi okanye esebe lakhe, naxa afuna uncedo unako ukuwanceda ngokusebenzisa iminikelo yokuzila ukutya okanye abhekise kumalungu engingqi yakhe ancede. (Bona iD&C 84:112.)

Ibali elilandelayo libonisa indlela ibhishophu eyanceda usapho olunesidingo:

“Elakhiwe ngezantsi kwendlela ethi tyatyasini ejikeleza iSalt Lake City likhaya lesoka eliminyaka engamashumi amathandathu ngenxa yesifo esixhwalekiso akanasuku engenantlungu nazintsuku ezininzi engenabani. Ngenye imini yasebusika ndamhambela njengoko ndandimhambela, waba mathidala ukuphendula isikhalo entsimbi yomnyango. Ndangena kwikhaya lakhe eligcinwe kakuhle. Ngaphandle kwekhitshi onke amanye amagumbi ayebanda kangangeqondo lesine lobushushu. Isizathu kwakungekho mali yoneleyo yokwenza shushu amanye amagumbi. Amadonga ayefuna ukuncanyathiselwa amaphepha, isilingi zifuna ukuthotywa iikhabhathi zifuna ukuvalwa imingxuma.

“Ngokukhathazwa ngamava okuhambela umhlobo wam, ndathetha nobhishophu ngoku, waza ummangaliso wothando ngokuchukunyiswa bubungqina wathath’indawo. Amalungu engingqi alungiswa waze umsebenzi wothando waqalisa. Emva kwenyanga, umhlobo wam uLou wandithinta waze wabuza ukuba ndinganako na ukuza ndize kubona

okuqhubekileyo kuye. Ndaya, ndaze ndafumana ummangaliso. Amacwecwana okuhamba ayesuswe iingcambu zomthi ipopulasi, ayephindwe afakwa, igunjana lokungena endlwini lalaxhiwe, ucango olutsha olukhazimlayo lwalufakiwe, iisilingi zilungisiwe zasondezwa, amadonga egqunyiwe ngamaphepha, amaplanga asendlwini epeyintiwe, uphahla luphinde lwafakwa zaze nekhhabhathi zazaliswa. Ikhaya lali ngasabandi lunganiki mdla wokuhlala kulo. Ngoku lalingathi liyasebeza linika ulwamkelo olushushu. ULou wandibonisa konke wade ekugqibeleni wandibonisa eyona nto yakhe yexabiso, apho emandlalweni wakhe kwakukho isigqumo somandlalo esiphothiweyo saze sanezinyanya zosapho lakwa McDonald kuso. Oku kwakwenziwe ngocoselelo lothando ngamakhosikazi eButho looMama lokuvelana. Phambi kokuba ndimke, ndafumanisa ukuba qho kanye ngeveki ulutsha lwaluzisa idinala eshushu kuye baze baqhube naye injikalanga yekhaya. Ubushushu babuyisusile ingqele, ukulungiswa kwakutshintshela kukomelela kweminyaka; kodwa eyona nto yayicacile, ithemba lalisuse unxunguphalo lwaza ngoku uthando lwazisa uloyiso.” (Thomas S. Monson, “The Way of the Lord,” *Ensign*, Nov. 1977, p. 9.)

Oobhishophu nabongameli besebe baneminye imisebenzi yethutyana efana nokugcina iirekhodi zemibandela yonke yeBandla nokugcina izakhiwo zenkonzo, nokulunceda olusetyenziswayo olusemgangathweni. Bakwaqokelela namanye amagalelo kumalungu eBandla afana nemali zokuxhasa abefundisi.

Okunye Okulindeleke kwiiBhishophu kunye naBongameli beSebe

Oobhishophu kunye nabongameli besebe babizelwa ukukhathalela ezakwamoya zamalungu esebe labo. Banomsebenzi obalulekileyo wokuba babe ngabagwebi beeNgcwele (bona iD&C 107:74). Ukuze ibancede kule misebenzi, iNkosi yathembisa iibhishophu nabongameli besebe isipho sokugweba ngendlela eyiyo (bona iD&C 46:27).

Isipho sokugweba ngendlela sinceda ubhishophu okanye umongameli wesebe ayazi inyaniso, awuqonde umahluko phakathi kokuhle nobubi, ade azi nokusentliziyweni yomntu. Kuba enaso esi sipho, sinako ukufuna kuye amacebiso aphilileyo kwaye unako ukusixelela iNkosi efuna sikwenze ukuze ukholo lwethu luhlume.

Ngenxa yesipho sokuhlangula ngenene ubhishophu kweli bali lilandelayo wawazi ukunceda indodana ekwizingqi yayo.

UCraig owayeminyaka ilishumi elinisithandathu waye ngumfana owahlukileyo. Wayesoloko enomdla kwaye esoloko elungele nokuba yintoni ekufuneka ayenze ayicelwa ukuba ayenze yibhishophu. Ngolunye usuku, kusenjalo, ubhishophu Wells waqaphela ukuba uCraig wayembaleka. Nakwintlanganiso yequmrhu lobubingelili amehlo ka Craig ayesoloko ewajongise kwelinye icalo. Ubhishophu uWells wafuna ukubiza uCraig njengonobhala kwiqumrhu lababingeleli, kodwa weva ukuba ikhona into

engalunganga. Ngako oko. wambizela uCraig e-ofisini yakhe ukuze athethane naye. Ngethuba lothethwano uCraig waziveza ukuba unengxaki ekuziphatheni. Wathi uziva eneentloni kwaye akaziva ekulungele ukuba ngumbingeleli. UBhishophu Wells wathetha naye waze wamqinisekisa ukuba ukuchaza aze acele uxolo ukuze azive kumnandi kuye kwakhona. Ngenxa yoluthethwano, uCraig wafunda indlela yokuzikhulula engxakini kwade ngenxa yokuvuma izono aze azicelele uxolo, waxolelwa waze waphinda wonwaba wanochulumanco kwakhona. Ubhishophu uWells waba nako ke ngoku ukumbizela ukuba abe ngunobhala wequmrhu lababingeleli.

Isipho sokugweba ngenene wasisebenzisa njani ubhishophu ukuze sincede uCraig, akhule ngokwasemoyeni?

Kuba ubhishophu okanye umongameli wesebe engumgwebi kwaSirayeli, sinako ukuchaza izono zethu kuye ukuze yena asincede ekuceleni uxolo. Xa amalungu esenza izono ezikhulu aze angaceli xolo, asenokulahlekana nobulungu bawo eBandleni. Kwimibandela enjalo, ubhishophu ulindeleke abambe iintlangano zokululeka. Kwezi ntlangano zoluleko, ubhishophu ugqithisa izigwebo aze akhuthaze amalungu avume, acelele uxolo izono zawo. Ezi ntlangano zoluleko zibanjwa ngothando kwaye zenzelwe ukunceda umntu ngamnye avume, acelele uxolo izono aze axhamle kwakhona iintsikelelo zevangeli. (Bona iD&C 58:42–43 nakwiD&C 58:17–18.) Lo msebenzi awufuni kuthathwa lula, kuba ibhishophu iya kubekwa ubutyala ngesigwebo sayo.

Xa izikreko ekufuneka zichotshelwe izezenkonzo yobufundisi umongameli wesifundisi nguye ochophela intlangano yoluleko (*bona kwiGeneral Handbook of Instructions*).

Eminye imisebenzi yomoya eyongezeleka kubhishophu nomongameli wesebe iquka oku kulandelayo:

- Ukukhangela uze uncedise ekulungiseleleni iintlangano zomthendeleko.
- Ukunika umzila wemfundiso yamakhaya kuzo zonke iintsapho.
- Ukuqhuba iintlanganiso (ezifana neentlanganiso zekomiti yebandla yokunceda).
- Ukukhetha aze abizele amalungu kubizo lokukhonza kwiinkonzo ezahlukileyo engingqini okanye esebeni.
- Aqinise umiselo nonyuselo kububingeleli buka-Aroni.
- Axhase abazalwana kunyuselo lobubingeleli lukaMelkitsedeki.
- Aqhube uthethwano namalungu ukuze afumane iimvume zokungena etempileni nezomfezekisi weentsikelelo.
- Aqhube ukuhlawulwa kweezishumi eziseleleyo.
- Anike iintsikelelo ezizolisayo nezithuthuzelayo.
- Alungiselele ukuxhasa amacebiso kubefundisi.

UKuxhasa iiNkokeli zoBubingeleli Bethu

Ubhishophu okanye umongameli wesebe lethu ubizwe yiNkosi. Umele umsebenzi weNkosi nokaMongameli weBandla. Ngesi sizathu, kubalulekile ukuba simxhase kubizo lwakhe. UMdala Boyd K. Packer wathi, "Umntu othi uyamxhasa uMongameli weBandla okanye Abalawuli Jikelele kodwa angenako ukuxhasa owakhe ubhishophu uyaziqhatha. Indoda engasayi kuxhasa ibhishophu yesebe layo ayinako ukuxhasa uMongameli weBandla." (Elder Boyd K. Packer, "Follow the Brethren," *Speeches of the Year*, BYU, March 23, 1965, pp. 4–5.)

Izibhalo zisifundisa indlela yokuxhasa iinkokeli zethu zobubingeleli.

Cela amalungu eklasi alandele njengoko ezi zibhalo zilandelayo zifundwa. Emva kwesibhalo ngasinye esifundiweyo, buza amalungu eklasi sisifundisa ntoni emasiyenze ukuxhasa iinkokeli zethu.

ISIBHALO

UKUNIKA AMACEBISO

D&C 6:9

Fundisa uguquko nokuphila ngokwemithetho

1 Nifayi 3:7

Masivume sizalisekise konke okulubizo okunikelwe kuthi

D&C 60:2

Masobelane ngeeziphiwo zethu

Malaki 3:8–10

Masihlawule izishumi neminikelo

KumaHebhere 13:17

Bathambeleni abakhokeli benu, nibathobele

D&C 64:9–10

Kuxoleleni ubuthathaka kwabanye nibandakanye noko kweenkokeli zenu

Impumelelo ubhishophu okanye umongameli wesebe wethu anayo kubizo lwakhe ikakhulu ibangelwa yindlela esimxhasa ngayo. Simelwe kukusoloko simthandazela ukuba uBawo waseZulwini amkhombise ukuze asikhokele kwindlela elungileyo.

ISiqukumbelo

Inkonzo eyenziwa ngubhishophu nomongameli wesebe ibalulekile kwimpilo yethu entle. Amadoda afumaneka ekulungele ukukhonza nje ngoobhishophu nomongameli besebe babizelwa ukuze banike isikhokelo kumalungu eBandla. Bayasikhonza kwaye bayasithanda kwaye sifanele ukwenza konke esinako ukubanceda bayiphumelelise imisebenzi yabo.

UMngeni

1. Thandazela iinkokeli zeBandla kwimithandazo yakho yesiqu nakwimithandazo yeentsapho.
2. Zinqande ekugxekeni okanye ekuhlebeni ngeenkokeli zeBandla.
3. Xhasa iinkokeli zakho zeBandla ngokulandela icebiso labo elilungileyo.

IZibhalo eZongezelelweyo

1 Timoti 3:1–7 (amabakala obubhishophu)

kuTito 1:5–9 (amabakala obubhishophu)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Mema ubhishophu okanye umongameli wesebe abekho eklasini aze kunika impendulo ngobizo lwakhe.
2. Khumbuza amalungu eklasi eze neencwadi zezibhalo zawo kwintlanganiso yobubingeleli.
3. Misela amalungu eklasi anike amabali kunye nezibhalo kwisifundo.

IMisebenzi kaMdala kunye noMbingeleli oMkhulu

Isifundo 9

Umsebenzi wesi sifundo kukunceda thina siqonde imisebenzi yabadala nababingeleli abakhulu.

INtshayeleyo

Ngokufunda imisebenzi yethu yobubingeleli kwaye siyiphumelelisa, sisikelela ubomi babanye kuba singabamele uMsindisi. Usinike ububingeleli bakhe ukuze ngokuyenza imisebenzi yethu singanceda abo sibakhonzayo baqhubeke kubomi baphakade. Oku kuyinyani ingakumbi kwabo bethu babambe ububingeleli buka Melkitsedeke ngoba obu bubingeleli bubamba “izitshixo zazo zonke iintsikelelo zomoya zebandla” (kwi D&C 107:18). Abo bethu bafumene ububingeleli buka Melkitsedeke bamiselwe libakala lobudala okanye umbingeleli omkhulu phakathi kobu bubingeli. La mabakala anemisebenzi yawo eyodwa, kodwa okuninzi okusemagxeni abo kuyafana.

Okulindeleke kubuBingeleli bukaMelkitsedeke

Ngokuthembeka kokulindeleke kuthi njengababambe uBubingeleli buka-Aroni, sizilungiselela ukufumana uBubingeleli bukaMelkitsedeke. Xa ixesha lithe lafika lomiselelo lwethu kububingeleli bukaMelkitsedeke, siyavavanywa ngabo banegunya loko. Omnye abambe uBubingeleli buka-Aron ubhala okulandelayo awayekucinga nawakuvayo emva kothethwano olumfikisa kuBubingeleli bukaMelkitsedeke:

“Umongameli wengingqi wandithi ntsho emehlweni xa wayebuzwa umbuzo wokugqibela kum waze waphula-phula endiza kubhekisa. Waze wathi, ‘George ndiyeva ukuba ukulindele kwaye ufanelekile ukuba ubunikwe uBubingeleli bukaMelkitsedeke uze ubekwe ube nguMdala’. Emva kwethutyana ndandihamba-hamba ndibethwa yimpepho yobusuku. . . . andizange ndivuye ndizole kangaka. Msinya ndaguqa emandlalweni wam. Ndagqiba ekubeni ndiya kubusebenzisa ububingeleli bam ngokuzukileyo. Ndagqibe ekubeni andisayi kufunga okanye ndibalise amabali amdaka okanye ndilimaze nabani na. Ndagqiba ekubeni ndizame ukuba yindoda kaThixo. Ndiya kusoloko ndibukhumbula obo busuku. Oko yaba sisiqalo sento yonke. Yaba yinto entle ukuba ndibizwe ndibe ngumphathi wobubingeleli. Kuhle ke ngoku kum ukuzama ngentliziyo yam yonke ukuba ndikhethwe njengomnye wabakulungeleyo ukusebenzisa ububingeleli, ukuba ndibe yintsikelelo kusapho lwam nakogxa bam.” (George D. Durrant, *Kentucky Louisville Mission News Letter*, Oct. 19, 1974.)

Zeziphi izibhambithiso awazenzayo umfana emva kothethwano? Zeziphi ezinye izibhambithiso esifanele ukuzenza xa siba ngababambe uBubingeleli bukaMelkizideke?

Simele ukuzama sonke ukufunda imisebenzi yethu nokuba sibe ngabafanelekileyo ukubusebenzisa ububingeleli bethu (bona iD&C 107:99–100). Nje ngababambe ububingeleli bukaMelkitsedeke, sonke sinokumele thina okuthile, nokuba yeyiphi i-ofisi esiyibambileyo.

Bonisa umfanekiso 9-a, "Igunya loBubingeleli linikezelwa ngokubekwa izandla ngabo banikwe igunya nguThixo."

Okulandelayo yimisebenzi yoBubingeleli bukaMelkitsedeke:

INGUQUKO YOBUQU BOMNTU

Simelwe kukuguquka ubuqu kwivangeli kaYesu Krestu kananjalo sizibophelele ngokupheleleyo ekuphileni ngokwemigaqo yayo.

IKHAYA NONXULUMANO LOSAPHO

Simele ukufundisa iintsapho zethu imigaqo yevangeli size sizikhokele kuyo yonke imisebenzi sibenothando size sibe nokuqonda.

IMBALI YOSAPHO NOMSEBENZI WETEMPILE

Simelwe kukufumaneka sikulungele ukuvumeleka ekungeneni etempileni, sifumane iintsikelelo zetempile thina neentsapho zethu, sifumane amagama ezinyanya zethu, size senze imimiselo yase tempileni sisenzela zona. Simele ukuphumelelisa, "ukujongisa iintliziyo zootata kubantwana neentliziyo zabantwana kooyise" ngokugcina iirekhodi zosapho (ezifana nogcino lwezehlo zomntu ebomini, lirekhodi zosapho ludibene, iimbali zosapho) nokugcina iizinto zosapho kwimo elungileyo (bona iD&C 128:17–18).

IINKONZO ZENKATHALELO

Simelwe kukuzizamela thina kunye neentsapho zethi nokunceda ngeemfuno neentlupheko zamahlwempu zokunyamezela kwindlela yeNkosi.

UMSEBENZI WOBUFUNDISI

Simele kukuzigcina sizixakekise kwezona zinto zobufundisi ezifana nokunceda amalungu eentsapho azilungiselele ukuthatha inkonzo yobufundisi ngokupheleleyo, ukwenza ubuhlobo nabangengomalungu, ukugqithisela abefundisi, ukukhonza kwinkonzo epheleleyo yobufundisi nenkxaso kwezemali kumsebenzi wobufundisi.

IMFUNDISO YAMAKHAYA

Simele ukuluqonda uxanduva lwethu olupheleleyo nje ngeetitshala zamakhaya, ngenkuthalo "sibakhangele kananjalo sibe nabo sibaqinise" abo sibizelwe ukuba sibakhonze (bona iD&C 20:53).



IQUMRHU NENXAXHEBA YEBANDLA NOKUKHONZA

Simele ukukhonza ngenkuthalo kumabizo eBandla, senze eminye imisebenzi yeNkonzo nequmrhu sithathe inxaxheba kwintlanganiso ezihambelana neBandla kwanezinto ezenziwayo, okoko ikukwakha ubukumkani bukaThixo.

INXAXHEBA YOLUNTU LOKUKHONZA

Simelwe kukuwonga, sithobele nokuxhasa umthetho, sibe ngabemi abathenjweyo kunye nabamelwane abalungileyo kwaye siphucule uluntu esihlala kulo (Ivela *kwi-Annul Guidelines* 1978–79, “Malchizedek Priesthood,” p. 1.)

Bonisa umfanekiso 9-b, “UBubingeleli bukaMelkitsedeke busikelela abanye kubomi basemoyeni.

Xa sinikwa ububingeleli bukaMelkitsedeke, sinikwa amandla okusikelela ubomi basemoyeni babanye. UBubingeleli bukaMelkitsedeke bulungiselela ukuphatha ivangeli kunye nokuphatha izitshixo zokuba nolwazi lukaThixo. Ngoko ke kwimimiselo yakhe amandla kaThixo anikezelwe.” (D&C 84:19–21.) Ngamandla obubingeleli bukaMelkitsedeke sinokuthambisa nge oli, sisikelele abagulayo, sinikezele ngobubingeleli kunye nesipho soMoya oyiNgcwele, sibeke abanye kwi ofisi zobubingeleli, sisikelele amangcwaba, sinikezele intsikelelo zoku thuthuzela, sinikezele iintsikelelo zikaBawo kubantwana bethu, sibe nenxaxheba kwimimiselo epezulu yetempile.

Amandla kaThixo anikezelwa njani kule mimiselo? Zeziphi iintsikelelo othe wazifumana kuBubingeleli bukaMelkitsedeke?

Imisebenzi eChongiweyo yaBadala aBangama Shumi aSixhenxe kunye naBubingeleli abaKhulu

MDALA

Igama umdala linengcaciso ezimbini eNkonzweni. Ibhekisela nakuwuphi umphathi woBubingeleli jikelele bukaMelkitsedeke. Umzekelo abefundisi, iinkokheli ezongamele iBandla, nabaneGunya Jikelele bonke babizwa mdala. Umdala kananjalo ubhekiselele kwi-ofisi ethile yoBubingeleli bukaMelkitsedeke.

Cela amalungu eklasi afunde iD&C 124:137. Ngowuphi umsebenzi omnye we-ofisi yobudala ochazwe kwesi sibhalo?

Ukongeza kubufundisi obuseNkonzweni, abadala bamele ukuqhuba nakoluphi ubizo olufuneka kubo. Umongameli Joseph F. Smith wacacisa ukuba abadala banokucelwa ukuba basebenze ezitempileni, kumsebenzi wobufundisi ekhayeni nokuncedisa ekushumayeleni ivangeli elizweni (bona *iGospel Doctrine*, pp. 184–85).

9-b, UBubingeleli bukaMelkitsedeke busikelela ubomi bomoya babanye



UMBINGELELI OMKHULU

Ababingeleli abakhulu banoxanduva lokunikezela amandla omoya kwaneentsikelelo zeBandla (bona iD&C 107:10). Banobizo lokongamela. Ubizo lokongamela lubandakanya, phakathi kwenye yezi-ofisi zeGunya Jikelele, umongameli wobufundisi, umongameli wengingqi kunye nobhishophu. Njengababingeleli abakhulu bongamela kumabizo abo ahlukeneyo, banamandla okunikezela iintsikelelo zomoya zamabizo abo awodwa baze benze konke okunokwenziwa ngamdala okanye okunokwenziwa ngophethe uBubingeleli buka-Aroni.

ISiqukumbelo

UBubingeleli bukaMelkitsedeke buphatha zonke izitshixo zeentsikelelo zasemoyeni zeBandla. Umahluko kwimisebenzi yobudala kunye nobubingeleli obuphezulu yimisebenzi yoBubingeleli bukaMelkitsedeke. Ngoko ke, xa sisebenza kwi-ofisi zethu nje ngabadala nababingeleli abakhulu, sinokusikelela ubomi babasancedayo ngokwasemoyeni nangokwasemzimbeni.

UMngeni

1. Qondisisa imisebenzi ye-ofisi yakho kububingeleli yaye yenza icebo lokuyizalisekisa ngcono.
2. Qondisisa isidingo esithile kwikhaya lakho. Gqiba ngendlela onokuthi ube ngutata ongcono okanye ube lilungu losapho olungcono ngokusebenzisa ububingeleli kwikhaya lakho ngokugqibeleleyo.

IZibhalo eZongezelelweyo

Mozaya 18:7–30 (imisebenzi yamalungu eBandla)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda iD&C 107.
2. Nikela kumalungu eklasi anike amabali nezibhalo kwisifundo.

ABafezekisi kunye neeNtsikelelo zobuFezekisi

Isifundo 10

Injongo yesi sifundo kukusinceda ukuba siqonde inxaxheba yabafezekisi kunye nokuzilungiselela kwethu ukuba sifumane iintsikelelo zomfezekisi.

INTshayelelo

INkosi iyabathanda bonke abantwana bayo futhi inqwenela nokubasikelela. Izenzo kunye nezikhetho zethu zichaza indlela anokusisikelela ngayo. UMongameli uJoseph F. Smith wathi: “Wonke umntu uya kufumana umvuzo wakhe ngokuhle athe wakwenza kwanangaso nasiphi isenzo. Kodwa, mayikhunjulwe into yokokuba zonke iintsikelelo esiya kuthi sizifumane nokuba kulapha okanye emva kwalapha, ziza kuthi ngenxa yothotyelo lwemithetho kaThixo, kulapho ezi ntsikelelo zisekwe khona.” (“What Is to Become of Such As Me?” *Improvement Era*, Nov. 1912, p. 71.)

Xa sifumana iintsikelelo zomfezekisi, siyaxelelwa kwangaphambili ngeentsikelelo uBawo wethu waseZulwini asigcinele zona kobu bomi sikubo nobungonaphakade. Ezi ntsikelelo iya kuba zezethu ukuba siphila ubomi obuyinyani nobunyulu. Ngokwazi ezi zinto kwangaphambili kusenza sikwazi ukufaneleka ngokwaneleyo ukuze sikwazi ukufumana iintsikelelo esizithenjisiweyo.

Yintoni uMfezekisi?

Abafezekisi ngootata. Njengaku-Adam wayengutata wabantu bonke, waye ngumfezekisi wokuqala. Njengomfezekisi wayebekelwe ukuba asikelele izizukulwana zakhe aze azincede ziphile ubomi obunyulu. Enye yezenzo zokukhonza zokugqibela u-Adam ezenzileyo yayikukuzinika iintsikelelo zomfezekisi.

Yenza amalungu afunde iD&C 107:53–57.

Kumbono uJoseph Smith wabona u-Adam ebiza abantwana bakhe bonke ebanika iintsikelelo zomfezekisi. Kananjalo wabona iNkosi ivela kubo, waza u-Adam ebaxelela izinto eziza kwenzeka kusapho lwakhe kwixesha elizayo. Xa wayethetha ngesi siganeko sikhulu uMprofeti uJoseph Smith wathi, “Yiyo le nto u-Adam wasikelela izizukulwana sakhe, wayefuna ukusisondeza phambi koThixo” (*Teachings of the Prophet Joseph Smith*, pp. 1558–59).

Eli gama lomfezekisi ikwa ligama lesikhundla sikamfundisi ophezulu uMelkisedeke. Kumbutho weBandla kwixesha likaYesu, abafezekisi babebizwa ngokuba ngabavangeli (bona abase-Efese 4:11). Xa kwakubuyisela iBandla esi sikhundla sobufundisi naso sabuyiselwa.

UJoseph Smith wayicacisa into yokuba “umvangeli nguMfezekisi . . . Nokuba kuphi na apho iBandla likaYesu isekwa khona emhlabeni, kufuneka kubekho uMfezekisi ukunceda isizukulwana sabaNgcwele.” (*Teachings*, p. 151.)

Bonisa umfanekiso 10-a, “Iintsikelelo zomfezekisi zityhila umkrozo futhi zithembisa iintsikelelo ezinokufunyanwa ngenxa yentlalo enyulu.”

Iingingqi ezininzi zebandla ziba naye abemnye ophethe uBubingeleli bukaMelkitsedeke ofumaneka ekulungele obizwa aze amiselwe phantsi komyalelo weQumrhu laBapostile abalishumi elinambini ukuba abe nguMfezekisi wengingqi. Ukuba ngumbingeli ophezulu, uba nelungelo lokwenza nasiphi na isenzo umbingeleli ophezulu angasenza, kodwa kuba engumfezekisi unawo owona mthwalo wakhe wokunikezela iintsikelelo kumalungu engingqi afuna iintsikelelo zomfezekisi.

Abafezekisi banelungelo kwaye bayatyhilelwa ukuba banike iintsikelelo egameni leNkosi. Ezi ntsikelelo ziza nokonwaba ngeeyure zobubi okanye ezengxaki, ziyaluqinisa ukholo kwaye ziyasinceda singatyhafii ukwenzela ukuba sifumane ezi ntsikelelo iNkosi isigcinele zona. (Bona *iDoctrines of Salvation*, 3:170.)

Yintoni iintsikelelo yoMfezekisi?

Ngonyaka ka-1957 aBongameli bokuQala beBandla bacacisa ukuba iintsikelelo yomfezekisi iqulathe isipapasho esiphefumlelweyo somnombo. Nathi kananjalo siyazinikwa izityhilelo kunye nemiyalelo yabaprofeti kunye nezithembiso ngezinto esizenzayo ebomini. Ezi ntsikelelo ziqulathe izithembiso zeziphiso zomoya, iintsikelelo zexeshana, icebiso kunye nezilumkiso eziza kusinceda sifeze imisebenzi efanelekileyo yobomi bethu. (Bona *iGeneral Handbook of Instructions*, p. 49.)

Enye into ebalulekileyo ngeentsikelelo zomfezekisi kukupapasha umnombo wethu, osixelela ukuba loluphi na uhlanga lakwaSirayeli esifumana kulo iintsikelelo zethu. Ngenxa yezinyanya zethu, kufanelekile ukuba sifumane ngobo bunyulu bethu kwa ezaa ntsikelelo zanikwa u-Adam, u-Abraham, uYakobi, kunye nabanye abaprofeti abakhulu bakaThixo. (Bona Elder G. Smith, “All May Share in Adam’s Blessings,” *Ensign*, June 1971, pp. 100–101.)

Xa sisangena kwiBandla likaYesu Krestu labaNgcwele beMihla yokuGqibela saba zindlalifa zikaBawo waseZulwini. Oku kuthetha ukuba salinikwa ilungelo lokuba sizifumane zonke iintsikelelo zikaBawo waseZulwini asibekela zona—ukuba siphila ubomi obunyulu. Ngabantwana bakwaSirayeli bodwa abanelungelo. Amalungelo eBandla ngabahle ngqo ku-Abraham okanye abenziwe bangonyana

10-a, iintsikelelo zomfezekisi zityhila umnombo zithembisa iintsikelelo ezinokufumaneka ngokuhlala ngokugqibeleleyo.



ingabezinye iintlanga zakwaSirayeli kuba baye bamkela ivangeli yenyano. (Bona kwabaseRoma 8:14–17; kumaGalati 3:26–29; D&C 86:8–10; neD&C 63:20.)

Enye into ebalulekileyo ngentsikelelo lutyhilelo esiyinikwayo ngemisebenzi yethu efanelekileyo ngeli lixa sisekobu bomi. Ngeentsikelelo zethu zomfezekisi, uBawo waseZulwini usixelela ukuba zintoni iinjongo zethu apha emhlabeni nokuba singazifezekisa njani na. Ukuzalisekiswa kwezi ntsikelelo kuxhomekekile.

UMdala John A. Widtsoe wafundisa ukuba ezinye zezi ntsikelelo zisenokungeze kobu bomi. Kufuneka igcinwe njalo engqondweni ukuba ukuqondakala kwezi zithembiso zenziweyo zisenokufuna kobu nakobuzaya ubomi. Amadoda aphelelwe lukholo ngamanye amaxesha kuba iintsikelelo ezithenjisiweyo azihlanga kobu bomi. Abaphumelelanga ukukhumbula ukuba kwivangeli, ubomi nako konke okwenzekayo kuqhubeka kude kube ngunaphakade nokuba imisebenzi yomhlaba isenokuqhubeka naseZulwini. (*Evidences and Reconciliations*, p. 323.)

Cela ilungu ebesele linikelwe livakalise ubungqina balo ngenkokelo nenkxaso yentsikelelo yakhe yomfezekisi ibe kuye kubomi bakhe.

Ukufumana iNtsikelelo yoMfezekisi

Ukuze sifumane iintsikelelo zethu zomfezekisi, kufuneka sifikelele kwiimfuno ezithile zethu. Kufuneka—

- Sifumaneke sikulungele, sibe ngamalungu eBandla abhaptiziweyo.
- Sibenomdla wokufumana inkokelo kwiNkosi.
- Sibe siyifundile ivangeli kwaye siyayazi injongo yeentsikelelo zomfezekisi.
- Sikhule ngokupheleleyo ngokwaneleyo ukuqonda ukubaluleka nokufumana inkuthazo evela kwiintsikelelo.
- Sifumane okusithethelayo okuvela kwibhishophu yethu okanye umongameli wethu wesebe.
- Senze izigqibo zokubonana noyena kanye umfezekisi ukuze sifumane iintsikelelo zethu zomfezekisi.

Xa siya kufumana iintsikelelo zethu, sifanele kukuba sithandaze size ukuba kuyenzeka, sizile ukuzilungiselela ngokwasemoyeni. Simele kananjalo sithandazele umfezekisi ukuba aphefumlelwe ngathi.

Cela obenikelwe acheze ukuba wazilungiselela njani aze afumane intsikelelo yomfezekisi.

Xa abafezekisi besinika iintsikelelo zethu, batyikatyia iinkumbulo ngabo. Benza oku, baze babenako ukusinika ukopo oluchwetheziweyo lweentsikelelo zethu. Olunye ukopo lufakwe kwiinkumbulo ezigciniweyo zeBandla. Ngolu hlobo, ukuba nawuphi owethu othe walahla iintsikelelo zakhe abenako ukufumana olunye ukopo lwazo eBandleni.

Ngenxa yokuba intsikelelo yomfezekisi yeyakho ngokukodwa yaye inyulu, ifanele ukugcinwa esefini kwindawo ekulungeleyo oko. Isiqulatho sayo simele ukuba kobelwane nabo bakufutshane kuthi nanjengokuba silawulwa nguMoya. Ukuze iintsikelelo zoMfezekisi wethi zisincede, sifanele ukuzifunda rhoqo. Njengokuba sisenza, siya kwazi oko masikwenze ukufumana iintsikelelo ezithenjisiweyo.

ISiqukumbelo

Ibali elilandelayo libonisa indlela awathi omnye wasikelelwa ngayo xa wayesebenza ngokuthembekileyo elandela amacebiso awaye wanikiwe kwenye inxalenye yentsikelelo yakhe yomfezekisi.

“Ndandisoloko ndiziva ukuba ndinenjongo ethile ebomini, kwaye ndisaya kuzuzisa umsebenzi omkhulu, kodwa ndandingazi ukuba ndandiza kwenza njani ukuphumelelisa oku, ngoba ndade ndaba kwiminyaka yam yobudala ndingenalo ngokwaneleyo ulwazi lokufunda nelokubhala.

“Ndacinga ukuba ndandifanelekile nje ngamanye amakhwenkwe, kodwa incwadi zesikolo ezibhale ngam zazibonisa ngolunye uhlobo—ndandisiwa phantsi kuzo zonke izifundo zam. Iimvavanyo ezibalulekileyo ezenziwa esikolweni, ezazisekwe ekufundeni, zazibonisa ukuba ndandingekho krele-krele—noba kusenokuba andifanelanga mhlawumbi nokujikeleza ndodwa. Ngokucacileyo, ubuchule bemfundo ayesithi amanye amakhwenkwe abuzuze ngokulula kwakubanzima kakhulu kum. Nje ngowayefikelela ebudaleni, ndakhe ndabuzwa ngomnye wamanye amakhwenkwe ukuba ndipele igama “igesi” into endandingazanga ndakwazi ukuyenza. Njengoko ndandisoloko ndingaphumeleli, ndaqala ndaziva ukuba makube ndisisityhifili sokwenyani, njengoko nabantu babebone njalo ixesha elide, nangoku babeqalisa ukuthetha kwanjalo ngam.

“Ndaphumelela kumabanga esikolo esiphakamileyo, ngenxa yokuba yabangathi oku kuphela kwendlela elula yesikolo yokwahlukana nengxaki yokuzama ukufundisa umfundi ababembone njengongenakufunda nobuchule nje bebakala lesithathu lokufunda.

“Ngokumangalisayo, ukudibana kwam okokuqala neenyaniso zevangeli eya-buyiselwayo ndahlangana nazo xa ndandi neminyaka elishumi elinesine ndaza ndazama ukufunda enye yeencwadi endayifumana kwithala leencwadi zosapho. Ndahlangana neNcwadi kaMormon eyayiyekamama wam, owayesele elilungu leBandla emaphandleni emzantsi waseTennessee iminyaka emininzi. Kodwa, ngenxa yobulolo bakhe kwamanye amalungu eBandla, akazange afundiswe kangako ngevangeli waze ke msinya wababurhoxa, ngoko ke waye lambatha kulwazi, nomdla wokufundisa abantwana bakhe okungevangeli kwiNcwadi kaMormon.

“Ndasokola ngobungqina bukaJoseph Smith, ukufunda nditsho amagama nje alula, ndaze ndatsiba amagama amakhulu endandingawaqondi.

Akumangalisi ukuba ngamanye amaxesha ndandifunda ngaphandle kokulandela tu, kodwa ngenxa yesizathu esithile umoya wandigubungela ndaze ndaqinisekiswa ukuba endandizama ukufunda kwaku yinyani. Endandinako ukufunda kwandinika umdla wokwazi ngaphezulu ngeBandla, ukuze ngentsasa yeCawa elandelayo, ndahamba ndikhwela ukuya eNkonzweni yamaMormon. Oku yaba sisiqalo sethuba leminyaka esibhozo. Endayichithayo ekukhuliseni ubungqina ngevangeli, endathi ndisakonela ekugqibeleni ndasinikezela isikhundla sam sokuba ndibe yiMormon 'engabhaptizwanga' ndaze ndangena kumanzi obhaptizo ndineminyaka engamashumi amabini anesibini.

“Ngoku ndandisele ndililungu leBandla kwaye ndikuyo kanye indledlana esingisa kubuqaqawuli baphakade, ndandinga sazithandabuzi ngokuswela ukukhula kobuntu nokuba nempumelelo. Ndandifuna ukukhula njengofanelekileyo nono kusebenziseka kubu kumkani bakhe, nokwenza apha, naphaya yayi kokufuneka ndikufundile, kubandakanya nokufunda indlela yokufunda.

“Ndathi ke ndasoloko ndisenza njengoko ndandicetyisiwe ukuba mandenze ngako xa ndisenza izigqibo namalungiselelo anokuthi achaphazele ukukhula kwanaphakade—ndakhangela eNkosini ngenkokhelo yayo, kwaye ndandinikiwe kwintsikelelo yomfezekisi apho ndandixelelwe:

“Ungokhethiweyo emehlweni kaThixo, njengoPawulos wakudala, isicaka esikhethiweyo esinikwe amandla nokwazi ukuphumelelisa umsebenzi omhle. Qhubeka ekufuneni kwakho ulwazi nokuthandazela ubulumko nokuba unako ukuzukisa uBawo waseZulwini ngengqondo yakho.

“Ukuba iNkosi yacinga ukuba ndinako ukufunda, ke ngoko ndandinako ukufunda! Kodwa ndafumanisa ukuba le ntsikelelo kufanele ukuba ndiyisebenzele nokuba ayinako ukuzaliseka nje, ngaphandle kwengcinga ephangaleleyo nokwenza kwelam icala. Ukuzaliseka kwale ntsikelelo njengoko kunjalo kuzo zonke iintsikelelo zomfezekisi, yatyhilwa ngokufaneleka kwam nokuba ndizimisele ukwenza ezo zinto ziyimfuneko ukuzisa ezo ntsikelelo.

“Ngoku ndandinalo ukholo lokuba ngoncedo lweNkosi ndinako ukufuna ukuba ndandiya kwenza, kuphela yayikuba ndenze, ndaze oku ndakwenza, ndandifunda ukusuka ngentsimbi yesithandathu kusasa kude kuba sezinzulwini zobusuku, imini ezintandathu ngeveki.

“Ndachitha amawaka amabini nambakhulu amane erandi kwiseti yeerekhodi eziqulathe onobumba be-Alifabhethi ngokulandelana kwabo. Ndachitha ubusuku nobusuku ndifunda i-Alifabhethi ngentloko, ndibavakalisa onobumba, ukuze ndibe nako ukuzifundisa ukufunda nokubhala. Ndandi ngekabi nako ukupela kakuhle, kodwa ndandinako ukufuna nokuqhawula amagama ngokubizwa kwawo ndade ndawaqonda.

“Ndizele kukuzithemba ekwazini kwam ukufunda nokupela, ndazibhalisa nje ngomfundi kwisikolo semfundo ephakamileyo selizwana e-Ohio. Ndalinga ukuthatha amanqaku njengokuba inqununu ifundisa nje, kodwa ndaba nobunzima ekwazini ukupela amagama ngokupheleleyo ukuze ndibe nako ukuzigcina. Ndandi sawaphula phantse onke amagama ngokubizwa kwaze ngenxa yoko ndaba nokugcina kuphela intwana encinci yemfundiso yenqununu kumaqaku wam. Ngoku ngaphandle kwamanqaku angathanga ncam nangazelanga ndandi ngenako ukufunda nokulungiselela ngokupheleleyo iimviwo ngoko ke kwakhona imizamo yam yemfundo yaphela ekubeni ingaphumeleli ndaze ndanyanzeleka ukuba ndisishiye isikolo semfundo ephakamileyo.

“Ndaba nokutyhafa ndaze ndakuthandabuza ukuba ndibe nako ukuphumelela ngokwasemfundweni, kodwa ndandinikiwe intsikelelo nethemba lokuba ndinako ukufunda. Ngoko ke, ndisa kufumanisa ukuba ukuzaliseka kweso sithembiso kuhleli kuphela phezu kokholo lwam nakwimisebenzi ndaqhubeka ekusebenzeni upelo lwam nokuphucula ukufunda.

“Ndandinokholo olupheleleyo kwekwakuthethwe yiNkosi kwintsikelelo yam, yokuba iya kundisikelela ukuba ndenza eyam indima, ndazibhalisa kwisikolo esiphakamileyo eRicks College njengomfundi. Andizanga ndaphosa kukugqiba umsebenzi wam nje ngetitshala yekhaya, ndaze ngokuthembekileyo ndenza konke endandinikwe kona liBandla—ndize ndifunde iiyure ezilishumi elinesibhozo ngemini. Kwaku safuneka ndisebenzile ekufundeni kwam, kodwa ndandinako ngoku ukuchana amagama ngokukhawuleza, nangona kuqala kwakufuneka ndiwaqhawule. Xa ndandisiya kuthatha uvavanyo, kwakufuneka ndifunde ngentloko igama ngalinye kumanqaku am, ukuze ndikwazi ukuwapela ngexesha lovavanyo. Ngethuba endandishiya iRicks, ndandinako ukufunda kakuhle, kwaye ndingumfundi obekekileyo, owaphumelela kwinqanaba eliphakamileyo.

“Ngoku ndinemfundo yeB.A endiyifumene kwisikolo semfundo ephakamileyo kaBrigham Young, ndigqibe izifundo zam endandinqwenela ngamanqanaba aphakamileyo.

“Isithembiso seNkosi sokuba ndanikwa ukukwazi ukufumana umsebenzi omhle sasi zalisekile, nje ngezinye izethembiso ezenziwa kum kwintsikelelo yomfezekisi, kodwa, ukuba ndinokholo ndize ndisebenzele ukuzisa inzaliseko yezo ntsikelelo” (Dorvis Rodgers, “You Shall Glory Your Father in Heaven With Your Intelligence,” *When Faith Writes the Story*, pp. 34–37.) Le nkwenkwe yayi lungisiwe kwaye inyanisekile; isizathu intsikelelo yakhe yomfezekisi yaba sisiseko senkokelo kunye nentuthuzelo kuye. Simele kukuqhuba kwangolu kholo ukufikelela kwiintsikelelo esizithenjisiweyo kwiintsikelelo zethu zomfezekisi.

UMngeni

1. Zilungiselele ukufumana intsikelelo yomfezekisi ukuba awukayifumani.
2. Ukuba sele uyifumene intsikelelo yakho, yifunde qho uze uzame ukuhlala ngokufanelekileyo uze ufumane iintsikelelo ozithenjisiweyo.

IZibhalo eZongezelelweyo

Genesis 49:1–28 (umfezekisi wakwa Sirayeli usikelela onyana bakhe)

D&C 107:39–56 (abaliShumi elineSibini bamisela abafundisi, ububingeleli bobufezekisi kumaxesha amandulo)

D&C 124:91–91 (umfezekisi ufumana izitshixo zokunika iintsikelelo)

Moses 6:1–6 (incwadi yeenkumbulo igcinelwe ukusikelela abantwana baka-Adam)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Cela ilungu leklasi elisele lifumene intsikelelo yomfezekisi obe ubungqina bakhe ngenkokelo nentsikelelo esele ikubomi bakhe. (Myale akhumbule ukuba intsikelelo yomfezekisi yeyesiqu sakhe kwaye ayinakufundelwa abanye. Ngesi sizathu, akumelanga kucacisa ngezithembiso nemiyalelo ayinikwa kwintsikelelo.)
2. Nikela kwelinye ilungu lixele ukuba lenza ntoni ukuze lifumane intsikelelo yomfezekisi.

IMfuneko yaBalawuli Jikelele

Isifundo 11

Injongo yesi sifundo kukusanceda siqonde kutheni iNkosi ibiza Abalawuli Jikelele kwaye sisikeleleka njani ngoku baxhasa.

INtshayelelo

Ngethuba uMsindisi wayephila emhlabeni, waliqulunqa njani ibandla lakhe nokuba wawabeka njani amadoda kububingeleli. Phakathi kwabo wababizayo yayingabafundi abalishumi elinesibini namanye amagosa okuba angqine ngaye aze ancede ekukhangeleni iBandla. Emva kokufa kwakhe kunye nonyuko, wahambela abantu amaNifayi eMerika waze waqulunqa iBandla lakhe kwangoluh lobo. Wabeka abafundi abalishumi elinesibini ukukhonzisa amaNifayi ngendlela enye aBapostile abalishumi elinesibini ababekhonza ngayo kwiNkonzo kwilizwe Elidala.

Ngezi ntsuku zokugqibela, iNkosi iphinde kwakhona yasungula iBandla likaYesu Krestu ienyani ngomprofeti uJoseph Smith. Yaqulunqwa ngesityhilelo, yaye inaBapostile abalishumi elinambini nje ngabo iBandla lalinabo ngethuba uMsindisi wayesesemhlabeni. Ukongeza kuBapostile, iNkosi ibize abanye ukunceda ekukhokeleni nokukhombisa kweBandla. Ke amadoda abizwa ngokuba ngaBalawuli Jikelele.

Umlawulu Jikelele ngumphathi woBubingeleli bukaMelkitsedeke obizwa yiNkosi akhonze kwesinye isikhundla sezi zilandelayo:

Bonisa umfanekiso 11-a, “ABalawuli Jikelele beBandla likaYesu Krestu labaNgcwele beMihla yokuGqibela.”

ISIMONGAMELI SOKUQALA

Isimongameli sokuQala sibandakanya uMongameli weBandla nabancedisi bakhe ababini, abakwa ngaBalawuli Jikelele. Umongameli ophethe zonke izitshixo negunya elibuyiselweyo kwiBandla kwiintsuku zokugqibela. Bekunye nabancedisi bakhe, uMongameli ukhangela kuyo yonke iNkonzo kwaye unamandla negunya lokulawula kuzo zonke izikhundla kububingeleli naseNkonzweni.

UMongameli weBandla “unezitshixo” zobubingeleli zokuphatha kuyo yonke imibandela yomoya neyexeshana yeBandla. Unelungelo lokunika abongameli beengingqi, iibhishophu, abafezekisi kunye nabanye “izitshixo” ezibhekisele kwizikhundla ezithile kwiindawo zabo.

UMongameli Joseph F. Smith wabhala ngale ntloko wathi, “indoda nganye ebekwe nakweliphi iqondo lobubingeleli uneligunya alinikiweyo alisebenze. Kodwa kuyimfuneko ukuba isenzo ngasinye esiqhutye

**ABalawuli Jikelele beBandla likaYesu Krestu
labaNgcwele beMihla yokuGqibela**

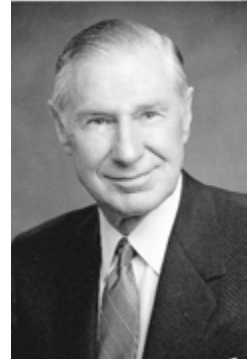
ISimongameli sokuQala



UMongameli Thomas S. Monson
UMcebisi wokuQala



UMongameli Gordon B. Hinckley



UMongameli James E. Faust
UMcebisi wesiBini

IQumrhu labaliShumi elineSibini



Boyd K. Packer



L. Tom Perry



David B. Haight



Neal A. Maxwell



Russell M. Nelson



Dallin H. Oaks



M. Russell Ballard



Joseph B. Wirthlin



Richard G. Scott



Robert D. Hales



Jeffrey R. Holland



Henry B. Eyring

phantsi kweli gunya siya kuqhutywa ngexesha nendawo efanelekileyo, ngendlela efanelekileyo nangokulungiselelwa okufanelekileyo. Amandla okulawula le misebenzi enziwe ngezitshixo zobubingeleli” (*Gospel Doctrine*, p. 136).

IQUMRHU LABAPOSTILE ABALISHUMI ELINAMBINI

ABapostile abalishumi elinambini babizwa yiNkosi ukuba babe ngamangqina abalulekileyo kaKrestu. Benza ngaphantsi kwenkokelo yeSimongameli sokuQala.

ABANGAMASHUMI ASIXHENXE

AbangamaShumi aSixhenxe benza egameni leNkosi phantsi kwenkokhelo yaba lishumi elinesibini, ekwakheni iBandla nokuqhuba yonke imicimbi efanayo kuzo zonke iintlanga (bona iD&C 70:34).

UBUBHISHOPHU OBONGAMELEYO

UBubhishophu obongameleyo bubongemeli boBubingeleli buka-Aron obusebenza phantsi kwenkokhelo yeQumrhu labaliShumi elineSibini neSimongameli sokuQala. UBhishophu owongameleyo nabancedisi bakhe ababini bakhangelela ezenyama okanye ezexeshana nemicimbi yeBandla.

Ukongeza kuBalawuli Jikelele, iqela elikhulu lamadoda abizwa ngokuba ngaBameli beNqila beshumi elinambini. AsingoBalawulu Jikelele kodwa babizelwa ukumela abalishumi elinesibini baze bancede ekwakheni iBandla kwiindawo ezikhethekileyo zelizwe.

UXanduva IwaBalawuli Jikelele

ABalawuli Jikelele bamele uYesu Kristu. UMsindisi ngokwakhe yintloko yeBandla kwaye uyikhokela ngesityhilelo kumprofeti nabanye aba Lawuli Jikelele. Ngala madoda iNkosi ithhila intando yayo ize isifundise konke okuyimfuneko kusindiso lwethu.

ABalawuli Jikelele bamele uMsindisi ngeendlela ezininzi:

- Bahamba kulo lonke ilizwe banceda beyalela amalungu eBandla neeNkokeli zeBandla ezisekuhlaleni.
- Bagcina iBandla lihlangene baze baqinisekise ukuba iBandla lifundisa iimfundiso ezichanekileyo.
- Babeka iinkokheli zobubingeleli basekuhlaleni ezifana nabongameli beengingqi nabafezekisi beengingqi.
- Balungisa baze banike iintetho kwinkomfa jikelele, iinkomfa zesithili nezinye iintlangano. Xa la madoda ethetha ephantsi kweempembelelo zoMoya oyiNgcwele, kuyafana nokuba uKrestu ngokwakhe uyathetha.

11-a, ABalawuli Jikelele beBandla likaYesu Krestu labaNgcwele beMihla yokuGqibela. Bona incwadi yenkomfa yakutshanje namaphepha eNkonzo zelwe eyona mifanekiso yangoku.

Endikuthethileyo mna Nkosi ndisele ndikuthethile . . . nokuba kungamazwi kungelizwi lam okanye ilizwe labakhonzi bam, kuyafana (D&C 1:38). Ngoku kuthetha ukuba bafundisa baphefumlele ngokuhlengeneyo amalungu nabangengomalungu eBandla.

- Abalishumi elinaMbini banobizo lokuba ngamangqina kaYesu Krestu kwilizwe lonke. Bamela ubungqina bozuko lukaKristu naphina apho bayayo. Abanye aBalawuli Jikelele bakwamele ubungqina boMsindisi.
- Banoxanduva lokukhangela yonke imicimbi yokuphatha iBandla.
- Ngokunxulumene nayo yonke le misebenzi, isekwa ngootata nabayeni. Ngokufanayo nabanye ootata eBandleni banoxanduva lokukhokela iintsapho zabo baze bazikhombise kubukumkani bobuqaqawuli.

IMfuno Yethu yoLawulo Jikelele

Kwimbali yonke kaBawo weseZulwini utyhile intando yakhe kubantu abasemhlabeni ngabaprofeti bakhe. Le yinyani nokuba sithetha ngexesha likaMoses okanye likaKrestu okanye uJoseph Smith. Iimeko zise nokutshintsha kodwa inyani ayitshintshi, nokuba ziimfuno zethu kwinkokelo kaThixo. Ngenxa yothando lweNkosi kuthi, ngoko ke usinike umprofeti nabaPostile nabanye aBalawulu Jikelele namhlanje ukuba basikhokele.

Ibali eli landelayo lisixelela ngendlela elathi iqela labantu lasikelelwa ngenxa yokuthobela umprofeti.

“Ekugqibeleli ngoJulayi yowe 1959 amalungiselelo agqitywa. Amashumi amathathu amaTahishiyeni asebenza, asindiswa ezinikele ekunyuseni imali eyayifuneka ukubhatala uhambo oluya eHawayi etempileni. Yaba ngumsebenzi omkhulu ukuzisa iParayita (literally the Big Chief) isikhephe sasebafundisini kwisikhululo senqanawa kwindawo eyomileyo, ukuze silungiswe, size sipeyintwe kwakhona. Ke ngoko kwakukho iinkathazo norhulumente waseFransi. [Ikhankatha, umzalwana uTapu ekugqibeleni wabonisa umphathi wesikhululo kunye nababini babo, babonisa irhuluneli yase Fransi ukuba ivumele iiNgcwele kwiParayita ziye eHawayi.]

“Umzalwana uTapu akazange afune imvume kumagosa amaFrentshi kuphela, kodwa wabhalela kananjalo eSalt Lake City ukuba afumane imvume kuMongameli David O. McKay. Loo mvume yafumaneka yaze yonke into yalunga.

“Emva koko ubizo olungamandla lwafika luvela kwi-ofisi yobufundisi. Bonke ababeza kuthatha uhambo ngolwandle babeza kuhlangu entlanganisweni eyayiza kubanjelwa kwikhaya lobufundisi phambi kokunduluka. . . .

“Ngalo mini isithunywa esixhalisileyo u-Ernest C. Rossiter . . . safika sivela ngqo kuMongameli uMcKay eSalt Lake City. Iindaba awayeze nazo zazisothusa. AbaNgcwele babecelwa ukuba bangaluthathi uhambo lwabo ababelubilele ixesha elide. NgokukaMzalwana uTapu, uMongameli McKay

akanikanga nkcazo. Wasuka nje wacela umzalwana uRossiter ahambe aye kubanqanda. Abanakul'ufeza, kwaye ukuba sibavumela ukuba beze, sakuba senkathazweni norhulumente wase [Fransi]. Sakuba nobutyala ngabo. Ngoko ke yiya ubanqande.'

"Kwincwadi yokubhala okwehla mihla le, uMongameli Christiansen [umongameli wase bufundisini] wabhala evakalisa okwakumdobalalisa ekuxeleleni iiNgcwele ezazisele zilungele ukuqalisa uhambo:

" `Ndandivakalelwa ndaze ndaziva ndifuna uncedo lweNkosi ze indincedise ekunikeni inkcazo kula malungu athobekileyo, athembekileyo, ababe namathemba aphezulu okufumana amadinga abo kwindlu Yakhe eNgcwele. Ndazila ndathandaza ngoko. Ndabiza intlanganiso yamalungu obubingeleli kaJulayi ngomhla we-15 kowe 1959 ngentsimbi yesibhozo kusasa, ndazi nakanjalo ndacela isithandathu sabazalwana abathembekileyo beze endlwini yam nge 7:30, kwaza ngoncedo lukaMongameli Rossiter sabaxelela ngesigqibo esasivela kwiSimongameli sokuQala saze sabaxelela ukuba siinqwenela ukholo lwabo kunye nemithandazo yabo ekunikeni umyalezo kumalungu obubingeleli aza kuba ehlangene ngentsimbi yesi 8 kusasa. Emva kokuba mna noMongameli Rossiter sigqibile ukuthetha kula madoda, nabo bathetha ngokucacileyo benika iingcinga zabo, ndaze njengoko ndiphula-phule kwakhula uvuyo ngaphakathi kwam njengoko babethetha ngomnqweno wabo ukuthobela icebiso lomprofeti wethu apha emhlabeni.

" `Saya kwintlangano namalungu obubingeleli. Emva kokumamela umyalezo ovela kubongameli bokuqala, bavakalisa ukukholelwa kwabo okuliqilimba lokuba, ukuba eli lizwi lalivela kwiinkokeli zeBandla makube livela ngophefumlelo lweNkosi, kwaye indlela ekuphela kwayo yokubonisa uthando lwabo nokubonisa umbulelo ngeentsikelelo abanike zona, yayikukuba bathobele kwiicebiso abalinikiweyo. Emva koko, ndababizela ukuba bavote, zaza zonke izandla zaphakanyiswa bevuma isigqibo sesiSimongameli Sokuqala.

"Ngoko ke uhambo ngolwandle lwatshitshiswa, kwaye ingenguye uMongameli uRossiter, naMongameli uChristiansen, naziNgcwele zamaTahishiyen ezithembekileyo ezazisazi ncam, eyabangela umprofeti kaThixo abaxelele ukuba bangahambi. Balutshitshisa uhambo ngolwandle ngoba babenokholo kumprofeti.

"Kamva, uMzalwana uTapu, ikhankatha lesikhephe, labuyela kwisikhephe salo apho umkhandi wamxelela ukuba igera encinci imoshakele kwaye iya kukufuna kuphela i 100 ukuya kwi 150 leeyure ngaphezulu zokusetyenzwa. Ngoko ngaphandle koko, isikhephe sasisele sifakiwe emanzini sabotshelwa silungele ukuhamba. . . .

" `Kunjalo ke [wanika ingxelo uMzalwana uTapu, ikhankatha lesikhephe], kwiintsukwana ezingephi emva koko ndatsalelwa umnxeba. Ndandikwi-

ofisi yobufundisi ndisebenza kumaphepha-ndaba eBandla endawo yethu. Umnxeba wawuvela kumphathi wesikhululo seenqanawa. Wathi, "Hey!, isikhephe senu siyatshona." Ndaze ndathi, "Intoni, bendisandula ukusibeka ndisisusa kwindawo yokumisa isikhephe eyomileyo!" Watsho wazingisa, "Isikhephe senu siyazika. Khawuleza!" Ngoko ke ndangxama ndaya esikhululweni, isikhephe sasisele sitshone gabhu ukubheka ezantsi. Elokuqala iqabane lam lalingaphantsi kwesikhephe lizama ukufumana undonakele. Wafumanisa ukuba umbhobho we Ekzost ukusuka kwigumbi lokuphekela lalibolile. Amadoda akhandayo aye peyinte phezu kwesikhuni esibole kakhulu kwaye umbhobho unomhlwa. Wawophukile aze amanzi angena ngaphakathi.

"Ngoku ke, ubuya kuthini ukuba besisele sikude kangange kilomitha ezingamakhulu amathathu okanye amane sisesikhepheni? Ukuba sasihambe ngokwendlela esasigqibe ngayo, ngesasikude kangako kuhambo lwethu xa umbhobho obolileyo nokhuni zinikezele.

"Ngexesha xa iiNgcwele eziseTahiti zazisamkela icebiso lomprofeti, babe ngasiqondi isizathu sokuzikhathaza sikaMongameli McKay. Kodwa ngoku babe ziqonda iindlela zikaThixo. Umzalwina uTapu wavakalisa olu lwazi xa wayesithi, "Kungoko ndisoloko ndinobungqina ngoMongameli uMcKay umprofeti wenyani weNkosi." (R. Lanier and JoAnn M. Britsch, "A Prophet's Warning," *New Era*, Mar. 1976, pp. 12, 14.)

Abalawuli Jikelele bathethela uKrestu. INkosi ithetha na abaya kuyithetha xa bechukunyiswe nguMoya oyiNgcwele iya kuba sisibhalo, iya kuba iyintando yeNkosi, iyakuba iyingqondo yeNkosi, iyakube ingamazwi eNkosi, iyakube ililizwi leNkosi namandla kaThixo akulo usindiso (D&C 68:4).

Ngenxa yokuba la madoda engabameli boMsindisi emhlabeni, kubalulekile ukuba sazi oko akuthethayo size silandele iimfundiso zawo. Cingisisa ngezinye iimfundiso zeNkosi ezithe zagxininiswa ngaBalawuli Jikelele ngexesha lethu. Basiccebisa ukuba sibambe iintlangano zamakhaya zangokuhlwa. Basicela ukuba sincede ekwakhiweni kweetempile size senze umsebenzi sisenzela izinyanya. Basifundise ngokuzilungiselela thina neentsapho zethu (kudibanisa ugcino lokutya). Kwaye bavakalise nemfuneko yokuba ilungu ngalinye lenze umsebenzi wobufundisi.

Cela amalungu eklasi eli acinge ngendlela elithe ilizwe latshintsha ngalo kwiminyaka elishumi nangamashumi amabini adlulileyo. Kusinceda njani ukuphula-phula kubaprofeti sikwazi ukusombulula iinzima esithi sijongane nazo namhlanje?

Ukuxhasa aBalawuli Jikelele

INkosi ayinako ukunyanzela namnye kuthi ukuba athobele izicaka zakhe. Sino kubamkela okanye sibale. Yintsikelelo enkulu, kunjalo nje, ukubanako ukuvuma nokuxhasa Abalawuli Jikelele kunye nezinye iinkokeli zethu. Oku sikwenza ngokundilisekileyo kwiintlanganiso ezithile apho sithi sicelewe

ukuba sinike ivoti zokuxhasa inkokelo yeBandla. Sobonisa umdla wethu wokubaxhasa ngokuphakamisa isandla sethu sokunene. Kodwa ukuxhasa Abaphathi Jikelele kufuna okungaphezu kokuphakamisa izandla zethu zase kunene. Ngenyaniso sixhasa Abaphathi Jikelele ngokuzamkela iimfundiso zabo nokulandela iingcebiso zabo nenkokhelo yabo.

La madoda amele uYesu Krestu, aye afumana izityhilelo njalo ezivela kuye. Siwonga sibeka abaprofeti bethi abaphilileyo ngokulandela iimfundiso zabo, ngoku bathandazela, nokuthandazela ukuqinisa ekubalendeleni. (Bona amaHebhere 13:17–18 ne D&C 107:22.) Sikwabaxhasa xa sixhasa ubhishophu wethu okanye umongameli wesebe, kuba usebenza phantsi kwenkokhelo yabo.

Iintsikelelo ezinkulu ziza kwabo baxhasa aBalawuli Jikelele. INkosi ithe, abo bakholelwa kwiimfundiso zabaprofeti baze bahlala elukholweni kude kube sekupheleni baya kufumana konke uThixo anako (bona iD&C 84:36–38). INCwadi kaMormon ithetha ngendoda enkulu u-Amuleki eyafumana umprofeti kaThixo. Ingelosi yahambela u-Amuleki yaza yamxelela ukuba umprofeti u-Alma wayeza kumhambela. Ingelosi yathi, “Uza kumamkela endlwini yakho uze umdlise, aze akusikelele wena nendlu yakho, ize intsikelelo yeNkosi iphumle kuwe nendlu yakho” (Alma 10:7). U-Amuleki wamamkela u-Alma ekhayeni lakhe waze wamela ubungqina bakhe beentsikelelo ezamfikela kunye nosapho lwakhe kuba wamkela umprofeti. Funda incwadi ka-Alma 10:10–11. Singazifumana njani iintsikelelo ezichazwa ngu-Amuleki?

Sinokungaze sahanjelwa nguMlawuli Jikelele emakhayeni ethu, kodwa sinako ukufumana kwa iintsikelelo ezifanayo xa sivuma aBalawuli Jikelele ngokulandela iingcebiso zabo abaziphfumlelweyo kumakhaya ethu.

Ukuba ngaba kukho ilungu leklasi elo elikhe lahlangana noMlawuli Jikelele okanye wamva omnye ethetha, vumela ilungu lixele ukuba liziva linjani kwaye kutheni lisiva kubalulekile ukumamela nokuthobela aBalawuli Jikelele.

ISiqukumbelo

ABalawuli Jikelele ngabantu abamele uMsindisi. Babambe ububingeleli kwaye babambe izitshixo zokwalatha umsebenzi weBandla leNkosi. Ngokulandela kwethu iingcebiso zabo nokubaxhasa ngokholo lwethu, ngentobeko nange mithandazo yethu, siya kufumana iintsikelelo ezinkulu.

UMongameli Harold B. Lee: “Ubani uthetha . . . kwaye ndiyakholelwa ukuba yinyani engangxengwanga: ‘[Umntu] akaguquki ngokupheleleyo ade abone amandla kaThixo ehleli phezu kweenkokheli zeli bandla, nokuba ide iye kuhlala emazantsi entliziyi yakhe nje ngomlilo. Ade amalungu eli bandla abe nobungqina obuqinileyo bokuba akhokelelwa kwindlela elungileyo aze abe nobungqina bokuba la madoda kaThixo ngamadoda aphefumlelweyo nokuba alathwe ngokufanelekileyo ngesandla sikaThixo, akabi ngamaguquki ncam.” (“The Strength of the Priesthood,” *Ensign*, July 1972, p. 103.)

UMngeni

1. Kumthandazo wenu neentsapho kunye nowakho siqu ngokuhlwa nje, celani iNkosi isikelele aBalawuli Jikelele.
2. Thandazelani ubungqina nokuqina ekulandeleni umprofeti nabanye aBalawuli Jikelele.

Izibhalo eZongezelelweyo

Numeri 12:6 (iNkosi iyavela kubaprofeti bayo)

Amos 3:7 (iNkosi ityhila iimfihlo zayo kubaprofeti bayo)

ULuka 1:59–79 (iNkosi isoloko ithetha emntwini ngaprofeti)

D&C 21:4–6 (umprofeti uthetha amazwi ngokungathi aphuma emlonyeni kaThixo)

D&C 43:1–7 (izityhilelo zeBandla zigqithiswa kuphela ngomprofeti)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Nikela amalungu eklasi anike amabali nezibhalo kwesi sifundo.

UXanduva lukaTata ngeNtlalo-ntle yoSapho Lwakhe

Isifundo 12

Injongo yesi sifundo kukusinceda siqonde uxanduva utata analo lokulungiselela nokuzamela usapho lwakhe imfuno zalo.

INtshayelelo

Umprofeti weNkosi wathi: “Usapho liqela elilelona libalulekileyo kweli xesha nango naphakade. Injongo yethu ebomini kukuzidalela iintsapho zanaphakade.” (Joseph Fielding Smith, “Counsel to the Saints and to the World.” *Ensign*, July 1972, p. 27.)

Usapho lwanaphakade lusapho olufezekileyo. Oku kuthetha ukuba utata wenza njengentloko yosapho kwaye umyeni kunye nomfazi batywiniwe etempileni. Onke amaqela eentsapho afanele ukwenza ipateni efana nosapho lwaphakade, ingutata owenza nje ngentloko yokwenene yosapho lwakhe.

UTata Umele Ukuzamela iiMfuno zoSapho Lwakhe

Izibhalo zifundisa ukuba utata yintloko yosapho lwakhe (bona kwabase-Efese 5:23). Ngokunjalo, umele ukuzamela usapho iimfuno zenyama nezomoya (bona uMozaya 4:14–15). Lo mcamango ufihlakeleyo siwunikiweyo thina yiNkosi, ngowona msebenzi mkhulu onokuthi wenziwe ngutata. UMongameli David O. McKay wachaza wathi “akukho yimbi impumelelo enokuhlaluleka ukungabi nampumelelo ekhayeni” (David O. McKay, Conference Report, Apr. 1964, p. 4).

Kuselusatsheni apho kunokuthi abantwana bakhathalelwe baze bafundiswe imigaqo yanaphakade. Owona msebenzi weNkosi ubalulekileyo ngulowo uya kuthi wenziwe phakathi kumakhaya ethu,” watsho uMongameli Harold B Lee (Regional Representatives Seminar Report, Apr. 1972, p. 2). Akukho nanye ititshala enokuchana abantwana bethu njengoko sinako thina bazali. Ngesi sizathu, kufuneka sifundise abantwana bethu ngokuhlangeneyo ngokuba yimizekelo nangamazwi ethu. Isithembiso soku, ukuba sithi thina nabafazi bethu nabantwana bethu sitywinwe kunye etempileni size ngokuthembekileyo sihlale ngokwemigaqo yevangeli, singahlala kunye nje ngeentsapho zanaphakade ebukumkanini bobuqaqawuli (bona isahluko 47, “Ubuqaqawuli [Exaltation],” *kwiManywali yeNqobo yeVangeli [Gospel Principles]*).

UKunika iiNtsapho iiMfuno zoMzimba

Njengootata, silindeleke ukuba sinike iintsapho zethu iimfuno zasemzimbeni. Ukuze sihlangabezane neemfuno zasemzimbeni zeentsapho zethu kufuneka—

- Sisebenze ngokunyanisekileyo imisebenzi ukuze sinike iintsapho iimfuno.
- Masidweliseni izinto eziluncedo zosapho sincedisana nabafazi bethu.
- Masifundiseni abantwana bethu ukusebenza.
- Masikhokeleni iphulo lokuvelisa noovimba emakhayeni.

Izibhalo zakutsha zifundisa ukuba abo banako ukusebenza kodwa bangabi nako,” abasayi kusitya isonka bengayi kunxiba zivatho zabasebenzayo” (D&C 42:42). INkosi ithe, ngaphandle kokuba ivila lizitshintshe iindlela zalo, alisayi kuzifumana iintsikelelo abo basebenzayo baya kuzifumana. Akasayi kugcina nandawo yakhe eNkonzweni (bona iD&C 75:29). Kunjalo, akukhathaliseki nokuba ngowuphi umsebenzi esiwenzayo nje ukuba ngonyanisekileyo nowonelisayo.

Nenkosikazi yakhe, umyeni kufuneka balungiselele uluhlu losapho. Ingeniso ayifumanayo asiyoyakhe yedwa—yeyosapho ncakasana nguye nje oyiphathayo. Uxanduva lokubona ukuba iimfuno zemali lelungu nelungu losapho kuyafikelelwa kuzo, hayi ezakhe siqu kuphela. Xa ebeka phambili imizamo yakhe ebhetele, eyinikela kwiimfuno zosapho lwakhe, iNkosi iya kumsikelela kwaye nenkosikazi nabantwana banganako ukuyiphumelelisa imisebenzi yabo phakathi kosapho.

Bonisa umfanekiso 12-a, “Iintsapho ezisebenza kunye ziyasikeleleka emzimbeni nasemoyeni.”

Abantwana kufuneka bakhuthazwe baze bavunyelwe ukufumana imfundo kangangoko banako, ukuqinisekisa ukuba bazilungiselele kwimisebenzi yabo yobomi. Ukuba kuyenzeka, mabangathathelwa umsebenzi esikolweni. Oku akuthethi ukuba abantwana bethu mabangabi namsebenzi wokwenza ekhaya. UMongameli Harold B Lee wayalela abazali ukuba banike abantwana imisetyenzana ukubagcina bangabi nasithukuthezi nokubavumela bakhule bewuqhelile umsebenzi (bona “Preparing Our Youth,” *Ensign*, Mar. 1971, p. 3).

Omnye umsebenzi onokunikwa abantwana kukukhathalela isitiya sosapho. Sicetyiswe ukuba silime izitiya zeentsapho ukuvelisa okunye ukutya esikufunayo, size emva koko sigcine ukutya kangangoko sinako. UMongameli Spencer W. Kimball ucebise usapho ngalunye, “ukulima konke ukutya onako ukukulima kwisiza sakho . . . Phucula ubuchule bakho ekugcineni ukutya kungonakali nokukufaka kuvimba. Siyaphinda sigxininisa icebiso leNkonzo elisoloko linikwa, ukufuna nokugcina ukutya konyaka.” (Spencer W. Kimball, “Family Preparedness,” *Ensign*, May 1976, p. 124.)

Zeziphi ezinye izinto eninokuzenza nilusapho, ukufundisa abantwana benu ukusebenza? Xa singenako ukunika iintsapho zethu iimfuno zomzimba, singa lufumana phi uncedo? (Kufanele



ukusoloko njalo sifuna uncedo, kuqala kumalungu eentsapho nakwizizalwane ezinokuba kwimeko evumela ukusinceda. Ukuba abanako ukusinceda, simelwe kukubhekisa eNkonzweni sidibane neenkokeli zamaqumrhu ethu. Uncedo lwabamele uRhulumente lucelwe kuphela xa iBandla lingenako ukusinceda kwiindlela esifuna uncedo ngazo.)

UKunikela iiNtsapho Zethu iiMfuno zoMoya

Ukuhlangabezana neemfuno zomoya zeentsapho zethu sino—

- Fundisa amakhosikazi nabantwana bethu ivangeli.
- Masibe nemithandazo yeentsapho mihla le.
- Masenze amakhaya ethu iindawo ezimema uMoya weNkosi ube nathi.
- Masibhatale izishumi neminikelo eNkosini.
- Msasibambe iinjikalanga zosapho ezifanelekileyo.
- Onke la ngamaxanduva angcwalisekileyo. IMfundiso nemiNqophiso [Doctrine and Covenants] yalatha ukubaluleka kwayo ngaminye kule misebenzi iyodwa:

Nika amalungu eklasi afunde iD&C 68:25, 28. Okuyalelwe yiNkosi kuthi ukuba sifundise abantwana bethu?

Utata makaqiniseke ukuba usapho lwakhe lufundiswa ivangeli ekhaya. Enye indlela eyiyo yokuqala le mfundiso kukwiinjikalanga zosapho emakhaya. Oku kusinika ixesha lanjalo lokuthetha nokuyalela iintsapho zethu. ISimongameli sokuQala sicenga bonke abazali “ukudibana njalo neentsapho zabo ngeenjikalanga zeMivulo, apho baba fundisa izibhalo . . . nokumela ubungqina kubo. Abazali kufuneka bazithathe ezi nxaxheba ukuze basondelelane nabantwana babo, ukumamela iingxaki zabo neenjongo zabo nokubanika ilungelo labo lokuzilawula abalilangazelela kakhulu.” (“Message from the First Presidency,” *Family Home Evening manual*, 1976–77, p. 3.)

Kutata ukufundisa ngenene abantwana bakhe, kufuneka alungise ixesha lakhe abe sekhaya nosapho lwakhe njalo. Kukwafuneka abonise uvuyo lokuphila ivangeli ebomini bakhe ngokubhatala ngokuthembekileyo izishumi neminikelo eNkonzweni, avumele aze azalisekise amabizo eBandla, nokugcina eminye imithetho.

Ibandla lisinceda njani sifundise abantwana?

Iintsikelelo kooTata neeNtsapho

Bonisa umfanekiso 12-b, “Ukumkani uBenjamin wanika kunye iimfuno zomzimba nezomoya kusapho lwakhe.”

INcwadi kaMormon isifundisa ngomprofeti omkhulu owayeyikumkani notata, ukumkani uBenjamini (bona uMozaya 2:12, 14). Nangona waye yikumkani nomprofeti, wayesebenza ngezandla zakhe ukuphilisa usapho

12-b, uKumkani uBenjamin wabonelela kunye iimfuno zomzimba nezomoya zosapho lwakhe



lwakhe. Wayengalindelanga bani ukuba amncede. Njengootata, simele ukulandela umzekelo wakhe, sisenzela iintsapho zethu.

U-Abraham ngomnye utata esinokuthi silungise ubomi bethu njengaye. Ngenxa yokuthembeka kwakhe, wathenjiswa ngosapho olugqibeleleyo nokwanda okukhulu (bona iGenesis 17:3–8). U-Abraham wasikelelwa ngokukhuthala kwakhe ekulandeleni iNkosi nangokukhathalela usapho lwakhe ngendlela efanelekileyo. Njengoko singabomnombo ka-Abraham, singazifumana kwa ezi ntsikelelo njengoko sikhathalela iimfuno zomoya nezexeshana zeentsapho zethu. Okubaluleke ngaphezulu, uthando luyakwanda emakhayeni ethu kwaye iintsapho zethu ziya kuhambela phambili ngokwasemoyeni.

ISiqukumbelo

Ibali elilandelayo lisixelela indlela ezithi iintsikelelo zize kutata nosapho lwakhe njengoko amkele aze aphile ivangeli. Phambi kokuba uJoseph Garcia ajoyine iBandla, wayeye azonwabise ngokusela nezihlobo zakhe aze achithe ixesha elincinci ekhaya. Isiphumo soko, inkosikazi yakhe kwakufuneka ithathe imisetyenzana yokucoca ukuze afumane imali yokunceda usapho. Abantwana babephantse bangamazi. Babemoyika ngaphezu kokumbeka okanye ukumthanda.

Ngenye imini, kusenjalo, waziswa kwabanye abefundisi beMormon. Emva kweenyanga ezintandathu zokudibana nabefundisi, ubomi bakhe batshintsha ngokupheleleyo. Wayeka ukuzayamanisa nezihlobo zakhe ezibharini kufutshane emva koko wazibandakanya neBandla. Waqala ukuchitha ixesha nabantwana bakhe, wabamba iinjikalanga zosapho ekhaya wazonwabisa ngokuphuma nabo nenkosikazi yakhe. Walungisa uluhlu lwengxowa yosapho ngenkathalo eyenza inkosikazi yahlukane nokusebenza waze wachitha lonke ixesha lakhe ekhaya.

Ngokukhawuleza wafumanisa ukuba uyalonwabela ikhaya lakhe nexesha alichitha nenkosikazi yakhe ngaphezu kokonwabela izihlobo zakhe zamandulo. Abantwana bafunda ukumthanda kwaye namhlanje bazama ukulandela umzekelo wakhe wokuphila ngokugqibeleleyo.

IMingeni

1. Zikhangele ukuba wenza kakuhle kangakanani na ekuhlangabezeni iimfuno zomoya nezomzimba zosapho lwakho.
2. Zibophelele ekuzalisekeni iimfuno zosapho lwakho.
3. Yenzani icebo nenkosikazi yakho kunye nabantwana lokuzisa ubomi benu kubumnandi bezibhalo neengcebiso zeenkokeli zeBandla.

IZibhalo eZongezelelweyo

1 Timoti 5:8 (ootata mababonelele iintsapho zabo)

Mozaya 27:14, 22–24 (iNkosi iyayiva imithandazo yotata bethandazela abantwana babo)

D&C 68:30–31 (abantwana bamavila bakhula ebubini)

D&C 75:25, 28–29 (ootata babonelela amalungu eentsapho zabo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko sama 27, “UMsebenzi noXanduva lweSiqu,” nesahluko 36, “USapho Lunako ukuba lolwaPhakade,” kwimanywali ye*Nqobo yeVangeli [Gospel Principles]*.
2. Fumana ibhodi netshokhwe.
3. Ukuba uyafuna, dwelisa ebhodini okanye iphepha elikhulu indlela ezibalulekileyo athi utata ahlangabezane neemfuno zomzimba nezomoya zosapho lwakhe.
4. Nikela amalungu eklasi anike amabali nezibhalo kwesi sifundo.

UKucebisana naMalungu oSapho

Isifundo 13

Injongo yesi sifundo kukusinceda siqinise iintsapho zethu ngokucebisana namakhosikazi nabantwana bethu.

INTshayelelo

Culani “Sijikizelwa Bubuhle [There Is Beauty All Around].”

UMphathi woBubingeleli Uyalikhokela iKhaya Lakhe

Amakhaya ethu ziziqalo zamakhaya aseZulwini. Ubuzali, ngokuvakalayo, kulungiselelwa ubuThixo. Ootata abazi oku bayayiqonda into yokuba banomsebenzi oyimfihlo wokukhokela, bakhokela kwaye bakhombise iintsapho zabo kugqibelelo. UMongameli N. Eldon Tanner uthethe: “Ikhaya labaNgcwele beMihla yokuGqibela ngalinye funeka libe likhaya elingumzekelo, apho utata uyintloko yekhaya, kodwa eqhuba yonke into ngothando, nangemvisiswano epheleleyo ngeemfuno ezigqibeleleyo zikamama. Kunye bamele kukufuna iinjongo ezinye zosapho, kwaye abantwana kufuneka beve uthando nemvumelwano ekhoyo.” (“Fatherhood,” *Ensign*, June 1977, p. 2.)

Njengabaphathi bobubingeleli abatshatileyo, banoxanduva lokukhulisa usapho olugqibeleleyo, kodwa ke asikwenzi oku sodwa. Sinoncedo olungamakhosikazi ethu. Sikunye sinokwakha umtshato owomeleleyo sizise iintsapho zethu kubukho beNkosi. Oku kuthetha ukuba kufuneka sithandane sicebisane namakhosikazi ethu ukuba sifuna ukonwabela uMoya weNkosi emakhayeni ethu.

UKubonisa uThando neNkathalo kuMakhosikazi Ethu

Funda uMozaya 4:14.

INkosi iyasiyalela kwesi sibhalo ukuseka amakhaya oxolo nothando. Ukuze sibe namakhaya anjalo, kufuneka siqiniseke ukuba umfanekiso wothando olunyanisekileyo nokwabelana wasekwa mhla umtshato wethu waqala. Ukuba umfanekiso onjalo ngoku awukho kumakhaya ethu, simele ukumiseka lo mfanekiso. Oku kufuna ukuthandaza kunye njalo, ukubonisa uthando nentlonipho omnye komnye, nokufunda izibhalo kunye. Mhlawumbi okona kubalulekileyo, kuthetha ukugcina imithetho kaThixo neminqophiso esayenza ngexesha lezifungo zemithetho yethu.

Umbingeleli oyinkokeli eqinileyo, unobubele emcingela umfazi wakhe (bona kwabase-Efese 5:25). UMongameli J. Reuben Clark, Jr., wachaza wathi ukuba usapho liza kuba lusapho lwanaphakade, umyeni nenkosikazi

funeka bathandane, babekane baze bahloniphane. Kufuneka banyamezelane banyaniseke kwizifungo zabo zomtshato. Ukholo lwabo lumele “ukugquma ikhaya njengokukhanya okulungileyo” ukuba bayazenza ezi zinto, ukuthobela kwabo uThixo kuya kuba “khokela kubavuyise.” (Bona *Immortality and Eternal Life*, Vol. 2 [Melchizedek Priesthood Study Guide, 1969], pp. 14–15.)

Zeziphi ezinye izinto esinokuzenza ukubonisa uthando nokukhathalela amakhosikazi ethu? Ukubonisa uthando nenkathalo kumakhosikazi ethi kosinceda njani ekusekeni uxolo nothanda?

UKucebisana naMakhosikazi Ethu

Bonisa umbonisa 13-a, “Inkokhelo yosapho ibalula ibe nempumelelo engaphezulu xa umyeni ecebisana nenkosikazi yakhe.”

Kubalulekile ukuba sithethe namakhosikazi ethu. Imitshato emininzi neenkathazo zosapho zinako ukoyiseka xa sicebisana namakhosikazi ethu—sifune uncedo nenkokhelo yeNkosi.

Funda u-Alma 37:37. Ukucebisana neNkosi kungasinceda njani?

Xa sifuna ukuba ngabaphethe ububingeleli abalumkileyo, kufuneka ngokuthandaza sixoxe iingxaki neenjongo namakhosikazi ethu, kwaye sibabandakanye xa sisenza izigqibo. Ukuba siyabathanda abafazi bethu, siya kusoloko sifuna izimvo zabo noncedo, ngaphandle kukuzama ukusombulula iingxaki ezizezona zosapho ngokwethu. Ukwenza oku, simele ukubeka ecaleni ixesha eli lodwa esinokuthi sixoxe ngabantwana, ngemali, ngenkolo, ngenjikalanga yosapho ekhaya nangenye edla umntu nosapho esinayo. Kuphela ngendlela zakhe siya kudityaniswa ekukhokeleni iintsapho zethu.

Amakhosikazi ethu ngamaqabane ethu emtshatweni ngoko ke abalulekile kubuqabane bomtshato. Kufuneka siwenze azi ukubaluleka kwawo. Amanye amadoda ngenxa yokuba enobubingeleli akwibakala lokwenza zonke izigqibo, kodwa izibhalo zisixelela ukuba oku akulunganga.

Funda iD&C 121:39, 41.

Kukudlakaza ububingeleli “ukusebenzisa ukuphatha obungalunganga.” Njengabaphethe uBubingeleli bukaMelkitsedeke, sinomsebenzi wokumamela kumakhosikazi ethu esiwathandayo nesiwakhathaleleyo. Naxa siwamamela, asimelanga kumamela nje ngabakhulu kubo, kuba ngamaqabane ethu nontanga ndini bethu. La mava alandelayo abonisa indlela omnye umphathi wobubingeleli acebisa ngayo inkosikazi yakhe.

Umzalwana uJackson wayeyindoda efundileyo nelumkileyo. Wayenako ngokulula ukuzenza zonke izigqibo zosapho lwakhe ngokwakhe. Kodwa endaweni yoko, wayesoloko ehlala phantsi axoxe iingxaki nendlela ezinokuthi zixazululwe ngayo nenkosikazi yakhe. Ekungeneni, kanye ngeveki, yayidla ngokuba ngokuhlwa ngeCawe, babehlala etafileni ekhithshini baze bathethe iingxaki zosapho. Ngamanye amaxesha



abantwana babebizelwa engxoxweni nabo. Ngokubonisana bebonke, le ndoda nomfazi wayo babephantse besoloko bevumelana ngendlela abantwana babo mabaqeqeshwe ngayo. Abazange baxambulisa okanye balwe, kodwa babethandana. Le ndoda yayilumkile ekusolokeni icela icebiso elixabisekileyo emfazini wayo. Yaseka umzekelo wekhaya laphakade olandelwa ngonyana bayo abathandathu ngoku kumakhaya abo.

Ukubonisana nikunye kungayinceda njani indoda nomfazi wayo baphephe ingxwaba-ngxwaba neenkathazo kwikhaya labo. Ingalwandisa njani uthando emtshatweni wabo?

UKubonisana neeNtsapho Zethu

Bonisa umboniso 13-b, “Ukubamba iingcebiso nosapho kunceda utata akhokelele abantwana bakhe ekugqibeleni.”

Emva kokuba umyeni ebonisene nenkosikazi yayo, bamele kukubiza abantwana kunye baxoxe nabo iinjongo ekujongwe kuzo belusapho nokulungiselela oko. Ukubonisana nosapho ncakasana kubalulekile. Ingaphucula ubomi bosapho ize yenze uthando olunzulu kumalungu osapho. Abantwana abaziswayo ngamalungiselelo osapho kwangethuba bayakukwazi okwenziwa ngabanye kuze kube lucwangco nemvisiswano isiphumo soko. Xa kukulungele, abantwana baya kuvunyelwa bobelane ngokwenza izigqibo baze bancede ekuthwaleni ezi zigqibo.

Leliphi ithuba elilungele ukubamba iimboniswano yosapho? (Injikalanga yosapho ekhaya lixesha elikulungeleyo, kodwa ukubonisana kosapho kungathathi indawo yesifundo.) Zeziphi ezinye zeendawo ezinokuxoxwa kwimboniswano ezinjalo?

Bonisa umboniso 13-c, “Utata umele athethane nabantwana bakhe njalo.”

Ikwabalulekile eyokuba ootata babonisa ecaleni nomntwana ngamnye kubantwana bakhe. “Iziphumo ezihle kuphela zibakho xa utata ethethana noonyana bakhe neentombi zakhe qho. Unokuzazi iingxaki zabo namathemba abo. unokubabonisa ukuba usengumhlobo wabo nokuba benze ntoni.” (A. Theodore Tuttle, “The Role of Fathers” *Ensign*, Jan. 1974, p. 67.)

Zeziphi ezinye izinto onokuzixoxa nabantwana bakho kwezo ntethwano ezinjalo? Oku kungakusondeza njani kubo? (Khuthaza abazalwana basebenzise amaxesha okuthethana nje ngamaxesha okumamela okuchaphazela abantwana babo.)

Ukubonisana nabantwana bethu akusoloko kufuna indawo elungiselelweyo. Kufuneka sithathe ithuba elivelayo, nanini na naphina livela, elokumamela kwiingxaki zabo. ekubonisaneni nabo, simelwe kukujonga kwiinkathazo zabo ngendlela ezivela ngayo. Akufuneki sikuhleke okubachaphazelayo okanye sicinge ukuba iingxaki zabo azibalulekanga, koko kufuneka simamele ngothando kubo, sizame ukuqonda size sibancede.

13-a, Inkokhelo yosapho ilula ngaphezulu inempumelelo engaphezulu xa umyeni ebonisana nenkosikazi yakhe.



“Kuyamangalisa xa utata okanye umama eza kuhlala phantsi nonyana okanye intombi axoxe nayo ngezidla yena (kwaye baneengxaki zabo ekuthi, ukuba silumkile, asinakuzinciphisa). Kukho imimoya nezoyiso kunye nezityholo ezingenanceba ekufuneka oonyana bethu neentombi zethu banikwe indlela yokuzikhusela kuzo. . . . Kulo ntetho yokophelana iintliziyi, abazali bayakunceda ekulungiseni iinjongo kubantwana babo.” (ElRay L. Christiansen, “Successful Parenthood—A Noteworthy Accomplishment,” *Ensign*, July 1972, p. 55.)

Zintoni ekumele ukuba umfana azixoxe nabazali bakhe? Zintoni ekumele ukuba utata azixoxe nabantwana bakhe? (Ingaba bubulunko ukulumkisa amalungu eklasi bangavumeli ezizezabanye. Iingxaki zomnye azifani nezomnye iingxaki.)

UMdala Richard L. Evans, ethetha nathi ngokubonisana nabantwana bethu wathi: “Nina nabo nidibene nixhamla ilungelo, nomsebenzi wokuhlala phantsi nabelane ngeengcinga zenu nijongane nezigqibo omnye nomnye, nokuba nobabini nidibene ninokumamelana nibekane—nisebenze nithandaze nilungise kunye ubunye bolonwabo lwenu—lwamaxa onke kude kube ngumaphakade.” (As Parents and Children Come to Common Ground,” *Improvement Era*, May 1956, p. 342.)

ISiqukumbelo

Isithembiso sesokuba sakuhlala kunye kwimvisiswano noxolo ebukumkanini bukaThixo. Kodwa funeka siqale ngoku ukuze sifumane ubunye nothando, kuba abenzeki nje. UMongameli David O. McKay wathi: “Ndinokuba nomfanekiso wezimbawo ukuba zingakhona, izinto ezinokufumaneka ekhaya ngaphandle koku ngabikho kobunye nemvisiswano. Ngenye indlela, ndiyazi ukuba ikhaya elinobunye nokuncedana omnye nomnye nothando enizibandakanye ngalo, liba lizulwana emhlabeni.” (“Unity of Purpose Important to the Accomplishment of God’s Work,” *Improvement Era*, Dec. 1967, p. 34.)

Ngokubonisana namakhosikazi ethu nabantwana bethu siya kubaqinisa bekunye bona nathi, sandise uthando nobunye ezintsatsheni zethu.

UMngeni

1. Thandaza ubonisane njalo nenkosikazi yakho.
2. Bamba iqumrhu losapho.
3. Yenza ixesha lokuthethana nomntwana ngamnye kuba ntwana bakho, ukhumbula ukuba nokuthandaza nokubacingela xa uthetha nabo.



IZibhalo eZongezelelweyo

KumaGalati 5:22 (iziqhamo zoMoya)

Yakobi 2:35 (isiqhamo sokuba ngumzekelo ombi kumalungu osapho)

Yakobi 3:7 (ukubaluleka kothando phakathi komyeni nenkosikazi)

D&C 121:36–38 (indlela amandla obubingeleli afumaneka ngayo nokuqhutyoshwa kwawo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko se 37, "UXanduva loSapho," kwimanywali yeNqobo yeVangeli.
2. Khumbuza amalungu eklasi eze neencwadi zezibhalo zabo eklasini.

UKukhokela uMthandazo woSapho

Isifundo 14

Injongo yesi sifundo kukusikhuthaza sibe nomthandazo wosapho ntsuku zonke.

INTshayelelo

Bonisa umboniso 14-a, “Umthandazo woSapho umele ukubanjwa kabini ngemini.”

Njengotata, simele ukubiza iintsapho zethu ziqokelelane kumthandazo wosapho, ukunika umbulelo nokucela inkokelo kuBawo wethu waseZulwini. UMongameli Spencer W. Kimball wathi:

“Ndikhe ndenza uthetha-thethwano neentloko ezininzi zeentsapho . . . abavumileyo ukuba imithandazo yabo yosapho ibinqaphezeka, ikakhulu ilibaleke kunokuba ibanjwe. Abanye bathi bayazama ukuba nomthandazo wosapho kanye ngemini, abanye bavakalise ukungevisisani ngokuthi abanako ukuba nomthandazo wosapho lwabo kunye. Lo mkhwa ngokubhekisele kumba obaluleke kangaka wokuthandaza uyandiphazamisa kakhulu . . . INkonzo ikhuthaza ukuba makubekho umthandazo wosapho qho ebusuku na qho kusasa. Ngumthandazo wokuguqa . . . Abanye balufumana ixesha lesidlo sakusasa ilelona likulungeleyo oko nakwixesha lesidlo sedinala. Ngoko inciphisa ubunzima ekufumaneni amalungu osapho ekunye. Le mithandazo akufuneki ibe mide, ingakumbi xa abantwana abancinci beguqe ngamadolo abo. Onke amalungu osapho, kubandakanywa nabancinci, bamele kukuba nenxaxheba yokwenza umbulelo.” (“I Kneeled Down before My Maker,” Instructor, Apr. 1966, p. 132.)

UMthandazo woSapho: Uncedo Ekumelaneni neSilingo

Sinikwe umthetho wokuba sithandaze kuBawo waseZulwini, ingakumbi neentsapho zethu.

Funda amazwi kaKrestu ku-3 Nifayi 18:18–21. Unika ebaluleka njani injongo uMsindisi ngomthandazo?

Umthandazo unako ukunceda amalungu eentsapho zethu amelane nezilingo zikaSathana. Ngomthandazo, singafumana ukomelela kwaye sibe nako ukusombulula iingxaki zethu.

Njengotata sifanele ukubiza iintsapho zethu kumthandazo senze umzekelo. Oku kungafuna kuqala ukufundisa iintsapho zethu ukuthandaza.

14-a, Umthandazo wosapho umele ubanjwe kabini ngemini.



KwiiMfundiso neMinqophiso [Doctrine and Covenants], ootata noomama banikwa umthetho wokufundisa abantwana babo ukuthandaza (bona iD&C 68:28). Indlela eyiyeyona ingcono kukufundisa abantwana imigaqo yokuthandaza ngomzekelo. Ukuba sizinika unako-nako wokuthandaza nabo, abantwana bakufunda ukubaluleka komthandazo baze benze njalo ebomini babo.

Ukukhokela nokufundisa abantwana bethu yimisebenzi abanayo ootata bonke; umntu akufuneki ade abe nobubingeleli bukaMelkitsedeke ukuze abe nokukhokela usapho lwakhe emthandazweni.

Ukwenza uMthandazo woSapho Usebenze kwiKhaya Lakho

IiNgcwele zeMihla yokuGqibela zixelelwa ukuba “zithandaze njalo” (D&C 10:5). Umprofeti usichazela ukuba kwenzeka njani ukuthandaza njalo, naxa singenako ukuguqa ngamadolo ethu.

Funda u-Alma 34:27. Kuthetha ntoni ukuba nomthandazo ezintliziyweni zethu njalo-njalo?

Ngokuphakamisela iingcinga zethu neminqweno eNkosini nanini xa kukho imfuneko, sinokuba nomthandazo ezintliziyweni zethu njalo.

Ukuze senze umthandazo woSapho usebenze emakhayeni ethu, simelwe kukubeka amaxesha athile okuthandaza ekhaya. Iinkokeli zethu zeNkonzo zisixelela ukub siqokelele usapho lube lunye kabini ngemini. Ukwenza oku, siya kufuna awona maxesha alungele usapho luhlangane. Imele kukuba ngamathuba aqhelekileyo xa bonke abantwana beya kube besekhaya. La maxesha adla ngokubakho kusasa phambi kokushiya indlu ukuya emsebenzini nasesikolweni nakufutshane phambi kokuba abantwana baye kulala ngokuhlwa.

Imithandazo yethu akufuneki ukuba ibemide. Phofu, imithandazo emifutshane ikhuthaza abantwana bethu abancinci bathandaze, kuba imithandazo yabo idla ngokuba mifutshane kakhulu. Imithandazo yakusasa imele ukudibanisa nokuzilungiselela usuku. Imithandazo yangokuhlwa imele ukubulela iNkosi ngokhuselo lwakhe nenkokelo. Ukusikelelwa kokutya ayimelanga kwenziwa ngala maxesha omthandazo wanjalo woSapho, kodwa ke kungabandakanywa kuyo xa siba nomthandazo woSapho kufutshane nje phambi kokutya.

Ezinye iintsikelelo esifanele ukuzithandazela zixeliwe ngu-Amuleki kwiNcwadi kaMormon.

Funda u-Alma 34:23–25.

Uluhlu lwehlo lwezinto zokuthandazelwa zisenokuba zahlukile kuluhlu luka Amuleki, kodwa imigaqo athetha ngayo iyafana. Omnye umgaqo ngowokuba sifanelwe kukuthandazela imisebenzi yethu yemihla-ngemihla. Omnye ngowokuba, sifanele ukuthandazela amandla okumelana nezilingo nomtyholi. Usapho ngalunye lufanele ukujonga iinjongo zalo neemfuno

nomthandazo onyanisekileyo wezinto eziyimfuneko kulo. Ukuba siyakwenza oku, imithandazo yethi iya kuba nengqiniseko ibe nempumelelo, ingabi ngamazwi nje esiwaphinda-phinda usuku nosuku. Njengotata, sifanele sibe siza kunceda abantwana bethi abancinci bakuphephe ukuphinda-phinda amazwi amanye lonke ixesha bethandaza. Ngokwenza oku kufuneka sifune intumakalelo yoMoya (bona iD&C 42:14). Nokuba senza ntoni ukufundisa abantwana bethu ukuthandaza, akufuneki sibanyanzele okanye sibenze iintloni.

Akufuneki sityhafe xa sineengxaki, sibamba imithandazo evakalayo. Kananjalo, uSathana nguye osemva kwenkathazo.

Funda u-2 Nifayi 32:8.

USathana uya kuzama ukunqanda imithandazo yabantu neentsapho zabo kuba unako lula ukuhenda usapho olungathandazi rhoqo. Ukuziqhelisa ukubamba umthandazo wosapho, ngoko ke kufanele ukuba uqine kangangokuba naxa ootata bengekho ekhaya, amakhosikazi abo, aya kubiza usapho lulonke. Ukuba kunye thina nomakhosikazi siza kungabikho, simele ukunika umntwana omdala akhokhele usapho emthandazweni.

UBubingeleli buka-Aron bolutsha bungawaxhasa, buwukhuthaze njani umthandazo wosapho?

IIntsikelelo zoMoya ngoMthandazo woSapho

Iintsikelelo ezinkulu ziya kuza kuthi ngokubamba umthandazo wosapho. Uthando nokuqonda luyakwanda, nezilingo zikaSathana ekhaya ziya kuncipha. Imvakalelo yoxolo iya kuzizalisa iintliziyo zethu ngokuye sifumanisa ukuba siya yizalisekisa ngokufanelekileyo imithetho.

Umthandazo wosapho libakala lokuqala ekudaleni ikhaya laphakade. UMongameli Spencer W. Kimball uthe, “xa siguqa emthandazweni wosapho, abantwana bethu bafunda izimbo eziya kuthi zihlale nabo bonke ubomi babo. Ukuba asilithathi ixesha lokuthandaza, okona sikuthethayo ebantwaneni bethu kukuthi, ‘Akubalulekanga kakhulu, ngenye indlela. . . .’ Kweilinye icala, enjani yona into evuyisayo yokudala isithethe nomkhwa onjalo ekhaya xa abazali behambela abantwana babo, emva kokuba betshatile basuke nje baguqe nabo nje ngesiqhelo ukusela indlela yokuthandaza!” (*The Miracle of Forgiveness*, p. 253.)

ISiqukumbelo

Singamangaliswa ngamaxesha athile sisa kufumana ukuba abantwana bethu ngokwenyani bayafunda ngoKrestu kwaye bayabuva ubukho bakhe emthandazweni wosapho. Kanti ke abantwana ngamanye amaxesha bakufutshane kuMoya kunokuba sibona. UMongameli Heber J. Grant wabhala ngamava alandelayo awayenawo ngamthandazo ese ngumntwana ekhayeni likaMongameli uBrigham Young:

“Ndaguqa phantsi kwikhaya likaBrigham Young kumthandazo wosapho, nje ngomntwana nanjengomfana. Ndinike ubungqina bokuba ndise ngumntwana kwizihlandlo ezingaphezulu kwesinye ngenxa yophefumlelo lweNkosi kuBrigham Young xa wayecela inkokelo kaThixo, ndiphakamisa intloko ndaze ndajika ndajonga kwindawo awayethandazela kuyo uBrigham Young, ukuba ndibone iNkosi ilapho. Wabangathi kum uthetha neNkosi njengokuba enye indoda ithetha nenye.” (Heber J. Grant, *Gospel Standards*, pp. 223–24.)

Umthandazo kufuneka ube ngamava avuyisayo wabantwana bethu njengoko kwakunjalo kuHeber J. Grant. Ibali elilandelayo libonisa into enokwenzeka xa umthandazo wosapho usetyenziswa ngendlela ekufaneleke ukuba ibe njalo:

“Omnye utata owaye yindoda ethuleyo, eneentloni wafumana kunzima ukuvelisa uthando lwakhe kusapho. Ngochukumiseko lwenkosikazi yakhe baqala ukubamba iinjikalanga zosapho, yaza loo nto yaba lithuba lokuvakalisa okusentliziweni yakhe. Kwintombi yabo, eyayimthathe ngolunye uhlobo uyise wayo, olu lwazi lwaba sisityhilelo. Imithandazo yakhe yayiyeyezinto nje, ngamanye amaxesha ithathwe nje ngamazwi angaqoqekanga, kodwa ukumva esithi ‘Sikelela intombi yam ethandekayo yenze kakuhle, yayiyichulumancisa intombi.

“Iphaku-phaku le nkwenkwe elalizicingela nje ngegwala, laziva linokuzidla okutsha nokuziqaphela xa uyise nonina babebulela uThixo ngonyana wabo onobubele, elulamile. Ukuzithemba kwenkwenkwe kwaqhubeka ukukhula ngomthandazo xa nomninawa wayo omncinci wabulela uBawo waseZulwini ngomkhuluwa wakhe owomeleleyo.’

“Ekulungiseleleni ukuphuma kosapho lwethu, umyeni wam wacela iNkosi isikelele usapho lwethu luhambisane luze lubukane omnye nomnye. Intshumayelo esayenzayo ayizange yavakala kodwa laa mthandazo uzukileyo wazisa intsebenziswano.

“Unyana wethu owayefikisa wayenxunguphala aqumbe nanini xa sihlazulula ingxaki naye. Sagqiba ekubeni, kubalulekile ukulungiselela ingxoxo xa eyakube esemdeni omkhulu, elo ke yabangathi lelona xesha lililo iyakuba kusemthandazweni wakusasa wosapho. Yayiza zakuba kuxa endlwini kuthe cwaka kwaye sisobelana ngemvakalelo ethobekileyo nenyanisekileyo. Safumana unxunguphalo luhlile xa umthandazo ukhokela iingxoxo zethu.

“Ngamathuba ala maxesha okuthi cwaka omthandazo wosapho siyathungelana omnye nomnye noBawo waseZulwini.” (Ann H. Banks, “The Extra Blessings of Prayer,” *Ensign*, Jan. 1976, p. 37.)

Cela amalungu eklasi achaze ukuba enza ntoni ukuseka umzekelo womthandazo emakhayeni awo. Xoxani ngeembono zokwenza imithandazo eba nempumelelo. Nika inxaxheba abazalwana babe amava abanawo ngemithandazo enempumelelo yosapho.

UMngeni

1. Bamba imithandazo ukuba awuyibambi ngoku.
2. Hlaziya imithandazo yenu ukuba sele niba nayo imithandazo yosapho njalo. Xoxa nenkosikazi yakho kunye nabantwana indlela emaniphucule ngayo imithandazo yosapho lwakho.

Izibhalo eZongezelelweyo

UMateyu 5:44 (simele ukuthandazela abo basitshutshisayo)

UMateyu 7:7 (iimpendulo zinikwa abo bane mithandazo enyanisekileyo)

UMateyu 26:41 (simele ukuthandazela ukukhuseleka kwizihendo)

Alma 13:28 (simele ukuthandaza ukukhuseleka kwizihendo)

Alma 37:36–37 (simele ukuthandaza ngako konke esikwenzayo)

D&C 88:119 (simele ukuseka indlu yomthandazo)

D&C 88:126 (simele ukuthandaza njalo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko 8, “Ukuthandaza kuBawo waseZulwini,” kwimanywali ye*Nqobo yeVangeli [Gospel Principles]*.
2. Ukuba unomdla, cela ilungu lekhasi libalise amava empumelelo alo wawafumana ngomthandazo wasapho.
3. Cela amalungu eklasi anike amabali nezibhalo kwesi sifundo.

Ikhaya: IZiko leMfundo yeVangeli

Isifundo 15

Injongo yesi sifundo kukusikhuthaza, senze ikhaya iziko lofundo ngevangeli

INtshayelelo

U-Enos waye ngunyana womprofeti wayemana esiva njalo utata wakhe ethetha ngeenyani zaphakade. Ngenye imini waya ehlathini eyokuzingela. Akuba elapho wathi, “Amazwi endisoloko ndiweva utata ewathetha ngokubhekisele kubomi baphakade atshona nzulu entliziyweni yam. Waza umphefumlo wam walangazelela, ndaze ndaguqa phantsi phambi koMenzi wam” (Enos 3–4). Emva kokuthandaza imini yonke, weva ilizwi limxelala ukuba izono zakhe zixelolwe. Yaba ngamava abaluleke ngolona hlobo kangangokuba wafundisa ngevangeli waza wavuya kuyo ubomi bakhe bonke.

U-Enosi ngumzekelo womfana owayefundiswe kakuhle ivangeli ekhayeni lakhe. Umbhali kwiTestamente eNdala wakhe wathi: “Mfundise umntwana ngendlela afanele umntwana, ahambe ngayo, aze xa emdala angayi kumka kuyo. Ukuba siyayilandela le ngcebiso njengotata, nathi siya kusikeleleka ngabantwana abanyanisekileyo abathobela thina neNkosi.

UKwenza aMakhaya aMaziko Okufunda

Usapho ngowona mbutho ubalulekileyo eNkonzweni kunye naseluntwini. Ngokukwanjalo, kuphela kombutho oya kube usekhona naphakade. Ngenxa yesi sizathu iNkosi isiyalele ukuba senze amakhaya ethu iindawo apho abadala nabantwana banokufunda ivangeli baqhubele phambili bebonke.

Funda iD&C 86:25–28. Abantwana bethu balufumana phi ulwazi olululo ngehlabathi esihlala kulo? Bangafunda phi ngobomi obungunaphakade?

Abantwana bayafunda ngobu bomi, emakhaya, ezikolweni nakwizihlobo zabo. Kodwa izikolo zikawonke-wonke okanye abahlobo babo abanako ukubafundisa ngevangeli. Lo msebenzi ungcwalisekileyo ngowethu siwunikwe nguBawo wethu ngenkqu. Yaye ukuba siye asaphumelela ukubafundisa esimele ukubafundisa kona kobu bomi, sisemngciphekweni wokulahlekana nabo naphakade.

Kananjalo, phambi kokuba sifundise abantwana bethu ivangeli kufuneka sifundise iziqu zethu kuqala. UMongameli Marion G. Romney uthe: “Makathi wonke omele ububingeleli, kubukhulu nase mandleni obizo

lwakhe, alungise ngendlela indlu yakhe, makathi njalo aqwalasele injikalanga ekhaya aze ngamanye amazwi akhulise abantwana bakhe ekukhanyeni nasenyanisweni' (D&C 93:40)." ("Home Teaching and Family Home Evening," *Improvement Era*, June 1969, p. 97.)

Oku kuthetha ukuba sinamakhosikazi ethu, sinoxanduva lokubafundisa imigaqo yevangeli abantwana bethu. Ukuphumeza olu xanduva, simele siqale ngokufundisa ivangeli emakhayeni ethu kunye namakhosikazi ethu kwaye sibakhuthaze abantwana bethu balandele umzekelo wethu. Ukumkani uBenjamini waxelela abazali wathi, "Anisayi kubuwa ubunzima ngabantwana benu, kuba besaphula imithetho kaThixo, besilwa bexabana omnye nomnye besebenzela umtyholi.

"Kodwa niya kubafundisa ukuhamba endleleni yenyano nokuzinxwema, niya kubafundisa ukuthandana omnye nomnye bakhonzane omnye nomnye." (Mozaya 4:14–15.)

AMalungiselelo oSapho Lwethu okuFunda iVangeli

Ukuba sifanele ukulandela iingcebiso zabaprofeti, kufuneka sikulungiselele oko namakhosikazi ethu, singabafundisa kakuhle njani abantwana bethu. Nangona omnye kuthi usenokuyiphumelelisa le njongo ngendlela eyahlukileyo, kufuneka sizimisele ukulungisa eyona ndlela iyiyi yokwenza amakhaya ethu indawo yokufunda ivangeli.

Bhala ebhodini iimbono ezilandelayo njengoko zixoxwa.

DALA INDAWO YOKUFUNDELA

Amakhaya ethu amele kukuba yindawo apho abantwana bethu banokuthetha ngokukhululekileyo. Ikhaya elizele kukubambeka alibakhuthazi abantwana babuze imibuzo kananjalo bazivelise iimvakalelo zabo. UMongameli David O. McKay uxelela thina ukuba abazali babonise umdla wokuphendula imibuzo. Umntwana obuza imibuzo unenxaxheba ayithathayo kulonwabo lobomi bakho." (*Gospel Ideals*, p. 480.) Simele ukubakhuthaza abantwana babuze imibuzo, ingakumbi ngemiba yevangeli. Sinokungazazi rhoqo iimpendulo kwimibuzo yabo, kodwa sinokusoloko siyizingela njalo sikunye.

Singazikhuthaza ngaziphi ezona-zona ndlela iingxoxo zevangeli emakhayeni ethu?

UKUTHANDAZA NOSAPHO

Indlela enye esinokufundisa ngayo abantwana bethu kungomthandazo wosapho. Xa sithandaza, sinokuthetha ngeminqweno yethu, ngokuzidina ngabo, nangee mbono zosapho lwethu. Sino kufundisa ngokuzidina ngeemfuno zabanye njengokuba sithandazela amalungu osapho nabanye. Kananjalo sinokufundisa ukuthakazelela iintsikelelo njengokuba sivakalisa umbulelo wethu kuBawo waseZulwini.

UKUBA NEENGXOXO NGEVANGELI NGAMAXESHA OKUTYA NAWOKULALA

Amanye amaxesha okukhuthaza iingxoxo ngevangeli kuxa kutyiwa naxa kulelwe. Iingxoxo zimele ukubandakanya amava emihla-ngemihla ngokholo. Abantwana bano kukhuthazwa ukuba babuze imibuzo ngabo baze abadala babenako ukubacacisela ngokudibene nemigaqo yevangeli. Elona xesha ligqibeleleyo ngokulunga lezingxoxo ezilolu hlobo kuxa silalisa abancinci ebusuku. Ukukhuthaza imibuzo yabo, sinokubabalisela ngebali levangeli kwiNcwadi kaMormon okanye iBhayibhile okanye kumava ethu asemoyeni.

Bonisa umfanekiso 15-a, "Ikhaya limele ukuba liziko lokufunda ngevangeli."

UKUFUNDISISA IZIBHALO RHOQO

Ukukhuthaza ufundo lwezibhalo njalo, inqwano okanye ikasi yeencwadi ingabekelwa bucala njengethala leencwadi. Apho iincwadi, imifanekiso, amacwecwe, izidlali macwecwe nezinye izixhobo zokufundisa zinokugcinelwa usapho lonke luzisebenzise. Imisebenzi esemgangathweni yeNkonzo neNqobo yeVangeli imanywali zifanele ukuba sisiseko seencwadi okanye amacwecwe akwithala lethu. Ukuba kunokwenzeka, umntwana ngamnye emele kukuba nokopo lwakhe lweNcwadi kaMormon nolweBhayibhile.

Sinokufunda izibhalo umntu yedwa kwanosapho. Ukukhuthaza ukufunda umntu, kufuneka silungise phambi kokunika esi sifundo:

- Funda izibhalo ukusuka ekuqaleni ukuya kutsho ekugqibeleni, ufunda isahluko sibe sinye nangaphezulu ngemini, okanye imizuzu elishumi elinesihlanu ngemini.
- Fundisisa izibhalo ngesihloko (ezifuna umthandazo okanye intobeko), uqokelele zonke iincwadi ezingeso sihloko.
- Zingela ezibhalo ukufumana impendulo yengxaki ethile esinayo.
- Yenza uluhlu lwezibhalo ezisichukumisayo.
- Thelekisa iincwadi kufundo lwezibhalo kulungiselelo lofundo oluthe rhoqo.

Khuthaza amalungu eklasi acinge ngezinye iindlela anokuthi afundisise ngazo izibhalo.

Ukufundisisa ngevangeli njengosapho, utata ngamnye makaseke ixesha nenkosikazi yakhe nabantwana, lokuba bangahlangana nini kunye ngokubhekisele kwesi sizathu. Okulandelayo zindlela esinokuthi sifunde izibhalo ngazo silusapho:

- Lungiselela imizuzu elishumi elinesihlanu lokufundisisa isibhalo ngentsasa nganye phambi kokuya emsebenzini nabantwana phambi kokuya esikolweni, okanye bamba ufundo lwesibhalo losapho olufutshane ngokuhlwa phambi kokuba abantwana balale.

15-a, Ikhaya kufuneka libe liziko lemfundo yevangeli.



- Balisa amabali ezibhalo kubantwana abancinci.
- Khetha iivesi ezithile kwisibhalo, zibhale ekhadini uze uyithumele ikhadi kwibhodi yeendaba zifanele ukwaziwa okanye eludongeni ukwenzela okokuba lonke usapho luzibone.
- Khuthaza amalungu osapho azibethelele engqondweni izibhalo.
- Khetha isibhalo esifundisa ngomgaqo uze ugqibe ngendlela emakuzanywe ukwenziwa umgaqo obufundiswa. Umzekelo, funda uMateyu 25:31–40; ze nilusapho nincede usapho olufuna uncedo. Funda uYakobi 1:26–27 nakumaGalati 6:2; ze uncedo umntu omdala.
- Funda iintetho zenkomfa jikelele edlulileyo uze usebenzise iingcebiso zaba Zalwana.

Nayiphi indlela yokuqalisa esikhetha ukuyilandela, simele maxa onke siqale ufundo lwezibhalo lwethu ngomthandazo, sicela kuBawo waseZulwini ikhokhelo nokuqonda. Emva kwexesha lokufunda, simele ukucinga ngebe sikufunda nokuba singayisebenzisa njani imigaqo yevangeli esiyifundileyo kubomi bethu.

UBhishopu H. Burke Peterson wesiBhishopu Esiphethayo uthe: “Akumelanga kubekho— maku ngabikho— nalunye kweliBandla usapho olungaziniki xesha lokufunda kwizibhalo yonke imihla. Usapho ngalunye lunako ukukwenza oku ngendlela yalo.” (“Helps for Parents,” *Ensign*, May 1975, pp. 53–54.)

Yiba nelungu leklasi obusele ulicelile ngaphambili osele efumene impumelelo ekufundiseni, hayi ukufunda nje, ingxelo ngezibhalo ngendlela yakhe. Okanye, yiba nomntu omtsha woBubingeleli buka-Aron obesele eceliwe ngaphambili axele ukuba kutheni eziva efanele ukufuna ivangeli ngexesha lakhe lobutsha, ingakumbi phambi kokuba aye ebufundisini. (Usenokufuna ukufunda incwadi ka-Alma 37:35.)

Bonisa umfanekiso 15-b, “Injikalanga yosapho lixesha elilungileyo lokufundisa ivangeli nilusapho.”

UKUBAMBA INJIKALANGA YASEKHAYA YOSAPHO NJALO

Ukufundisa kosapho ngeCawe okanye injikalanga yosapho ngenjikalanga yangoMvulo ngamaxesha alungileyo okufundisa abantwana bethu ivangeli. Abanye bethu abanayo incwadana yenjikalanga yasekhaya yosapho bafanele ukusebenzisa yona. Ukuba ayikho incwadana, simele ukufunda izibhalo nemanjwani yeNqobo yeVangeli, nimamele ivangeli irekhodishiwe okanye sivakalise iimvakalelo yethu ngeNkonzo. Ukudala indawo emnandi nevuyisayo kunganceda abantwana bayonwabele injikalanga kwaye ibancede bathathe inxaxheba ngaphezulu bemxhel’omnye. Injikalanga yasekhaya yosapho asiloxesha lokushumayela kwiintsapho zethu.

15-b, Injikalanga yosapho lixesha elilungileyo lokufundisa ngevangeli nilusapho.



UKUMELA UBUNGGQINA KUBANTWANA BETHU

Xa ithuba livuma, simele kukumela ubungqina kubantwana bethu. Ixesha lokumela ubungqina bethu kuse nokubakho ngexesho lokutya, ngethuba lokufundisisa izibhalo, ngethuba lenjikalanga yasekhaya yosapho okanye kwiingxoxo zevangeli nabantwana bethu. Ukusimemela simele ubungqina bethu nokusibona silandela imithetho kuya kwandisa ukuqonda kwabo ivangeli.

Cela amalungu eklasi obe amava abanawo ngokufundisa ivangeli kubantwana babo.

ISiqukumbelo

Ngokuya sifunda ivangeli nganye-nganye kunye neentsapho zethu, ubungqina bethu kunye namakhaya ethu aya komelezwa. Ngenxa yokuba sizama ukuhlala kufutshane noYesu Krestu kunye noBawo waseZulwini, siya kufumana iimpendulo kwiingxaki zethu kwaye sibe noxolo olukhulu ezingqondweni. UMdala Bruce R. McConkie wathi: "Sifuna ukufumana uxolo novuyo nolonwabo kobu bomi siba ngabanqwenela ukubuxhamla ubomi baphakade kwilizwe elizayo. Ezi ziintsikelelo ezimbini ezizezona zinkulu, ezinokufunyanwa ngabantu bazixhamle. Sino kuzifumana ngokufunda nokufundisisa amazwi obomi baphakade, apha na ngoku nangokugcina imithetho." (Bruce R. McConkie, "Drink from the Fountain," *Ensign*, Apr. 1975, p. 70.)

UMngeni

1. Funda ivangeli njalo.
2. Bamba umthandazo wosapho ntsuku zonke.
3. Thatha inxaxheba yokufundisa ivangeli kusapho lwakho.

IZibhalo eZongezelelweyo

1 kwabaseRoma 15:4 (zonke ezabhalwayo, zaye zibhalelwa ulwethu uncedo)

2 kuTimoti 3:14–17 (imfuneko yezibhalo)

2 Nifayi 4:15 (simele kukuziphengulula izibhalo size sizifundise abantwana bethu)

D&C 1:37 (simele kukuzingela izibhalo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda izibhalo ezongezileyo ezidweliswe ekupheleni kwesi sifundo.
2. Lungiselela ukudwelisa ebhodini iindlela zokuphucula ukulungiselela imfundo yevangeli echazwe kwesi sifundo.
3. Ukuba uyanqwena nikela amalungu eklasi obelane ngamava abanawo nokuba kusekufundeni okanye okufundiseni ngevangeli.
4. Nikela amalungu eklasi anike amabali nezibhalo kwisifundo.

Injongo yesi sifundo kukunceda thina siqaphele uxanduva lwethu lokulungiselela ukufundisa ngevangeli ngempumelelo.

INtshayelelo

“Funa ukunga livakalisi ilizwi lam, kodwa kuqala funa ukufumana ilizwi lam, ke ngoko ulwimi lwakho luya kukhululeka, uze ukuba uyanqwena, uya kuba noMoya wam nelizwi lam, ewe, amandla kaThixo kumadoda aqinisekisayo” (D&C 11:21).

Ukufundisana Omnye Nomnye

Cela amalungu eklasi afunde iD&C 88:77–78. Sifundise bani?

Iindlela zokufundisa ivangeli zininzi, kwaye zohlukile. Sinokufundisa iintsapho zethu, izihlobo zethu abamelwane bethu, esiphangela nabo kunye nogxa bethu esifunda nabo esikolweni. Sinokufundisa amalungu eNkonzo ngokuthi sincokole nabo kumabanga alungisiweyo nabangengomalungu eNkonzo njengoko sisayamana nabo emsebenzini.

Bonisa umfanekiso 16-a, “Utata unoxanduva lokufundisa abantwana bakhe ivangeli.”

UKUFUNDISA EKHAYA

Ukusukela ekudalweni komhlaba, sixelelwe yiNkosi ukuba sinoxanduva olukhulu lokufundisa abantwana ivangeli. Ixesha elilungele ukufundisa iintsapho zethu kungeCawa okanye ngexesha lenjikalanga yosapho ngoMvulo, kodwa maninzi amanye amaxesha afanelekileyo. Eli bali lilandelayo libonisa indlela omnye utata awafunda ngayo ukufundisa usapho lwakhe:

Ootata abathile babesekufundeni ngokubhekisele kwiinjikalanga zosapho ekhaya. Abaninzi babo bachaza izimvo ezifana nezi, “andingo titshala; andizange ndaba yiyo, ndingasozze ndibe yiyo.” Bathenjiswa ngokuba, ukuba babeya kulubiza usapho kunye qho ngeveki kumoya ofudumeleyo nokhululekileyo, icala lemfundiso lalingayi kuba yingxaki ebabeyicingela ukuba iya kuba yiyo.

Omnye utata, ogama lakhe lalinguJerry, wabonakala ingathi akasithakazeleli esi sicelo. Wazama ukuphuma kwisicelo ngokuthi, “andikwazi ukufundisa.” Kodwa wazi bandakanya waze wabambeka ekuzibopheleleni kwakhe.



Emva kweenyanga ezintathu emva koko, xa athintwa ngamava akhe, wayenobuhlobo kwaye efudumele baze abantwana bakhe bavakalisa uthakazelelo kokuthe kwaqhubeka ngenjikalanga yosapho ekhaya.

Inkosikazi yakhe yathi, “Ibi ngamava amangalisayo kuthi. Ezona zifundo zilungileyo esasizifumene zezo zafundiswa nguJerry.”

UJerry wajonga phantsi okwexesha waza wahlala ethule. Waze waphawula, “Awu! andifundiswa kakuhle.”

Inkosikazi yakhe yanyanzelisa iqinisekile xa iphendula, “Jerry, ngokuya ubusifundisa, besivakale sinamandla. Ivakele nje ngokuba silusapho. Asoze sizilibale izinto ozithethileyo.”

UJerry wachukumiseka ngaphakathi ngala mazwi avakalayo. Wajonga phezu wathi, “Ndiya krokra andenzanga kakuhle. Bendingafuni ukubanazo ezi njikalanga zosapho ekhaya, bendiziva njengonge nakuzenza. Kodwa ngobunye ubusuku emva kokuba inkosikazi yam yathi yafundisa isifundo ngenye iveki nentombi yam enye iveki, ndagqiba ndiza kuzama enye.”

Amehlo akhe aye eba manzi njengoko athi: “Andisoze ndiyilibale imvakalelo endaba nayo entliziyweni yam njengoko ndandithetha ngezinto ezintle nosapho lwam. Yaba ngathi okokuqala ndingutata ebendimele ukuba nguye.” (Bona uGeorge D. Durrant, *Love at Home. Starring Father*, pp. 41–43.)

Eli bali lizoba okunokuqhubeka xa siqalisa uxanduva lokufundisa iintsapho zethu.

Cela abazalwana abambalwa bobo kumava abo ekufundiseni ngevangeli kubantwana babo.

UMdala Boyd K. Packer wathi: “Okuninzi esikwenzayo kukufundisa. Ukubonisa omncinci indlela yokuqhubosha izihlangu zakhe, ukunceda intombi ngocwangciso lokupheka olutsha, ukunika intetho eNkonzweni, ukumela ubungqina, ukuqhuba intlanganiso yobukhokeli, nokufundisa ikhosi—konke oku kukufundisa kwaye sikwenza oku njalo. Siyafundisa xa sishumayela okanye sithetha okanye sithatha inxaxheba entlanganisweni.” (*Teach Ye Diligently*, pp. 2–3.)

UKUFUNDISA ENKONZWENI

Ukufundisa okuninzi esikwenzayo sikwenza singakulungiselelanga ngokuthetha omnye nomnye. Kodwa iNkonzo ikwasinika neenxaxheba ezininzi zokufundisa kwiklasi alungisiweyo.

UMdala Boyd K. Packer ubhale wathi: “Ilungu ngalinye leNkonzo lifundisela isizathu ubomi balo bonke. . . . Sineetishala ezisebenza kuyo yonke imibutho

yeNkonzo. Okona kufundisa okukhulu kwenziwa kumaqumrhu obubingeleli, ngoku kwanjalo bonke abaphethe ububingeleli bakulungele ukubekwa nje ngeetitshala zamakhaya. Inkonzo ihambela phambili ixhaswe ngamandla okufundisa enziwayo. Umsebenzi wobukumkani uyabambezeleka xa imfundiso ingenziwa ngokomeleyo.” (*Teach Ye Diligently*, pp. 2–3.)

Ngamanye amaxesha imfundiso yethu ayenziwa endlwini yokufunda, kodwa ngokuziyamanisa nabanye eNkonzweni. Amabali alandelayo yimizekelo yemfundiso eyenziwa ngaphandle kwendlu yokufundela:

“Ndaqhelana nobhishophu Fred Carroll xa usapho lwethu lwalufika kwisebe lakhe ngethuba endandisele ndikwibakala lobubingeleli kubuBingeleli buka Aroni. Le ndoda inkulu yathetha amazwi angekho ngaphezulu kwamashui amahlanu kum ngqo, noxa kunjalo angamashumi amabini anesihlanu atyikileka engqondweni yam. Ndiqinisekile okokuba lo bhishophu ulunge kangako akazange ayiqonde intumakalelo enkulu endaba nayo mna ngaloo mazwi abugolide wandinika wona ngenye imini ngokuthe cwaka nase caleni: ‘Ndiqaphela indlela ozibeka ngayo kwiintlanganiso zenkonzo yethu. Ngumzekelo omhle owusekayo kwamanye amakhwenkwe aya kuwulandela.’

“Amazwi nje ambalwa, kodwa howu! indlela anamandla ngayo! Kum abanento ayenzayo kunemisebenzi elikhulu endandinayo okoko. Ukusukela kwelo xesha, andizange ndazibona ndizibeka kangako. Ndiqinisekile ukuba uBhishophu Carroll uphazanyiswa bubuntloni bam, ukuzigcina kwam ekuthetheni nokuzibeka. Kodwa ke oko akuzange kube ngxaki, ukususela ngelo xesha kude kube ngoku ndaqala ukufuna okuthethwa leli gama lokuzibeka ebomini bam. Msinya ndaqala ukuziva ndibekekile. Ngaphaya koko ukuba uBhishophu Carroll wayecinga ngokuba ndibekekile makube mhlawumbi nyani ndandi njalo! Imo eyakhula ngaphakathi kwam ngenxa yokuba uBhishophu Carroll watyala imbewu eyakhulayo ukuze ibe nentumakalelo endikhokelayo ebomini bam.” (ngu Lyann F Stoddard, “The Magic Touch,” *Instructor*, Sept. 1970, pp. 326–27.)

UMdala Thomas S. Monson ubhale wathi: “Xa iititshala ezizinikeleyo zianza isimemo esithobekileyo soMsindisi, ‘Yizani nifunde ngam,’ bayafunda kodwa babuye babe ngamahlulelana bamandla obukhulu bobuThixo bakhe. Yaba ngamava am njengenkwenkwe encinci ukuba phantsi kwetitshala enjalo. Kwiklasi yam yeSikolo seCawe, wasifundisa ngokubhekisele ekudalweni kwelizwe ukuwa kuka-Adam, intlawulelo yokuzincama kukaYesu. Wazisa kwiklasi yakhe, njengendwendwe ezibekekileyo ooMoses, Yoshuwa, Petros, Thomas, Pawulos, noYesu enguKrestu. Nangona sasingababoni, safunda ukubathanda, ukubabeka nokubalinganisa.

“Ayizange imfundiso yakhe ibe namandla, nakubetheleleka kangangokuba ingasoze icime nje ngenye intsasa yangeCawe xa wayesibikela

ngokusweleka komama womnye esasikunye naye kwiklasi yethu. Samkhumbula uBilly ngalo ntsasa, kodwa asasazi isizathu sokungabikho kwakhe. Isifundo sachanana nomxholo, 'Kusikelelekile ukupha ngaphezu kokuphiwa. Phakathi kwisifundo, ititshala yethu yayivala incwadana yaza yawavula amehlo ethu kunye neendlebe zethu kunye neentliziyo zethu kuzuko lukaThixo. Wabuza, 'Ingakanani imali esinayo kwingxowa yethu yamatheko eklasi yethu?'

"Njengoko yayilixesha apho imali yayinqongophele, saphendula ngokuzithanda: 'Ziidola ezine namashumi asixhenxe anesihlanu eesenti.'

"Emva koko osoloko ethobile wacebisa wathi: 'usapho lukaBilly alunamali lwaye luzilile. Nicinga ntoni ngokuhambela amalungu osapho lwakhe ngale ntsasa size sabanike ingxowa yenu?'

"Ndakusoloko ndikhumbula elo qelana labantu luhamba kwezo zitalato zithathu zesixeko, lingena kwikhaya likaBilly, limbulisa, umnakwabo, odade wabo kunye noyise. Kuqapheleka ukungabikho kukamama wakhe. Ndakusoloko ndizigcinile iinyembezi ezazimenyezela emehlweni onke njengokuba imvulophu enemali yengxowa yethu ebalulekileyo yamatheko ethu isuka kwisandla esicekethekileyo setitshala yethu sisiya kwisandla ekuyimfuneko ukufumana sotata owaphuke intliziyo. Saphinda indlela ukuya eCaweni. Intliziyo zethu zazi khaphu-khaphu kunokuba bezinjalo kuqala, sigcwele luvuyo, ukuqonda kwethu kutyhilekile. Utitshala owayephefumlelwe nguThixo waye wafundisile amakhwenkwe nama ntombazama isifundo sanaphakade senyaniso kaThixo. Kusikelelekile ukupha ngaphezu kokuphiwa.'" ("Only a Teacher," *Ensign*, May 1973, p. 29.)

UKUFUNDISA ELIZWENI

Ilungu ngalinye leNkonzo ngumfundisi onoxanduva lokufundisa ivangeli ngelizwi okanye ngesenzo kumntu wonke ahlangana naye. Senza umnqophiso ngethuba lokubhaptizwa ukuma nje ngengqina likaThixo ngamaxesha onke nakwizinto zonke, nakwiindawo zonke esinokuba kuzo side sife (Mozaya 18:9). Ngokufundisa izihlobo zethu nabamelwane oko simele ukukwenza ngokuzithoba nangobulali (bona iD&C 38:40–41).

Sinikwe uxanduva olukhulu, ingelilo elokufundisa abantwana bethu bodwa okanye amalungu enkonzo odwa ukufundisa wonke umntu esihlangana naye.

Bonisa umfanekiso 16-b, "Izifundo zimele ukulungiswa nelungu lebangana ngalinye engqondweni," no 16-c, "Ukulungiswa kwesifundo kubandakanya ufundo lwezibhalo nomthandazo."





UKulungiselela uKufundisa iVangeli

Ukuba sifuna ukuba ziitshala ezigqibeleleyo, kufuneka silungise kakuhle. “Akukho titshala inokufundisa engakwaziyo,” uMongameli David O. McKay wasixelela. “Akukho titshala inokufundisa engakuboniya nengakuvayo.” (*Treasures of Life*, p. 476.)

Kutheni kubalulekile ukuba sonke kubandakanye nabafana kufuneka silungisile ukuze sifundise kakuhle? Zeziphi izimvo zokulungiselela izifundo onokuzifumana kwezi nkcazo zilandelayo?

Beka ecaleni ixesha elithile nendawo yokulungiselela isifundo sakho. Yiba nezixhobo zakho—izibhalo, incwadana zezifundo, iincwadi eziluncedo, iphepha, ipensile zilungele. Sulunga ulungiselelo lwakho ngokubhekisa eNkosini—uYise wokuCeba. Le yivangeli yakhe, uyitshala yakhe, ufundisa abantwana bakhe. Buza iNkosi ukuba ifuna ugqithiswe njani umyalezo. Xa imfuneko eyodwa ivakala, ukuzila kumele kukhaphhe umthandazo nje ngokuzifaka kuMoya weNkosi. (*Teacher Development Program, Basic Course*, revised 1972, p. 133.)

Dwelisa ebhodini izinto omele kukuba uzenze nezixhobo ekufuneka uzilungiselele isifundo.

UMongameli David O. McKay wayeyitshala echubekileyo phambi kokuba abizwe njengoMlawuli Jikelele weNkonzo. Wabonisa amanqwawqwa amane okulungisa isifundo seklasi:

FUMANISA INJONGO YESIFUNDO

Injongo ngumba ofuna amalungu eklasi awufunde aze awenze. Bhala injongo ojonge kuyo uze ucinge ngayo njengokuba ulungisa isifundo nje.

WAZI UMXHOLO WESIFUNDO

Sazi isifundo kakuhle ngokwaneleyo ukwenzela okokuba usifundise ngamazwi akho. Ngokwenene ke izibhalo namabinzana unokuwafunda encwadini.

QOKELELA IZIXHOBO EZIYIMIFANEKISO NGOKUZINGELA NOKUFUNDA

Ukubanga umdla esifundweni, sebenzisa izixhobo ezibonisayo ezibanga umdla, ezifana nezi zinto, amaqweqwe, imifanekiso okanye ezinye izinto eziluncedo. Ukubanga umdla kwisifundo kubalulekile ekufundiseni abantu babo bonke ubudala.

QOKELELA IZIXHOBO ZESIFUNDO NEZINTO EZISETYENZISWAYO KWISIFUNDO

Lungisa yonke into oza kuyifuna ngethuba lesifundo, efana netshokhwe, isosuli, iipensile nezixhobo ezibonisayo. Ezi zimele ukuba zilungiswe ngendlela eziza kusetyenziswa ngayo kwisifundo ukunceda wena uphephe ukungaqondi xa unika isifundo.

Funda Ukuthanda Abo Ubafundisayo

UMdala Boyd K. Packer uthe: “Utitshala ogqibeleleyo ufunda ngaphambili isifundo. Oyena titshala ugqibeleleyo ngaphezulu ufunda nabafundi—ubafunda ngenzondelelo nangenjongo . . . Ngokuya ufunda ngenyameko iimbonakalo nembuso zabafundi bakho, zinokuba ngaphakathi kwintliziyo yakho enobushushu bokuvelana bobu Krestu. Ukuvelana yimvakalelo ekufutshane nomoya wenyaniso, luthando oluya kuthuma wenze umsebenzi weNkosi—ukudlisa izimvu zakhe.” (“Study Your Students,” *Instructor*, Jan. 1963, p. 17.)

Kwelinye icala, abafundi abathandwayo baya kuba nokuzithemba okongezelekileyo baya kuba nomnqweno wokuziphucula. Baya kumamela ngaphezulu, babenentsebenziswano baze babe luncedo kuloo klasi. Ngaphezulu kwako konke, abafundi abathandwayo baya kufunda indlela yokuthanda abanye.

Ukufundisa ngoMoya

Ukuba utitshala kufuneka athande abafundi bakhe, funeka abe nokuwumamela umoya wenyaniso ovela eNkosini. Kuphela kukule ndlela apho aya kuqonda ngenyaniso iimfuno zabafundi bakhe. Umongameli uBrigham Young wathi: Kusemva kwemizamo yethu ukufumana ubulumko ezincwadini ezizona zilungileyo, njalo-njalo, kusekho umthombo ovulekileyo wethu sonke; ‘ukuba ubani uswele ubulumko makacele kuThixo.” (*Discourses of Brigham Young*, p. 262).

Ukukwazi ukufundisa sisipho esisifumana kuBawo waseZulwini. Ukuba siyamcela, uya kusinika umoya wenyaniso njengokuba silungisa isifundo, nanjengokuba sifuna ukwazi nokuthanda abafundi nanjengokuba sifundisa. Naxa sifundisa ngoMoya wakhe, sifundisa ngamandla. (Ngolwazi oluthe tyatyasini, bona isifundo 18, “Fundisa ngaMandla oMoya oyiNgcwele.”)

ISiqukumbelo

“UMongameli David O. McKay wathi: ‘Alukho uxanduva olungaphezulu elizweni kunokuthambisa umphefumo womntu.’ Eyona ndima inkulu sisixhina somzali ngamnye, notitshala eNkonzweni kukuba afundise athambise.” (Vaughn J. Featherstone, “The Impact Teacher,” *Ensign*, Nov. 1976, p. 103.) Sino xanduva lokufundisa ivangeli kaYesu Krestu kubantwana bethu, kwamanye amalungu eNkonzo nakwabo bangengomalungu abangabamelwane bethu. Ukuze sikwenze oku, kufuneka sizilungiselele ngokufundisisa nokuphila ivangeli.

Ukuphila okugqibeleleyo kungasanceda njani sifundise ivangeli ngempumelelo enkulu?

UMngeni

Lungisa ufundise isifundo kwinjikalanga yasekhaya yosapho ngokufundisa nangokuthandaza, usenzela intumakalelo yoMoya oyiNgcwele.

IZibhalo eZongezelelweyo

Duteronomi 6:1–7 (ukubaluleka kokutsolisa kwemfundiso kubantwana)

Mozaya 4:14–15 (indlela eyiyo yokufundisa abantwana)

D&C 68:25–28 (abazali bamele ukufundisa ivangeli kubantwana babo)

D&C 130:18 (siya kulugcina ulwazi esilufumene kobu bomi naxa sivuswayo ekufeni)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Khumbuza amalungu eklasi eze nezibhalo zabo klasini.
2. Ukuba uyanqwena, nikela amalungu athile eklasi obe amava alungileyo awanawo ekufundiseni abantwana bawo.
3. Nikela amalungu eklasi anike amabali nezibhalo esifundweni.

Injongo yesi sifundo kukusanceda siqonde ukuba kutheni kufuneka sifundise kwizibhalo xa sifundisa eNkonzweni.

INTshayelelo

Bonisa umfanekiso 17-a, “Kufuneka sifunde izibhalo ukuba siza kufundisa kuzo,” no 17-b, “Ukufundisa ivangeli kufuna ulwazi olululo lwezibhalo.”

UMongameli J. Reuben, Jr., wakhe waxelela iqela leetitshala eNkonzweni: “Owona msebenzi wenu obaluleke kakhulu, kukufundisa ngevangeli yeNkosi uYesu Krestu . . . Kufuneka uyifundise le vangeli uyisebenzise njengomthombo wakho namagunya eMisebenzi eseMgangathweni [izibhalo] zeNkonzo namazwi abo uThixo ababizileyo ukuba bakhokele abantu Bakhe kwezintsuku zokugqibela.” (The Charted Course of the Church in Education, p. 9.)

Ngokwazi izibhalo nangokuzisebenzisa njengokuba sifundisa sesona sixhobo esinaso.

UKubaluleka koKufundisa kwiZibhalo

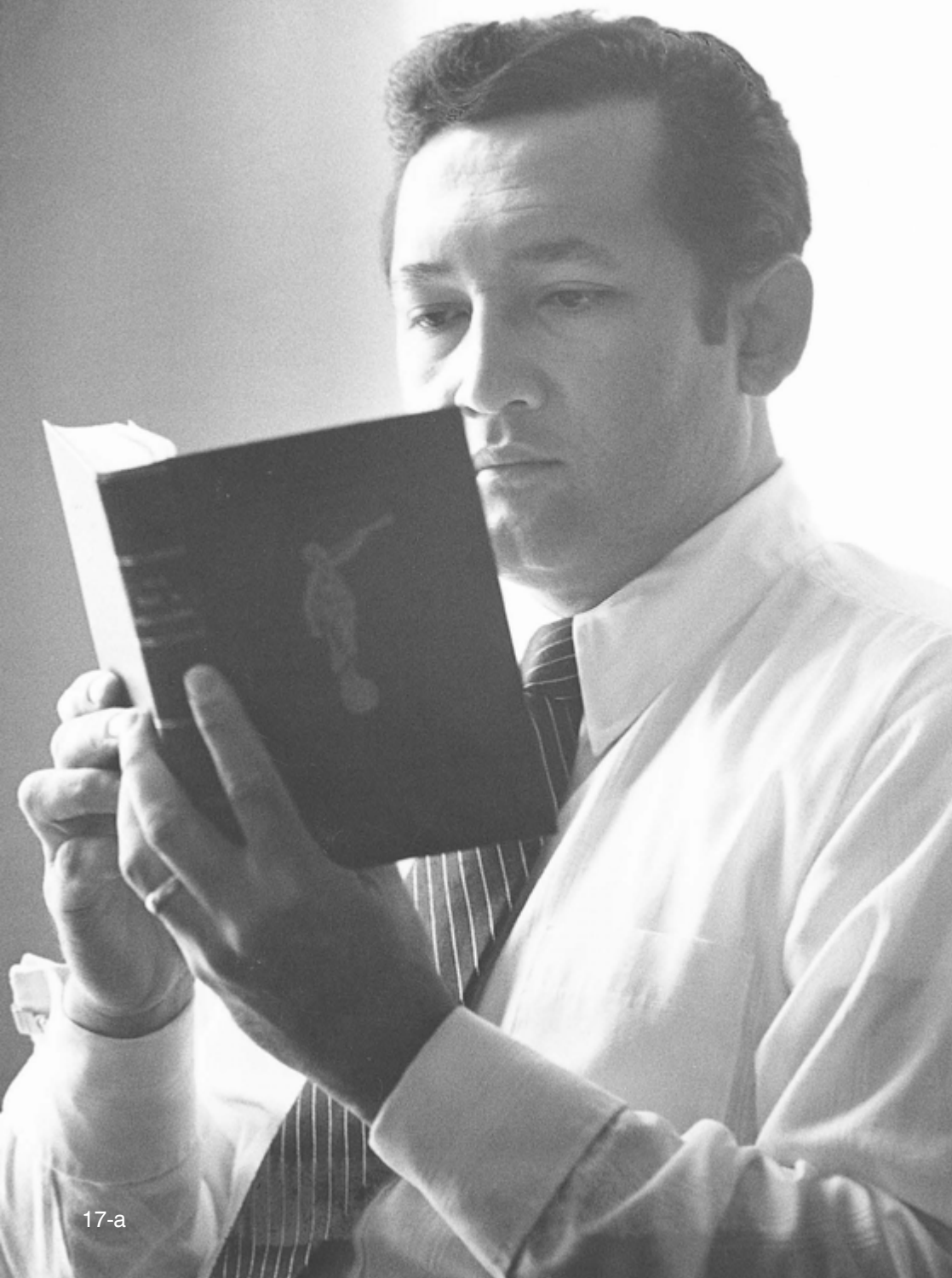
INkosi ifundise ngokucacileyo ukubaluleka kokwazi nokufundisa abanye izibhalo. Ngethuba wayehambele amaNifayi wathi, “Ewe, umthetho endiniwisela wona ngowokuba nizizingele ezi zinto [izibhalo] ngenkuthalo.” (3 Nifayi 23:1). Simele kukuba siziphengulule kuba sizifundisa ngoYesu Krestu nangokuba ziyinyani zithembekile, kwaye uprofeto nezithembiso ezikuzo ziya kuzalisekiswa” (D&C 1:37; bona u-1 Nifayi 19:23).

Funda iD&C 68:1–4. Zeziphi izibhalo esinazo namhlanje ezongezelela imisebenzi esemgangathweni? Singazifumana phi ezi zibhalo? (The Ensign and General Conference Reports.)

UKufundisa iZibhalo ngoKusebenzayo

Xa uLihayi nosapho lwakhe babefika kwilizwe lesithembiso, uNifayi wafundisa abazalwana bakhe ngendlela ababenokumqonda ngayo: “Kuba ndiya zinxulumanisa izibhalo nathi, “watsho, “ukuze zibe luncedo lwethu nemfundiso’ (1 Nifayi 19:23). Ukuzinxulumanisa nathi izibhalo kubaluleke kakhulu ukuba sifuna ukufundisa ngempumelelo. UMprofeti uJoseph Smith wathi: “Phengululani izibhalo, zingela aBaprofeti uze ufunde amabinzana abo abhekiswa kuwe.” (*Teachings of the Prophet*

17-a, kufuneka sifunde izibhalo ukuba siza kufundisa kuzo
17-b, Ukufundisa ivangeli kufuna ulwazi olululo ngezibhalo





Joseph Smith, p. 12.) lititshala ezigqibeleleyo zisoloko zithelekisa izibhalo neemeko zethu ngokubonisa indlela izehlo ezadlulayo ezichaphazela ezangoku.

Bonisa umfanekiso 17-c, “uNifayi noLihayi bafumana iLiyahona.”

Ibali elilandelayo livela kwiNcwadi kaMormon lasetyenziswa ngolu hlobo nguMongameli Spencer W. Kimball:

“Zithathe njengokuba unguNifayi oweva uyise embiza ngovuyo ukuba aqwalasele akufumene ngaphandle komnyango wentente. Yayibhola engqukuva . . . eyenziwe ngesandla ngocoselelo yenziwe ngebrasi ecikiziweyo kungekho namnye owakhe wayibona into efana nayo ngaphambili. (1 Nifayi 16:10.)

“Ukuba wawunomdla omkhulu nokuqwalasela oku, nenkathalo yokwenziwa kwale bhola ingaqhelekanga, ubuya kuqaphela ukuba yenziwa ngokubhekisele elukholweni nenkuthalo nokubazela okunika kona nokubhekisele kwindlela oma uyihambe (1 Nifayi 16:28) . . . Ekuyigoca-goceni uya kuqaphela ukuba kwakukho imibhalo ebholeni eyayicacile ukuba ingafundwa eyayichaza iindlela zeNkosi. [Ngokwenza izicelo zeNkosi, imiyalelo yayiye itshintshe. Ukutshintsha kwemiyalelo kubhekisele elukholweni nase kukhuthaleni kosapho lwakho. (1 Nifayi 16:28).]

“Ibhola okanye iLiyahona—eguculwa ngokuba yikhampasi—yayilungiswe yiNkosi, ngakumbi ukubonisa uLihayi umzila ekufuneka awuhambe kuluncwe. Ubungethanda ukufumama olo hlobo lwebhola—emnye kuni—ukuze nanini uphazama ikwalathise indlela elungileyo, ikubhalele imiyalezo yakho, ukuze usoloko usazi xa uphazama okanye ukwindlela engalunganga?

“Oku, bazalwana bam abatsha, ninako nonke. INkosi yanika inkwenkwe nganye, indoda, umntu, isazela esimxelela qho ethatha indledlana engalunganga. Usoloko exelelwa, ukuba uyamamela, kodwa abantu banako, kanjalo, ukuziqhelisa ekumameleni imiyalezo abangayisiso bade ekugqibeleni bangabi nakuphula-phula kwakhona.

“Funeka uqonde ukuba unayo into efana nekhampasi, efana neLiyahona empilweni yakho. Wonke umntwana uyayi nikwa . . . Ukuba akayihoyi iLiyahona anayo empilweni yakhe, akanako ukuyiva imsebenzela. Kodwa ukuba siya kukhumbula ukuba wonke owethu unayo [iLiyahona] esikhokelayo endleleni elungileyo, inqanawa yethu ayisoze ilandele umzila ongalunganga . . . ukuba simamela imiyalelo yethu iLiyahona, esiyibiza ngokuba sisazela.” (*Ensign*, Nov. 1976, pp. 77–79.)



UMongameli Kimball wazisebenzisa njani izibhalo ukufundisa inyaniso esinokuyisebenzisa namhlanje?

Xa sinolwazi lwezibhalo, sinokusebenzisa imigaqo efundisayo kuzo kwiimeko zobomi bethu. Imizekelo elandelayo ebonisa indlela utata afundisa ngayo abantwana bakhe kwizibhalo.

“SUKUGWEBA, UKUZE NAWÉ UNGAGWETYWA”

ULara noTodd baxelelelwe kaninzi bangashiyi iibhayisikili zabo kwindlela yokungena iimoto. Ngenye imini utata wabuyela ekhaya, wafumanisa iibhayisikili zombini zisendleleni yokungena iimoto. Utata wahlangana noTodd kuqala. “Todd, watsho, “Ndisandula kufumana ibhayisikili kaLara endleleni yokungena iimoto. Ndenze ntoni?”

“Kufuneka umgcine apha endlwini iveki, njengoko wawusixelele ukuba uya kwenza njalo,” waphendula uTodd.

“Emva koko, utata wabuza uLara; “Ndifumene ibhayisikili kaTodd kwindlela yokungena iimoto, ndenze ntoni?”

“Mnike elinye ithuba, uya kukhumbula kwilixa elizayo,” waphendula uLara.

Utata ngoku wababiza bobabini kunye abantwana waza wabenza bafunde uMateyu 7:1–2.

Funda uMateyu 7:1–2.

Xa begqibile ukufunda le miqolo, utata wathi, “Todd uza kugcinwa apha endlwini ungaphumi nezihlobo zakho iveki. Lara, ndiza kuthatha oku, nje ngesiyalo ukuba uya kuphuma uye kususa ibhayisikile ngoku.”

“UMSEBENZI UWUFANELE UMOVUZO WAKHE”

URon wenza isivumelwano notata wakhe sokuba ahlambe zonke iifestile endlwini ngeedola ezilishumi. Umnakwabo, uRick, wenza isivumelwano sokupeyinta igumbi lokutyela naye ngeedola ezilishumi. Kwamthatha icala lemini uRom ukuhlamba iifestile. Kwamthatha uRick iintsuku ezimbini ukupeyinta igumbi. Xa utata wabo ewabhatala omabini la makhwenkwe iidola ezilishumi uRick wakhalazela ukuba umele ukuhlawulwa ngaphezulu kuba usebenze ixesha elidana yena. Ukuphendula, utata wafunda kuMateyu 20:11–15.

Funda uMateyu 20:1–15.

Utata wagqibela ngokuthi yena uligcinile icala lakhe lentlawulo, ngoko ke uRick umele ukuhamba indlela yakhe angaqumbi.

Singazisebenzisa njani nganye kwezi zibhalo zilandelayo kwiimeko esiphila kuzo namhlanje? Fundani nize nixoxe ngamathuba uMateyu 25:1–13, Enosi 2–8, ne D&C 40:1–3.

UKulungiselela uKufundisa kwiZibhalo

UMongameli Harold B. Lee wachaza, “Ndithi kuyimfuneko ukuba sifundise abantu bethu ukuba bazifumanele iimpendulo kwizibhalo. Kodwa into elilishwa kukuba uninzi lwethu alufundi zibhalo. Asazi ukuba

bangenwe yintoni, ngoko ke simele ukujonga izinto abamele ukuzifumana kwizibhalo ngokwabo. Ndiyacinga ukunga zifundi yenye yeengozi ezinkulu zanamhlanje.” (“Find the Answers in the Scriptures,” *Ensign*, Dec. 1972, p. 3.)

Akukho namnye oya kusinyanzela ukuba sifunde izibhalo. Ukuba siyafuna, sino kufumana izizathu ezilusizi ezinokusenza singafundi sizizingele izibhalo. Kufuneka sizibandakanye nokufundisisa izibhalo sibe nolungiselelo esilwenzileyo lokufundisisa izibhalo njalo. Ukuba senza njalo, xa sifikelwa kukuba sikhethe ukufunda izibhalo okanye iindaba zangoku okanye ezemidlalo siya kukhetha izibhalo kuba sele sikhethile.

Ukukwazi ukufunda, ukonwabela nokufundisa izibhalo akufuni ndlela yakwenza kuphela, kukwafuna ulungiselelo nokuthandaza.

Funda uMoronayi 10:3. Usixelela ntoni uMoronayi malunga nokufunda izibhalo?

Ngokuya sifunda izibhalo, kufuneka siziguqu-guqule ezintliziyweni zethu. UMongameli Marion G. Romney wathi, “Njengokuba ndikhe ndafunda izibhalo, ndibe nomdla ngeli gama, ukuguqu-guqula . . . Isichazi magama sithi ukuguqu-guqula kuthetha ukulinganisa izinto engqondweni, ukucinga nzulu ngento, ukucingisisa ngokuzelelo, ukuzathuza. Ukuguqu-guqula, kwizimvo zam, yindlela yokuthandaza. Noko, ibinokuhlala kuMoya weNkosi.” (“Magnifying One’s Calling in the Priesthood,” *Ensign*, July 1973, p. 90.)

UMoronayi 10:4 usixelela ukuba emva kokuzizikisa izibhalo (ukufundisisa engqondweni zethu esiku fundileyo), simele ukubuza uBawo waseZulwini “ukuba ezi zinto aziyinyani na”; yaye “eyaku yityhila inyaniso yako kuthi ngamandla kaMoya oyiNgcwele.”

ISiqukumbelo

Ukuze ufundise izibhalo ngempumelelo, kufuneka sizilungiselele ngokufunda njalo. Kufuneka siphengulule umxholo ngokucinga ngawo. sivakalelwe nguwo size sithandaze ngokunyanisekileyo. Emva koko, sikwenze esithe sakwazi sikuqonde ngoMoya. Xa sikwenzile oku, singafundisa izibhalo ngamandla nangoku ngangokuthundeza.

IMingeni

1. Njengoko ufunda izibhalo ngosuku, krwela okanye uphawule imihlathi ebalulekileyo kuwe. Cingisisa ukuba zingasetyenziswa njani kwiimeko zethu.
2. Fundisa usapho lwakho kwizibhalo kwiinjikalanga yosapho, xa kuhleliwe kusityiwa okanye kwezinye iimeko ngokusebenzisa amabali ezibhalo nokuzisebenzisa kwiimfuno zosapho

IZibhalo eZongezelelweyo

2 Nifayi 4:15–16 (uvuyo lukaNifayi kwizibhalo)

D&C 11:21–22 (simele ukufunda phambi kokufundisa)

D&C 42:12–15 (simele ukufundisa kwizibhalo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko 10. "IZibhalo," kwimanywali ye*Nqobo yeVangeli*.
2. Khumbuza amalungu eklasi eze nezibhalo zawo eklasini.
3. Nikela amalungu eklasi anike amabali nezibhalo kwisifundo.

UKufundisa ngaMandla oMoya oyiNgcwele

Isifundo 18

Injongo yesi sifundo kukusinceda siqonde ukuba simele ukufundisa ivangeli ngamandla oMoya oyiNgcwele.

INtshayeleyo

UMongameli David O. McKay wathi: “Zititshala, qalani ulungiselelo lwezifundo zenu ngomthandazo. Fundisani izifundo zenu ngeentliziyo ezele umthandazo. Emva koko, uthandazele ukuba uThixo awutyebise umyalezo wakho . . . ngentumakalelo yoMoya wakhe oNgcwele.” (*Gospel Ideals*, p. 223.)

Ukuba siza kufundisa ivangeli kaYesu Krestu, kufuneka sibe nenkokhelo yoMoya oyiNgcwele. Kuphela, kungale ndlela apho sinako ukufundisa inyaniso, kuba iingcinga zethu ayizizo ezikaThixo, iindlela zethu ayizondlela zikaThixo. (Bona u-Isaya 55:8–9.)

UKufundisa ngeNtumakalelo yoMoya oyiNgcwele

Cela amalungu eklasi afunde iD&C 42:12–14. Esi sibhalo sisixelela ukuba sifundise ntoni? Siyifumana phi le migaqo? Siwufumana njani uMoya esifundisa ngawo? Ukuba asinayo intumakalelo yoMoya oyiNgcwele, kutheni singenako ukufundisa?

Ukuze sazi ukuba sifundise ntoni na nini, kufuneka sifunde ukuqaphela intumakalelo yoMoya oyiNgcwele. UMdala A. Theodore Tuttle uchaze ukuva kuvakala njani ukuthetha ngamandla oMoya oyiNgcwele:

“Ingaba uyasiva isityhilelo xa sifikile? Ndivumele ndabe la mava nawe.

“Ukuhamba [noMdala uMarion G. Romney] ukuya eSalt Lake emva kwentlanganiso, omnye wabazalwana [nathi] wathi, ‘Mzalwana uRomney, uthethe phantsi komoya wenyaniso woMoya oyiNgcwele ngokuhlwa nje.’

“Umzalwana uRomney wathi, ‘Ulungisile ukutsho, ndenze njalo. Uyayazi ukuba ndazi njani? Kuba nam ngokwam ndifunde into ebe ndingayazi.’” (“Teaching the Word to the Rising Generation,” unpublished talk given July 10, 1970, at BYU Summer School, pp. 9–10.)

UMoya oyiNgcwele wamthuma njani uMongameli Romney? UMoya oyiNgcwele uwandisa njani unako-nako wethu wokufundisa?

UMoya oyiNgcwele awufundisi kuphela ititshala, kodwa ukwabanga amazwi katiitshala angene ezantsi ezintliziweni zabaphula-phuli. “Xa indoda ithetha ngamandla oMoya oyiNgcwele, amandla oMoya oyiNgcwele ayayithwala ayise kwintliziyo zabantwana namadoda” (2 Nifayi 33:1).

UMoya oyiNgcwele ubathuma njani abo bafundiswayo?

Bonisa umfanekiso 18-a, “uKumkani uBenjamin watshintsha ubomi babantu abaninzi xa wayebafundisa ngamandla oMoya oyiNgcwele.”



Umprofeti weNcwadi kaMormon, uKumkani uBhenjamini wabiza abantu bakhe wabaqokelela malunga nokuphela kobomi bakhe ukuze abanike imiyalelo eyodwa nokubaqinisa ngokwasemoyeni.

Cela iklasi ifunde uMozaya 5:1–2. Yintoni eyenza abantu bakholelwe kumazwi kaKumkani uBhenjamin? Cela iklasi lifunde uMozaya 5:3–4. Kwakutheni ukuze aba bantu bomkele kangaka intumakalelo yoMoya oyiNgcwele?

Ukufuna iNkokelo yoMoya oyiNgcwele

INcwadi kaMormon isixelela ukuba abaprofeti abaninzi nabefundisi belo xesha babekhokelwa ekufundiseni ngoMoya oyiNgcwele. Abane bala madoda yayi ngonyana bakaMozaya.

Cela iklasi lifunde u-Alma 17:2–3. Ngawaphi amanqwanqwa amathathu athathwa ngoonyna bakaMozaya ukubenza bafunde ngamandla? Dwelisa amanqwanqwa amathathu (zingela izibhalo, zila uze uthandaze) ebhodini.

UMongameli Marion G. Romney woba ngamava inkosikazi yakhe awayenawo xa wayelandela la manqwanqwa ekulungiseni isifundo awayeza kusifundisa ngombono womprofeti uJoseph Smith kaBawo noNyana. Kule klasi yayi ngumfazana owaye krele-krele enemfundo enomsila yeYunivesithi owayengelolungu. Udade Romney waye ngumfazana ongenamava ngelo xesha esoyikela ukuba isifundo sakhe asikwamkeleka kulo mfazi ukrele-krele.

“[Ekuxoxeni ingxaki nomama wakhe, udade Romney] wathi, ‘Mama andina kusinika esa sifundo. Andazi ukuba uJoseph Smith waye nombono.’ . . .

“Umama wakhe wayengemntu ufundileyo, kodwa waye nabo ubungqina. Wathi entombini yakhe, ‘Uyamazi umprofeti wawufumana njani umbono, awumazi?’

“`Ewe,’ yaphendula intombi yakhe, ‘wawufumana ngokuthandaza kuThixo ethandazela ubulumko.’..

“[Emva koko udade Romney] waya endlwini yakhe wayizama, wazamana noThixo, njengoko wanzayo u-Enosi. Isizathu yaba kukuba wasinika isifundo ngokuzimisela, ngamandla angaphezu kokwenza kwakhe kwendalo. Wayenza njani? Kamnandi, uMoya oyiNgcwele weza kuye uphendula intandabuzo yakhe. Wafumana intsikelelo phakathi emphefumlweni wakhe. Wazi ukuba uJoseph Smith wawubona umbono, njengoko naye wayesazi. Akazanga abone ncam izinto ngamehlo akhe, ezabonwa ngumProfeti, kodwa waye kwanolwaza olunjalo. Wazi ngenkcazo kaJoseph Smithi into ewayeyibonile, kananjalo waye nobungqina boMoya oyiNgcwele ukuba akwaziyo kuyinyaniso.” (How to Gain a Testimony.” *New Era*, May 1976, pp. 10–111.)

18-a, uKumkani uBhenjamin watshintsha ubomi babantu abaninzi xa waye bafundisa ngamandla oMoya oyiNgcwele

Udade Romney wasilungisa njani isifundo sakhe? Yintoni eyabangela ukuba ukufunda kuphela kungamniki kuqiniseka ekunikeni isifundo? Silibiza ngokuba yintoni ingqina awalifumanayo uDade Romney?

Yintoni umahluko phakathi kokufunda nje inyani nokuba nomntu ubuqu angqine ngalo nyani? Cela amalungu eklasi afunde uMoronayi 10:4–5. UMoya oyiNgcwele usinceda ngaziphi iindlela sifunde inyaniso? Funeka senze ntoni ukuze sifumane obu bungqina?

UBungqina Bunika Amandla eKufundiseni

Ukufundisa ngobungqina, kukufundisa ulwazi lokuba ivangeli yinyani. Ukuba sinobungqina ngesikufundisayo, abo baphula-phuleyo baya kuweva amandla oMoya baze bayiqonde ivangeli bhetele. Xa simela ubungqina benyaniso, uMoya oyiNgcwele uyangqina kwabo baphula-phuleyo kuthi, ubunyani bobungqina bethu (bona iD&C 50:21–22).

Bonisa umfanekiso 18-b, “uMoya oyiNgcwele ubethelela ubungqina babo bamela ubungqina bobunyani bevangeli.”

UMdala Alvin R. Dyer wabalisa ibali elilandelayo:

Abefundisi ababini bafika kwikhaya ngorhatya. Usapho lwalu lungiselela ukutya ngoko ke abefundisa bafumana impumelelo encinci kumyalezo wabo weminyango. Njengokuba umfazi wayeqala ukuvala ucango, abadala bafumana ithuba lokumela ubungqina benyaniso yevangeli. Omnye wabo waphakamisa ilizwi lakhe ngenjongo ukuze abo babephakathi babenokuva. Ngoko, kuba kwaqalisa ukunetha abefundisi bemka ngokukhawuleza. Emva kokuhamba phantse icala lalebloko, beva omnye ebabiza. Baphindela umva kwindlu ababe yishiyile. Utata wabaxelela ukuba uwuphula-phule umyalezo wabo emnyango. Akazange onliseke ade eve omnye wabo emela ubungqina bakhe. Emva koko wathi, “Ndifikelwe yimvakalelo engaqhelekanga. Ndazile ukuba senze into engalunganga ngo kunixotha.” Obo bungqina, bamiswa ngumdala ozithobileyo, ekwalandela ukubhaptizwa kosapho. (Bona “When Thou Art Converted,” *Instructor*, July 1961, p. 225.)

Kwakutheni utata ababize abefundisi kwakhona? Buza awasele enikelwe amalungu eklasi, axele abakufumanayo xa babefundiswa ivangeli.

ISiqukumbelo

Njengabazali nootitshala eNkonzweni sinoxanduva lokutshintsha ubomi babo sibafundisayo. Sinako ukukwenza oku, ngeny'indlela, kuphela ngokufundisa noMoya oyiNgcwele. Xa sifundisa ngoMoya, sandisa ulwazi lwethu nokholo, ingelulo olwabo sibafundisayo kodwa kwa nolwethu.

Kuphela ngoku fundisa ngamandla oMoya oyiNgcwele esinokuthi sifundise inyaniso. Kodwa ukufundisa ngamandla oMoya oyiNgcwele kufuneka sibenyulu, sikulungele oko, ukulungiselela okunjalo kubandakanya ukufundisisa, ukuthandaza nokuphila ngemithetho kaThixo.

18-b, UMoya oyiNgcwele uqinisa ubungqina babo bamela ubungqina bobunyani bevangeli



“Waye uMoya siya kuwunikwa ngomthandazo wokholo, kwaye ukuba aniwufumani uMoya anisayi kufundisa . . .

“Yaye, njengoko niya kuwaphakamisa amazwi enu ngoMonwabisi, niya kuthetha niprofete kakuhle njengam;

“Kuba siyabona, uMonwabisi wazi zonke izinto.” (D&C 42:14, 16, 17.)

IMingeni

1. Ekulungiseleleni ukufundisa, funa inkokhelo yoMoya oyiNgcwele ngokufundisa izibhalo, ngokuthandazela inkokhelo nangokuzila.
2. Funa inxaxheba yokufundisa abantwana, izihlobo nabamelwane.

IZibhalo eZongezelelweyo

Luka 24:32 (Iuvakala njani uphefumlelo luka Moya oyiNgcwele)

UYohane 14:26 (uMthetheleli usifundisa zonke izinto)

2 Nifayi 32:7–8 (uMoya usikhuthaza ukuba sithandaze)

Mozaya 23:14 (simele ukuthemba kuphela ezo titshala zigcina imithetho kaThixo)

Alma 5:43–52 (ukuzila nokuthandaza kukhuthaza inkokhelo evela kuMoya oyiNgcwele)

Moronayi 10:7–10 (izipho ezivela kuThixo zifumaneka ngokholo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Landela amanqanaba avelisiweyo esifundweni athunywe nguMoya oyiNgcwele njengokuba silungisa isifundo.
2. Ukuba uyanqwena, nikela amalungu amabini eklasi asixelele ngemvakalelo ababanayo ngethuba babefundiswa ivangeli.
3. Yiba nebhodi netshokhwe.
4. Nikela amalungu eklasi anike amabali nezibhalo kwisifundo.

UKufundisa iNtlonipho noKulunga eKhayeni

Isifundo 19

Injongo yesi sifundo kukunceda thina sazi indlela yokufundisa intlonipho nokulunga ekhayeni.

INtshayelelo

Umdala Boyd K. Packer, ethetha ngamaxabiso entlonipho nokulunga, wathi: “Uxanduva nelungelo lokufundisa ezi [zinto] zindilisekileyo luhleli nabazali ekhayeni. Andikholwa ukuba luxanduva lwezikolo zikawonke-wonke, okanye luxanduva lwamabutho eNkonzo. Inkxaso yeNkonzo kwintlonipho kukufundisa abazali imigangatho yentlonipho iNkosi eyityhileleyo nokubaxhasa kuxanduva lwabo lokufundisa lemibandela indilisekileyo kubantwana babo.” (*Teach Ye Diligently*, p. 256.)

UMprofeti uMormon wabhalela incwadi unyana wakhe uMoronayi apho wamfundisa ixabiso elikhulu lokuzihlonipha. Wathi ubunyulu nokulunga kuyathandeka kwaye zintle ngaphezu kwayo nayiphina into (bona uMoronayi 9:9). Imizimba yethi indilisekile; kufuneka sisoloko sinxiba ngokuhloniphekileyo kwaye sizigcine simsulwa sikwalungile.

INtlonipho noKulunga

INkosi ibeke ixabiso elikhulu ekulungeni. Kubalulekile ke ngoko, ukuba iNkosi ithetha ukuthini ngentlonipho nokulunga. Intlonipho idla ngokubhekiselela kwindlela esithetha ngayo nesinxiba ngayo. Ukulunga kubhekiselela kwindlela esiziphethe ngayo. Umongameli Spencer W. Kimball wathi:

“Enye yezinto ezikhokelela ekungcoleni yintlonipho. Namhlanje amantombazana amaninzi nabafana ayazikhulisa kulwazi lwawo kwizinongo zobomi. Bacinga ukuba bazazi zonke iimpendulo. Bancokola ngokulalana khululekileyo nanjengokuba bethetha ngeemoto nemiboniso kunye neempahla. Kwaye umoya wokungabi nantlonipho sele ukhulile de akwabikhonto ibonakala ngathi indilisekile.

“Into ethatha inxaxheba kukungabikho kwentlonipho nokwaphuka kwamaxabiso okuzihlonipha yindlela yokunxiba ekhoyo kule mihla. Ndiqinisekile ukuba iimpahla ezingahloniphisiyo ezinxitywa ngamanye amantombazana ethu nomama bawo, ziyongeza ngqo nangenye indlela ekungahloniphini kwalemihla. Kunye notata ngamanye amaxesha bayakukhuthaza. Inoba odade bethu abancinci bayasiqaphela isihendo abasiphephezelisa phambi kwabafana xa beshiya imizimba yabo ingagqumekanga kakuhle. . . .

“Ndiqinisekile ukuba iimpahla esizinxibayo zinganendima enkulu ekwaphuleni uthando lwethu lokulunga, ukunyamezela kude kubesekugqibeleni ebunyulwini.” (*Faith Precedes the Miracle*, pp. 163, 168.)

Ukwazi imizimba yethu ukuba inyulu kungaphazamisa njani indlela esinxiba ngayo nesiziphethe ngayo?

Ukwazi ukuba singabantwana bakaBawo wethu oseZulwini kungachaphazela njani indlela esinxiba ngayo nesiziphatha ngayo?

UMdala Vaughn J. Feathestone wabalisa ibali ngonyana wenkosi owayezazi ukuba ungubani kwaye angaziphatha njani. Ukumkani uLouis XVI waseFance wathathwa kwitroni yakhe wasiwa entolongweni. Unyana wakhe, inkosana, wathathwa ngabo babamba inkosi. Kuba inkosana yayiza kuba yinkosi elandelayo, babefuna ukumtshabalalisa ngokwentetho. Babesazi ukuba, ukuba benzile, ayisakuba nakho ukuba yinkosi yaseFrance.

Aba bantu bathatha inkosana bayisa kwisixeko esikude, apho bahenda inkwenkwana ngazo zonke izinto ezimdaka ababefumana. Bazama ukuba itye ukutya okwakuzakwenza ukuba ingabinakho ukuzilawula. Basebenzisa ulwimi olubi kufutshane naye ngalo lonke ixesha. Bayihenda ngamantombazana angcolileyo. Bameza ukuba angahloniphi kwaye angathembi. Yayingqongwe iyure ezingamashumi amabini anesine ngosuku yinto yonke engenza umntu aphelelwe ziintloni zakhe. Ngaphezulu kwenyanga ezintandathu yayinikwa le mpatho. Kodwa nakanye le nkwenkwe yakhe yanikezela esihendweni. Ekugqibeleni, emva kokwenza yonke into ababecinga ngayo, bayibuza ukuba kutheni ingazenzi ezi zinto. Yaphendula, “andinakwenza oko nikucelayo, ngoba ndazalwa ukuba ndibeyinkosi.” (Adapted from “The King’s Son,” *New Era*, Nov. 1975, p. 35.)

Nathi sazalwa ukuba sibeziinkosi (bona u-1 Petros 2:9; iSityhilelo 1:6). Injongo yethu ebomini, kananjalo, ibalulekile ngaphezu kokuba yinkosi yesizwe. Singabantwana bakaThixo, kwaye sasizalelwe ukuba sifane naye. Ukuphumeza injongo enjalo akwenzeki ukuba asinantlonipho kwaye asilunganga.

UKubaluleka koMzekelo

Olunye uxanduva olulolona lubalulekileyo njengelungu leNkonzo kaThixo kukuba ngumzekelo wokufaneleka nesidima. Asimelanga sigcine ingqondo nomzimba ucocekile, unyulu kuphela, koko simele kukubonisa ukuba siyigcina imizimba yethu iyimfihlo, ngendlela esithetha ngayo, uburharha esibonwabelayo nolungcwadi esilufundayo. Oku ikakhulu kubaluleka kubazali nakubantwana bethu abadala. Xa siba ngumzekelo, abantwana bethu okanye abantakwethu nodade bethi banokuthatha indlela esizixabise ngayo thina baziphathe ngendlela esiziphethe ngayo.

Yenza amalungu eklasi acinge okwexeshana ngendlela abazithatha ngayo izinto nokuziphatha baze bazibuze imibuzo elandelayo:

“Ingaba akukho nto kwindlela endizithatha ngayo nendlela endizophethe ngayo enokuba yingozi kwabo ndizama ukubafundisa?”

“Ingaba akukho nto endiyenzayo okanye endiyicingayo endingenakufuna abantwana bam bayenze okanye bacinge ngayo?”

Funda kwincwadi kaYakobi 2:35 ukuzinxwema kuka Yakobi kumaNifayi ngemizekelo yabo emibi. Kutheni kubaluleke kangaka ukuseka umzekelo onguwona?

UKufundisa iiNdelela Yokwambatha neSidima

Ukufundisa Indlela Yokwambatha neSidima kufuna okunzulu okomoya. UMdala Boyd K. Packer uthi: “Ukuba kukho enye into ebalulekileyo ekufundiseni ucoceko nokuzixabisa ngokomoya–kukuba noMoya weNkosi kuthi njengokuba sifundisa.” (*Teach ye Diligently*, p. 272)

Kukwabalulekile ukuqalisa lomba ngondiliseko nokuzithoba, ukusungula kukaMdala Packer ngumzekelo omhle wenye indlela yokufundisa indlela yokuziphatha nesidima ngendlela endilisekileyo:

“Kukho esakunikwayo emizimbeni yethu, kwaye oku kuyimfihlo, amandla okudala, ukukhanya, oku kuthetha, ukuba sinamandla okulayita okunye ukukhanya. Esi siphosetyenziswa kuphela, kwiimfihlo zamaqhina omtshato. Ekusebenziseni la mandla okudala, umzimba wokonakala unokumitha, umoya ke ungene, uze umphefumlo omtsha uzalwe kulo mhlaba, la mandla mahle. Anokudala aze axhase kubomi bosapho, kwaye kukubomi bosapho esinokuthi sifumane imithombo yolonwabo. Sinikwe ngeso sizathu nawaphi ubani ozelwe kobu bomi. Ngamandla ayimfihlo nacacileyo.

“Ukhula kuluntu apho phambi kwakho kusoloko kukho izimemo zokuba wenze ngokungekho mthethweni la mandla ayimfihlo. Sukuvumela nabani na, akuchathe okanye aphantsa-phantsa umzimba wakho! Abo bakuxelela ngenye indlela bakwenza wabelane nabo ngobutyala babo. Sikufundisa ukuba ugcine ubumsulwa bakho. . . . Indlela ekukuphela kwayo ukusebenzisa la mandla ayimfihlo kukumnqophiso womtshato, ungaze uwamoshe la mandla ayimfihlo. (*Teach ye Diligently*, pp. 259, 262.)

Ukubo siyaphumelela ekufundiseni le migaqo ezintsatsheni zethu kufuneka silumke kakhulu ekukhuseleni amakhaya ethu ekungcoleni, uMdala A. Theodore Tuttle usixelela ukuba “Utata ngumkhuseli wekhaya. Uligada ekungeneni nasekuphumeni kokubi. Ngokwesiqhelo, ulikhusela ikhaya lakhe ngezixhobo nezikhuselo zeefestile ezophukayo. Namhlanje lo msebenzi unzima ngaphezulu. Iminyango enezikhuselo zeentsimbi neefestile zikhusele kuphela izinto ezenziweyo. Akulula ukukhusela usapho lwakho ebubini obuhlasela iingqondo nemimoya yamalunga osapho. Ezi zinto zinako kwaye zingena lula ekhayeni. (“The Role of Father”, *Ensign*, Jan. 1974, p. 67.)

Zeziphi ezinye iindlela obunokuthi ububi bungene ngazo emakhayeni ethu namhlanje? (Incwadi ezingalunganga, iinkqubo zonomathotholo, imiboniso yomabona-kude, neencwadi ezizezinye iindlela.)

Makenze ntoni utata ukukhusela usapho lwakhe kwezi ntlobo zezinto? (Ngocoselelo khetha izinto zokufunda neenkqubo ezisasazwayo kunomathotholo nakumabona-kude.)

Funda uze uxoxe ngeD&C 93:40–43.

INkosi yamchasa uFrederick G. Williams kuba okazange alufezekise uxanduva lwakhe lokukhulisa abantwana bakhe ekukhanyeni nasenyanisweni.

Ungeva njani xa iNkosi ibi nokukuxela ukuba awakhange unyaniseke ekufundiseni abantwana bakho ukubaluleke kokuziphatha nesidima?

IXesha Elilungileyo loKufundisa

Bonisa umfanekiso 19-a, “Utata umele kukwenza amavandlakanya nabantwana bakhe njalo.”

Iinjikalanga zosapho ngamaxesha agqwesileyo okufundisa ngendlela yokuziphatha nesidima. Ootata abaninzi bafumanisa ikwalungile ukuba namavandlakanyo alungiselelweyo nabantwana babo kwanamakhosikazi abo. Omnye utata, umzekelo, ubamba uvandlakanyo nomntwana ngamnye, kanye ngenyanga ngecawe yozilo. Ubuza imibuzo ebhekiselele ekuziphatheni ngokumsulwa nokumamela naziphi iingxaki abanokoba nazo. Ubufundisa ukumela ubungqina aze abaxelele ngothando analo kubo.

Ucinga ukuba lunokuba nantoni olu hlobo lovandlakanyo ebantwaneni?

Bonisa umfanekiso 19-b, “Inxaxheba yokufundisa ifika njalo, kumaxesha angalindelekanga.”

Nangona kubalulekile ukufundisa abantwana bethu ngokweemeko ezilungiselelweyo ezifana namavandlakanya kunye neenjikalanga zasekhaya zosapho, kufuneka sizikhathalele kakhulu iimfano zabo ngamaxesha onke, sifanelwe kukugada amathuba xa benokuqonda kakuhle kakhulu esifuna ukuba bakwazi. Ukuba sithetha nabo njalo, size sibonise uthando lwethu kubo, abantwana bethu baya kusoloko besiza kuthi xa befuna ukuthetha ngeemvakalelo zabo neengxaki zabo.

ISiqukumbelo

INkosi isiyalele ukuba sithathe nayiphi inxaxheba esiyifamanayo yokufundisa abantwana bethu (bona iDuteronomi 6:5-7). Ukuba sigada amathuba okufundisa, sinokufundisa ngamanye amaxesha ngamandla amakhulu ngendlela engaqhelekanga. Sinokufundisa ngobaluleko lweenyani malunga nesidima nokuziphatha, umzekelo, epikinikini, emva kwentlangano yomthendeleleko, xa nihamba, emotweni, ngethuba leholide, endleleni eya esikolweni, okanye ngexesha lobunzima obukhulu.

Unako ukucinga ngamava onawo mhlawambi nabantwana bakho okanye nabazali bakho apho uthethwano olulolu nemfundiso yayiqhubeka? Kwakunini? Yayi lungiselele okanye imeko yazivelela nje ingalindelwanga?

19-a, Utata ufanele ukuqhuba uvavango lwezimvo nabantwana bakhe njalo





UMngeni

1. Lungiselela injikalanga yosapho nixoxe ngesidima nokuziphatha kakuhle.
2. Yiba ngumzekelo wokuziphatha kakuhle nesidima ekunxibeni nase kwenzeni.
3. Ukuba ungumfana, khuthaza amantombanzana owaziyo anxibe ngokufanelekileyo.

IZibhalo eZongezelelweyo

I kuTimoti 4:12 (ukubaluleka kokuba ngumzekelo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Ngocoselelo lungisa indlela oya kunika ngayo isifundo. Ukuba kukho ababingeleli abatsha kwiklasi yobubingeleli, sukujika iklasi ekuthetheni nabo, ingacengcelezi indlela yokubabiza. Usenokufuna ukuxoxa nabo ngeendlela zokunceda abazali babo ekuthetheni nabo ngalo mba u-ethe-ethe. Xoxani kutheni ukuzinxwema nokuziphatha kakuhle kubaluleke kangaka kwaye amalungu eklasi angenza ntoni ukunika umzekelo omhle kwabanye.
2. Ukuba uyanqwena nikela omnye axelele iklasi malunga namava apho ukuthethana okukuko nalapho imfundiso ibakho khona phakathi kwabazali nabantwana. Xoxani ngamava nize nifumanise ukuba, kutheni abazali nabantwana bekwazile ukuthethana (Ixesha elilungileyo lale, ngxoxo iyakuba kuxoxwa ngezimvo kwicandelo lesihlanu "Ixesha elilungileyo lokufundisa.")
3. Nika umsebenzi amalungu eklasi, anike amabali kunye nezibhalo ezi sifundo.

UKusombulula iiNgxaki zoSapho ngeMvisiswano

Isifundo 20

Injongo yesi sifundo kukusikhuthaza sisombulule iinzima zosapho ngemvisiswano ukuze sakhe ubomi obumnandi bekhaya.

INtshayelelo

Bonisa umfanekiso 20-a, “Uthando sisiseko sobomi bosapho olunemvisiswano.”

UMongameli Joseph F. Smith usixelela ukuba kufuneka senze ntoni xa siza kuba namakhaya angawona-wona:

Yintoni . . . elona-lona khaya . . . ? Lelo apho utata azinikeleyo kusapho athe uThixo wamsikelela ngalo, ababalele ekubeni bangabokuqala ababalulekileyo nalapho bathi kweyabo indawo bamvumele ahlale ezintliziyweni zabo. Apho kukho ukuzithemba, umanyano, uthando, umthandazo owodwa phakathi kukatata nomama nabantwana nabazali.” (*Gospel Doctrine*, pp. 302–3.)

Nangona sisonke sizama ukufikelela kumakhaya angawona-wona, sisonke ngamaxasha-ngamaxasha sixhamla iingxabano. Nomprofeti uJoseph Smith wayewava amaxesha okungavisisani kwikhaya lakhe ngamanye amaxesha.

Ngenye intsasa, umzekelo, xa wayeguqulela iNcwadi kaMormon, waba nokuphazamiseka yinto eyayenziwe yinkosikozi yakhe. Emva koko njengoko wayezama ukuguqula inxalenye yeNcwadi kaMormon, wafumanisa ukuba akakwazi. Wahamba, ngoko ke, waya kumyezo weziqhamo waza wathandaza, wathi xa abuyayo wacela uxolelo luka-Emma, wakwazi ukuguqulela. (Quoted by David Whitmer in addresss, September 15, 1882, *Comprehensive History of the Church*, Vol. 1, p. 131.)

INkosi ikwasilindele ukuba siqaphele onobangela bokungavisisani kumakhaya ethu nokuba sisombulule iingxaki zethu.

Onobangela Bokungavisisani Emakhayeni Ethu

Izibhalo zisixelela ukuba impembelelo zikaSathana ziyeyona mbangi yokungavisisani nengxwa-ngxwaba.

Funda u-3 Nifayi 11:29–30

Nangeliphi ixesha umoya wengxabano ufikela amakhaya ethu, uMoya weNkosi uya kusishiya, kwaye ngaphandle koMoya weNkosi emakhayeni asinako ukonwaba size sive uvuyo lweNkosi nevangeli yayo.

20-a, Uthando sisiseko sobomi bosapho olunemvisiswano



Ukongomeleli kwethu kusenokubanga ingxabano nabanye (bona uYakobi 4:1) xa umntu engenaluxolo ngaphakathi kwakhe, kunzima kakhulu ukuhlala ngemvisiswano nabanye. Phakathi kweentlobo zokongomeleli ezinokubanga ukungavisisani yinkanuko, ukunyoluka, iminqweno engasulukanga nokulwa nokuthembeka. UMongameli Spencer W. Kimball uchaze ukongomeleli okunye okubalaseleyo: “Abadibeneyo ababini basenokuba nobuhlwempu, ingulo, ukudana, ukungaphumeleli kwanokufa elusatsheni, kodwa azinakubenza baphulukane noxolo lwabo. Umtshato unokuba nempumelelo oko nje ukuzicingela kungenakungena kuwo. Iinkathazo neengxaki ziya kwenza ababini basondelelane kwiindibano ezingena kuqhekezwa ukuba ke akukho tu ukuzicingela. (*Marriage and Divorce*, pp. 19, 22.)

Wathini uMongameli Kimball ngembali yokungavisisani nokungonwabi emtshatweni?

Njengoko uMongameli Kimball seletshilo, iingxaki ezidla ngokucingwa ukuba zibanga ukungonwabi, ezifana nobuhlwempu nokugula, zinako kanye ukuhlanganisa usapho lubelunye.

Zeziphi izinto ezintathu esele sixoxile ngazo ezinokubanga ukungavisisani kumakhaya ethu? (Bhala iimpendulo ebhodini. Zimele kukubandakanya impembelelo kaSathana, ukuxakaniseka komntu nolunya.)

Ukujongana neeNgxaki zoSapho

Okulandelayo ziindlela iNkosi esinike zona ukukhusela okanye ukusombulula iingxaki zosapho:

YAMKELA UXANDUVA

Abazali kunye nabantwana kunye banoxanduva omnye komnye.

Funda ngeminye yale misebenzi kwabase-Efese 6:1-4. Ngowuphi umsebenzi umfana awutyala abazali bakhe? Yeyiphi imisebenzi abazali abatyala abantwana babo ngayo? Ukuvuma le misebenzi kunganceda njani ukuphumeza imvisiswano ekhaya?

PHEPHA AMAZWI ANGENABUHLOBO

Umsindo, amagama amabi akanandawa emakhayeni ethu. UMdala Boyd K. Packer uyasicebisa uthi: “Ngokuya ungena kumnqophiso womtshato, [Ungaze uthethe] igama elirhwexayo - nalinye. Oko akufuneki kunganqweneleki. Baninzi abafundisa ukuba kokusezingqondweni nokulindelekileyo okuyinzima yekhaya, nokuxabana okungabalulekanga nokuzama-zama ukuba kuyinxenye yobudlelwane bomtshato. . . Ndiyazi ukuba kuyenzeka ukuba kuhlalwe kunye ngothando kungaze kubekho magama arhwexayo omnye awaphosa komnye.” (“Eternal Marriage,” *Speeches of the Year*, BYU, April 14, 1970, p. 6.) Impendulo ethambileyo eqondisayo iyasithomalalisa, amazwi omsindo abanga ingxwaba-ngxwaba kuphela (bona Imizekeliso 15:1).

Yintoni umahluko phakathi kokuxoxa iiyantlukwano kunokuxambula?

VUMA IIMPAZAMO

UMongameli Spencer W. Kimball usinike le ngecebiso:

“Kuba ningabantu, nisenokuba ngenye imini nibe nokubethana kwezimvo ezinokubanga nezincinci iingxabano. . . Makubekho ke ingozi enokuthi yenzeke, amazwi arhwexayo athethekileyo, iintliziyo ezikrazukileyo, omnye nomnye eve ukuba omnye ungaphaya kokuphazama. Akukho nto inokwenziwa ukunyanga inxeba. Iiyure ziyadlula. Kukho ukubetha kweentliziyo ubusuku bonke, usuku lokuqumbelana nokungabi nabubele noku ngaqondani okubheka phambili. Ingozi ikhwele phezu kwenye ingozi, kude kungenelele igqwetha, ikhaya liqhekeke, buze ubomi babazali nabantwana buchitheke.

“Kodwa kukho ichiza elinyangayo, ukuba lisetyenziswe kwangethuba, elinokuthi ngemizuzu nje embalwa ubuyele kwasekucingeni okukuko, unokungako okuse mngciphekweni—uthando lwakho, ubunina, usapho lwenu, iinjongo zenu, ubuqaqawuli benu, unaphakade wenu—aninakubanako ukuthatha amathuba. Kufuneka niginye ikratshi nize ngokuzimisela, [uthi enkosikazini yakho:] ‘Sithandwa, ndiyaxolisa. Bendingabhekiselanga ekukukhathazeni. Ndancede ndixolele. Kanjalo ke uya ezingalweni zomnye, kwakhona ubomi buyakulunga kwakhona. Uze xa uphumlayo ebusuku, oko kulibalekile, kuze ke kungabikho msantsa phakathi kwenu xa nenza umthandazo wosapho.” (*Faith Precedes the Miracle*, pp. 134-25).

Zeziphi ezinye izinto ezibanga ukungaqondani neengxabano? Ukuqaphela aba nobangela, kunga sanceda njani ekuzisombululeni? Kutheni kunzima kangaka ukuvuma iimpazamo zethu?

UMongameli Spencer W. Kimball usixelela ukuba sizivume iimpazamo zethu nokuba sithi “Ndiya xolelanisa.” Xa sikwenza oku ngokunyanisekileyo, sithathe unyawo olukhulu ekuthomalaliseni ukungavisani kosapho. Abazali kufuneka bakwenze oku nakubantwana babo, hayi kubo bodwa.

UMTHANDAZO

Imvisiswana ekhaya iyakhuthazeka xa sicela iNkosi silusapho nomthandazo womntu ngamnye, sancede siphelise iiyantlukwano zethu.

Funda u-3 Nifayi 18:19–21. Qaphela ukuba ngumsebenzi ukuthandaza kwiintsapho zethu. Umthandazo unceda njani ukusombulula iingxaki zosapho?

UBUBELE

Omnye wemigaqo esiyinikwa zizibhalo wokusanceda senze ubomi emakhayeni ethu bubelulonwabo ngaphezulu bububele. Siyalelwa, phofu, ukuba sibe nobubele, nothando nokuxolela. Abantwana nabantu abadala elusatsheni bacetyiswa ukuba baphathane ngembeko

nangobubele obufana nasibonise bona uKrestu. Kwezi meko, simele kukusoloko sivumela uKrestu abe ngumzekelo wethu. (Bona kwabase-Efese 4:29–32.)

Cela umphathi woBubingeleli buka-Aron obusele umnikele axele ziziphi izinto anokuthi umfana azenze ukunceda ekuphumezeni imvisiswano ekhaya.

UMongameli Spencer W. Kimball usifundise ukuba singafikelela njani kulonwabo losapho, ngala mazwi: “Uyasibuza, ‘Liyintoni ixabiso lolonwabo?’ Uya kumangaliswa bubulula bempendulo. Umnquba wovimba wolonwabo useno kuvulwa uze uhlale uvulekile kwabo basebenzisa izitshixo ezilandelayo: Kuqala, kufuneka uphile ngokwevangeli kaYesu Krestu kukusalungeka kwayo nobukhaphu-khaphu bayo. Okwesibini, kufuneka ulibale ngesiqu sakho uze uthande iqabane lakho ngaphezu kokuba uzithanda. Ukuba uyazenza ezi zinto, uvuyo luya kuba lolwakho ngobukhulu nangobuninzi obungasayi kutshitsha.” (*Faith Precedes the Miracle*, p. 126)

Ububele nomthandazo bunga zikhusela buzixazulule njani iingxaki zosapho?

Ibali elilandelayo lisixela ukuba omnye umama wayifumana njani imvisiswano kwikhaya lakhe:

“Kwakumalanga neveki emva kokuthabathela oneshumi leminyaka uWayne kwikhaya lethu ngeChurch Indian Placement Program. Waye yinkwenkwe encinane eqavileyo, entle, kwakufuneka ukuba azibonakalise kwamanye amakhwenkwe. Wayesilwa nawo njalo, kwaye wayesilwa nakwamanye angaphezu kwakhe.

Ngenye imini ndafumana ifoni evela kutitshala wakhe wasesikolweni. Utitshala wandazisa ukuba unengxaki noWayne esikolweni. UWayne wayengenambeko kuye nakwezinye iititshala. Oku kwandixakanisa. Andizange ndaba nengxaki enjalo nabantwana bam, ndaze ke ndaxakaniseka kakhulu. Enyanisweni umsindo waba waphokela njengoko usoloko unjalo, ndaze ndaqalisa ukulinganisa zonke izinto endandiza kuzithetha kuWayne xa ebuyela ekhaya evela esikolweni. “Kufuneka ndiyilungise le ngxaki phambi kokuba yegqithise,” ndazixela oko.

“Ukuzenza izinto zibe ngaphezulu, uWayne wabuya emva kwexesha ukubuyela ekhaya evela esikolweni ngenxa yomlo wakhe nenye inkwenkwe esimelene nayo. Balwa yonke indlela ukusuka esikhuluweni sebhasi. Bade bazokutsho kwingca yethu engaphambili. Bobabini babesilwa kakubi. Ndakhe ndabukela okwethutyana, ndade ndaqiniseka ukuba umlo ngokwenyani uxhalisile, emva koko ndathi gqi emnyango ndambizela endlwini uWayne.

“Akazange andiseso. Engazange abonise noloyiko okanye ukuthandabuza phambi kwale nkwenkwe. Njengoko ndandibukele, ndabanomsindo

ngaphezulu. Ndamyalela uWayne ukuba aye endlwini, ndabanomsindo ndade ndazi ukuba andinako ukumelana nale ngxaki ndikwimeko endandikuyo, ndaze ndamthumela kwigumbi lakhe ukuba aye kufunda.

“Ndingcangcazela ngumsindo, ndathwethwa ukungena egumbini lam lokulala ndaze ndaguqa ndathandaza. Ndathandazela ubulumko bokuphatha le ngxaki ndaze kananjalo ndacela ukuba ngoMoya ndazi ukuba ndithethe ntoni. Ngokuya ndiphakama, emva komthandazo ndaba nemvakalelo yokufudumala, nokuhla ngaphakathi kwam. Yaqala entlokweni yam yaza yehla kamnandi yaya ezinyaweni zam.

“Njengokuba ndandivula ucango lwegumbi likaWayne ndaze ndambona ehleli apho ekupheleni komandlalo nencwadi esandleni sakhe, izigidi zeengcinga zathi qatha engqondweni yam. Wabonakala ukuba akakho kwelo gumbi, ngenye indlela wayengowaphandle apho wayenokubaleka ekhululekile, njengoko wayeqhele njalo. Ngequbuliso intliziyo yam, yaba kulo mfanyana uyedwa, umfanyana othiwe xwi! Kwindawo ayiqhelileyo waze weziswa kwilizwe elahlukileyo, aphile phantsi kwemithetho eyahlakileyo. Wayemele ke kukuzibonakalisa kwamanye amakhwenkwe ukuba ulunge nje ngawo ukuba wayengengcono kunabo.

“Ndahlala ekupheleni kwebhedi ngakuye ndaze ndabeka ingalo yam emagxeni akhe. Amagama okuqala endawathethayo amangalisa nqu nam, kuba ndathi, ‘Wayne, ndixolele ngokuba nomsindo kuwe.’ Ndaze, ndamxelela ngefoni ebivela kutitshala wakhe ndaze ndamnika inxaxheba yokuba achaze. Sabanentetho emangalisayo, wakhupha imbilini yakhe, saze njengoko sasithetha sasithethela phantsi. Le mvakalo zwi yam yayahlukile kwendandizimisele ukuyisebenzisa phambi kokucela kuBawo wam waseZulwini uncedo. Ngokwenyani yayi ngamava omoya kwaye enza ngaphezulu kunxulumano phakathi kwam noWayne nangaphezu kwenye into.

“Ndibulela ngokupheleleyo ngomthandazo nesipho soMoya oyiNgcwele wokusikhokela xa sisacela.” (Myrna Behunin, “We Talked in Whispers,” *Ensign*, Jan. 1976, pp. 51–52.)

ISiqukumbelo

Imeko ezikhusela okanye ezithomalalisa iingxaki zosapho—

- Ukuvuma uxanduva.
- Ukuphepha amazwi angenabubele.
- Ukuvuma iziphoso.
- Umthandazo.
- Ububele.
- Ukuthobela ivangeli ngokupheleleyo.
- Ukuthanda amaqabane ethu ngaphezu kwethu.

UMngeni

1. Yakha ulungise ngaphezulu ulonwabo lwekhaya lakho ngokuqaphela naziphi iziqalo zokungevisisani phakathi kwamalungu osapho.
2. Ukuba ube namazwi arhwexayo nelungu losapho, vuma iimpazamo yakho.
3. Phatha amalungu osapho ngobubele.

IZibhalo eZongezelelweyo

UMateyu 7:12 (unxulamano lwethu nabanye.)

KumaGalati 5:22 (iziqhamo zoMoya)

D&C 88:119–26 (Icebiso elivela eNkosini kumalungu eNkonzo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo.

1. Funda isahluko 36, “Usapho lusenokuba lolwaPhakande”, *kwiNqobo yeVangeli*.
2. Yiba nebhodi kunye netshokhwe.
3. Ukuba uyanqwena, nikela umphathi woBubingeleli buka-Aron athethe ngokuba umfana omncinci angeyiphumelelisa njani imvisiswano ekhaya.
4. Lungiselela ukuba kuculwe “Kukho uBuhle Jikelele” ekuvalweni kweklasi.
5. Nikela amalungu eklasi anike amabali kunye nezibhalo esifundweni

Injongo yesi sifundo kukusanceda sifunde nokuba sisebenzise eyona migaqo iyiyo yokusebenzisa imali ngobuchule.

INtshayelelo

Kwincwadi ezininzi esibhalweni ngokubhekisele kwimali nobutyebi, ezininzi ziyasilumkisa ukuba singabunqweneli ubutyebi. Ngesi sizathu, abantu abaninzi boyikela ukuba yonke imali sisono nokuba baya kube abayikhholisi iNkosi ukuba bachitha ixesha labo namandla ekusebenzeleni nasekugcineni imali. Kodwa oku akuyonyani. Kukuthanda imali “okuyingcambu yokungcola”, ingeyiyo imali ubuqu. (Bona 1 kuTimoti 6:10).

UMongameli Spencer W. Kimball uthe: “Asiyiyo yonke imali emdaka. Kukho imali emsulwa - imali emsulwa esithenga ngayo ukutya, iimpahla nendawo yokuhlala nethi senze ngayo iminikelo.” UMongameli Kimball uhambisa athi xa echaza, imali emsulwa yimali esiyomkelayo ngomsebenzi ofanelekileyo. Wathi imali iba mdaka kuphela xa ifunyenwe nakoluphi uhlobo olunganyanisekanga. (Bona *Faith Precedes the Miracle*, pp. 235–36.)

Ingebubo okanye ubuhlwempu obubonisa ukugqibelela komntu. Amanye amadoda amakhulu kaThixo azizityebi abanye banga mahlwempu. Ubungakanani bemali yethu abubalulekanga, kodwa yindlela esiyifumana size siyisebenzise ngayo. Ukusebenzisa imali ukwenzela iimfuno zomzuzwana zeentsapho zethu, umzekelo, asikuko kuphela, kodwa nangokuyalelwa kwethu nguThixo (bona 1 kuTimoti 5:8). Umyalelo wokufumanela iintsapho zethu wenziwe walula ngokuthobela ngokufunda nangokusebenzisa imigaqo elula yokuphatha imali ngobuchule.

IMigaqo yoKusebenzisa iMali Ngobuchule

Nangona yonke into emhlabeni iyeye Nkosi (bona lindumiso 24:1), iyasivumela ukuba sizisebenzise ibe zezethu ezinye izinto zakhe zomhlaba. Siyayalwa, ngeny’indlela, ukuba iNkosi iya kusenza siphendule ngendlela esiziphatha ngayo, asivumele ukuba sizisebenzise. Kumzekeliso weetalente, umzekelo, uMsindisi usifundisa ukubaluleka kokuphatha ngobuchule izinto zethu zasemhlabeni.

Cela elinye ilungu obusele ulinikele libalise umzekelo weetalente ngokufunyanwa kwincwadi kaMateyu 25:14-30. (Ngemihla kaYesu, italente yayilisuntsu lemali.)

Kukho imigaqo eliqela elula esimele kukuyiqonda ekuphatheni imali yethu ngobuchule.

Dwelisa umgaqo ngamnye wakuphatha imali ngobuchule ebhodini njengoko ixoxwa.

BEKA INKOSI KUQALA

Eyokuqala neyona ibalulekileyo intlawulo esimele ukuyenza zizishumi. INkosi ithembisa abo bahlawula izishumi zabo ngokuthembekileyo ukuba iya kuvula iifestile zamazulu aze azithulele iintsikelelo kude kungabikho gumbi loneleyo lokuzamkela” (uMalaki 3:10). Nangona iNkosi ingasithembisi butyebi bugqithileyo ukuba sihlawula izishumi neminikelo yethu, isithembisa ngoku sisikelela ngokomoya na ngokwexeshana.

UMSEBENZI

Kukude ekubeni ube sisiqalekiso, umsebenzi yintsikelelo esivumela ukuba sikhangele iintsapho zethu. Isiqinisekiso sezinto zomhlaba, inokuza kuphela kuthi ngokuqiniseka emsebenzi (Isifundo 23 sale manywali siqulathe iingcebiso zokwakha nokuphucula ubuchule bethu bemisebenzi yethu.)

PHEPHA ITYALA ELINGEYOMFUNeko

Masithembeke kubazalwana bethu. Ukuba sinetyala, simele kukuqala sizikhulule kulo ngokuhlawula njalo kulo, nokuba kukancinci ngexesha. Umongameli u-Ezra Taft Benson weQumrhu labeShumi elineSibini wathi, “Masiphile kangangemivuzo yethu. Masihlawule sibhekise phambili. Masiyihloniphe le ngcebiso yenkokelo yeNkonzo. Phuma etyaleni!” (“Pay your debt, Alive”, *Speeches of the Year*, BYU, Feb. 28, 1962, p. 12.)

Singaliphepha njani ityala elingeyomfuneko?

BALA INDLEKO PHAMBI KOKUCHITHA

Funda uLuka 14:28. Kuthetha ukuthini ukuthi “bala indleko”?

Njengoko esi sibhalo sisixelela, kufuneka sibale indleko kakuhle phambi kokuchitha imali yethu. Abantu abaninzi bangena ematyaleni kuba besohlulwa kukuzibamba ekuchitheni kwabo. Ukuba usapho lunokuyilungiselela indlela yokusebenzisa imali yalo, luya kuzikhupha kwingxaki yemali.

LONDOLOZA

Kubantu abaninzi ulondolozo lwemali lunzima kakhulu. Kodwa njengamalungu eNkonzo, sicetyiswa ukuba rhoqo masilondoloze isuntswana lomvuzo wethu. Ukuba siyazimilisela iingqondo zethu ekulondolozeni nokuba yintwana encinci yengeniso yethu nokuba yimali okanye izinto esinazo, ngenye imini siya kuvuya kuba senze njalo. Ngokulungisa inkqubo yokulondolozela siya kuqonda ukuba kulula ukulondolozela ukuba silondolozela injongo ethile, efana nokuya kwimishini okanye ukuthatha uhambo lokuya etempileni siye kutywinwa.

SEBENZISA NGOKUFANELEKILEYO

Kufuneka siqonde kakuhle ukubaluleka kwento nganye eza kuthengwa phambi kokuba siyithenge. Izinto ezininzi esizithengayo enyanisweni

azinaxabiso kuthi okanye kwiintsapho zethu. Ukuba sinokuthatha ixesha sicinge ngesiza kukwenza kwixa elizayo ngayo nayiphi into phambi kokuba siyithenge, siya kukuphepha ukuthenga izinto esingazifaniyo. Phantse sonke sinokuphucula enye okanye ezingaphezulu kwezi zinto. INkosi iya kusinceda siphucuke ngokubeka yena kuqala size silandele imigaqo yokuphatha imali ngobuchule.

Funda u-2 Nifayi 9:51 Zeziphi izinto ezi “ngenaxabiso” esithi sihendeke ekuchitheni imali yethu kuzo?

UKusebenzisa aMaqumrhu oSapho Ekuphatheni iMali

Njalo, sichitha imali kangangokomkela kwethu. Iimfuno zethu zingathi zande ngakukhawuleza okanye ngokukhawuleza ngaphezulu kunengeniso yethu. Kubalulekile kakhulu, ngoko ke, ukuba sidwelise iimfuno zemali yethu ngobuchule. Nangona usapho ngalunye lusahluka ngeemfuno neminqweno, iintsapho ezininzi zifumana iluncedo ukulandela iplani efana nale:

Bonisa, umfanekiso 21-a, “Iqumrhu loSapho lithuba elilungileyo lokwenza uqingqo-mali.”

Onke amalungu osapho afanele axoxe ngeemeko zemali aze avumelane ngendlela ethile yokuphatha imali. Oku kunokwenziwa ngokuba nequmrhu losapho apho ke utata aba yintloko amalungu osapho athathe inxaxheba. Kweli qumrhu, usapho lumele ukwenza uludwe lwayo yonke imithombo ezisa imali yosapho. Olu ludwe lusenokubandakanya imali eyomkelwa ngamalungu osapho, iimfuno neenkonzo ezivela egadini, okanye izinto ezenziwa ekhaya zize zithengiswe kwabanye.

Okulandelayo usapho lumele ukubhala phantsi zonke iimfuno zalo, ludwelise kuqala ezibaluleke kakhulu iinkcitho ze kengoku ezinqwenwelwayo kodwa izizinto ezingabalulekanga. Uludwe lungabandakanya iminikelo yeNkonzo, nolondolozo (izinto ezifana nokuya etempileni, ukuya kwimishini, nokuzuza imfuno), iirhafu, nemali ecwangciselwe indlu, ukutya, izixhobo, nesithuthi nolonwabo.

Ekugqibeleni, usapho lungavumelana okokuba kungabekwa malini bucala ngento nganye. Ezinye izinto ekugqibeleni koludwe azinakuzi zithengwe, kodwa kungcono ukukhathalela ezibalulekileyo kunokuziyekela ezo zingabalulekanga izinto. UMongameli Brigham Young wakha wathi, “Iimfuno zethu zininzi kodwa ezona ziyinene iimfuno zibalwa kakhulu. Masilawule iimfuno zethu ngezinto ezibalulekileyo, kwaye siya kufumanisa ukuba asinyanzelekanga ukuchithela imali yethi kwilize” (*Discourses of Brigham Young*, p. 297). Kwesinye isehlo uchaza ukuba ubuhlwempu budalwa kukulambatha kwesigwebo okanye isigqibo esilumkileyo. Uqaphele ukuba abantu abaninzi abomkela umvuzo omncinci bawuchithela kwizinto ezingabalulekanga de bangene nzulu etyaleni. (See *Discourses of Brigham Young*, p. 317.)

Bonisa umfanekiso 21-b, “Umzekelo wolwabiwo-mali.”



予算

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一月に支払うお金の合計	300000円
一、食料	10000円
二、衣服	20000円
三、娯楽	80000円
四、住宅費	20000円
五、交通費	10000円
六、雑費	30000円
七、貯蓄	25000円
八、その他	20000円
九、その他	25000円

合計 270,000

Siya kusikelelwa kakhulu xa siceba ngocoselelo ulwabiwo lwemali yethu. Senze iinjongo, senze amacebo, nokusebenza kunye ukuziphumelelisa, kuya kusivumela sikwazi ukukhathalela iintsapho zethu njengoko iNkosi isiyaleleyo. Intsikelelo eyongeziweyo ngokusebenza kunye luthando olukhulu ngokuthe chatha nobunye beentsapho zethu esiya kubuxhamla.

Cela ilungu ebelicelwe kwangaphambili lekasi ukuba libalise ibali elilandelayo lenye yeeNgcwele zaseMzantsi Pasifikhi, uVaha' i'Tonga.

“Ndathembisa abantwana bethu abane ukuba banokunceda, sinokuya etempileni kunye. Ndazicingela, Unako njani ukuthi, yiba yinkwenkwe elungileyo okanye yiba yintombi elungileyo, ukuba anditywinelwenga kubo etempileni? Ndaba nemvakalelo yokuba babengengobam.

“Iminyaka emibini sancama phantse konke. Ndawohlulela umvuzo wam wasesikolweni, saze sakonga oko. Kodwa sasihlawula izishumi zethu neminikelo yenzila. Besisala nama-70¢ ezandleni zethu qho ngenyanga. Le yindlela esaphila ngayo nosapho lwam, ngama 70¢ ngenyanga iminyaka emibini. Saphila ngoko sasinokukulima sikuqokelele. Ndikhumbula inkosikazi yam ivuka kusasa ukwenza iisaladi zethu ngeebhanana nobisi lwekhokonathi. Abantwan bam babengenako ukuthemga iilekese okanye izihlangu okanye ukuya kwibhanyabhanya ngenxa yokuba babelondolozela ukuya etempileni. . . .

“Ngokuncama sabanakho ukusa usapho lwethu eNew Zealand lutywinwe etempileni. Saba nokwenza izinto ezithe chatha ukuphumelelisa iinjongo zethu, kodwa yaba yintsikelelo enkulu kuthi.” (“We Lived on 70 Cents a Month for the Temple,” *Ensign*, Feb. 1976, p. 31.)

ISiqukumbelo

UBawo wethu oseZulwini usicebisa ukuba siphathe imali yethu ukuze sibenako ukukhathalela iintsapho zethi size sonwabe. Ukuba asizikhathaleli iintsapho zethu, iNkosi iya kusibeka ubutyala. Ukuze sibenokukhathalela iintsapho zethu, simele ukulandela amanyathelo alula nemigaqo ekhokelayo yokuphatha imali ngobulumko. Ukuba sibeka izinto zomoya kuqala, iNkosi iya kusinceda silawule iimali zethu.

UMngeni

Hlahlela indlela yakho yenkcitho uze ucwangcise isikhokelo senkcitho enokusebenziseka ulandela imigaqo enikwe kwisifundo.

IZibhalo eZongezelelweyo

IMizekeliso 22:7 (umbolekwa sisicaka somboleki)

Uhlahlo Lwabiwo Mali

Isixa sengeniso

Izishumi i-10 lepesenti

Amagalelo eNkonzo

ULondolozo lwemali

Ukutya

Impahla

Indlu

INkcitho yokonga

Uthutho

Izinto ezibalulekileyo

Enye

Enye

Enye

Inkcitho lyonke

Malaki 3:8–11 (intlawulo yezishumi neminikelo izisa iintsikelelo)

Jacob 2:18–19 (simele ukufuna ubukumkani bukaThixo phambi kokufuna ubutyebi)

D&C 56:16–17 (izilumkiso kwizityebi nakumahlwempu)

D&C 104:11–13 (wonke umntu ulindeleke aphenandle ngobugosa phezu kweentsikelelo zomhlaba)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko 27, “Umsebenzi noxanduva lomntu kwimanywali *iNqobo yeVangeli*.”
2. Funda isahluko sama 23 “Ukwakha nokuphawula ubuchule bomsebenzi.”
3. Yiba nebhodi kunye netshokhwe.
4. Nikela amalangu eklasi anike amabali nezibhalo kwisifundo.

IMveliso yeKhaya noVimba

Isifundo 22

Injongo yesi sifundo kukunceda umphathi wobubingeleli ngamnye aqonde aze asebenzise ukubaluleka kwemveliso yasekhaya nogcino.

INTshayeleyo

UMongameli Spencer W. Kimball ucebisa zonke iiNgcwele zeMihla yokuGqibela ukuba zibe noxhomekeko kuzo zize zizimele (bona “iFamily Preparedness,” *Ensign*, May 1976, pp. 124–26). Kukho izizathu ezilungileyo zale ngcebiso. UMongameli Marion G. Romney uchaze wathi: “Siphila kwiintsuku zokugqibela. Siphila kwithuba nje elandulela ukuza kwesibini kweNkosi uYesu Krestu. Siya xelexela ukuba silunge size siphile ukuba sibe nokuzimela kunezinye izidalwa ezingaphantsi kobukumkani belanga.” (Conference Report, Apr. 1975, pp. 165; see D&C 78:13–14.)

Bonisa umfanekiso 22-a, “Unxunguphalo lungehla xa singalucingelanga nakancinci.”

UMongameli Kimball usikhuthaze ukuba sixhomekeke kwiziqu zethu kuba iziprofeto zakudala ziyeza zidlule. Uthe: “Ngoku ndiyacinga ixesha liyeza apho kuya kubakho iintlungu ezingaphezulu, ngexesha leenkanyamba nezikhukula ezingaphezulu . . . iinyikima ezinkulu. Ndiyacinga ziza kuya zisanda ngokuye sisondela ekupheleni, ngoko ke kufuneka sikulungele oku.” (Conference Report, Apr. 1974, p. 184.)

Ukwathi: “Akuthi akufika la mathuba mabi, abaninzi baya kunqwenela ukuba akwaba bebezizalisile iimbodlela zabo zeziqhamo bezilimile izitiya ngemva ezityenni zabo baze balima imithi yeziqhamo embalwa nezihlahla zamaqunube baze bazibonelele kwizinto zabo ezithengiswayo eziyimfuneko. INkosi yasilungiselela ukuba sibenokuzimele nakwesiphi isidalwa, kodwa siqaphela ukuba amafama amaninzi athenga ubisi lwawo ezideri nabanini bamakhaya bathenga imifuno yeezitiya ezivenkileni. Kwaye nje ukuba iilori zinokungaphumeleli ukuzalisa amanqwanqwa eevenkile, abaninzi bangalamba.” (Conference Report Oct. 1974, p. 6.)

Cela abazalwana bathathe ngokungathi iivenkile zivaliwe kwaye kufuneka baxhomekeke kwizinto zabo abazigcinileyo ngento yonke. Babuze, bebeya kuthanda ukuba nantoni okanye bavelise ntoni ekhaya ukuba ezombono zokuqikelela zezomeko bezinokuhla ekhaya.

UKuzibonelela ngeMfuno Zethu

UMongameli Kimball usiyalela ukuba “sifunde ezona ndlela zokuzibonelela ngokutya kwakho. Ukuba kukho abantwana kwikhaya lakho, babandakanye kwiphulo lemisebenzi oyinikiweyo. (“*Family Preparedness*,” p. 124.)

22-a, Intshabalalo inokuhla ngethuba elingalindelekanga nakancinci.



22-a



Ubhishophu uVaughn J. Featherstone usixelela ukuba bobuphi ubuchwephetshe esimele ukuba nabo ukuba siza kuzibonelela ngokwethu iimfuno zethu: “Ngokumayela nemveliso yekhaya: Fuya izilwanyana apho iindlela nemithetho yase kuhlaleni ivuma. Lima imithi yeziqhamo, imidiliya, amahlahla amaqunube, kunye nemifuno. Uya kubonela usapho lwakho ngokutya, ikakhulu oko kunokutyiwa kusekutsha. Okunye ukutya okulimayo makunkonkxwe ukuze kubandakanywe njengexalenye yocino lwekhaya. Naphina xa kunokwenzeka, velisa imfuno zakho ezingekokutya zobomi. Yenza okanye yakha izinto eziyimfuneko. Kananjalo ndinokudibanisa, ukwenza ntle, ukulungisa okonakeleyo nokugcina yonke into onayo ikumgangatho wayo.” (“Food Storage,” *Ensign*, May 1976, p. 117.)

Bonisa ipowusta ebonisa okulandelayo:

Ukufuya imfuyo.

Limani imithi yeziqhamo, izihlahla zamaqunube kunye neediliya.

Limani iizitiya zemifuno.

Nkonkxani nigcine ukutya.

Yenzani okanye yakhani izinto eziyimfuno.

Lungisa, ugcine okwakho kusemgangathweni.

KHULISA IMFUYO

Bonisa umfanekiso 22-b, “Kulula ukukhulisa iinkukhu nokuzikhathalela.”

Ukuba sinomhlaba owoneleyo, nokuba sihlala apho kuvumelekileyo ukugcina imfuyo, sifanele ukuthenga sikhulise ezinye izilwanyana. Phambi kokuba sigqibe ukuba zeziphi izilwanyana esiya kuzikhulisa, nakanjani, kufuneka sizimisele ukuzikhathalela. Oku kuthetha ukufunda malunga nokutya, indawo yokuhlala nenkathalelo eziyifunayo ukuze zibe sempilweni. Ezinye izilwanyana ekulula ukuzikhathalela ziinkuku, imivundla, amadada neebhokhwe ezisengwayo.

Xoxani ngeentlobo zezilwangana ezivame ukukhuliswa engingqini. Xoxani ngeentlobo zokutya, indawo yokuhlala nenkathalelo ekuthi isilwanyana ngasinye siyifune.

LIMA IMITHI YEZIQHAMO, IZIHLAHLA ZAMAQUNUBE NEZIDILIYA

Kuba imithi yeziqhamo, izihlahla kunye nemidiliya zithwala iziqhamo qho ngonyaka, azifuni kulinywa kwakhona qho ngonyaka, njengemifuno. Zisenokungathwali ziqhamo, kungenjalo, okweminyaka eliqela emva kokuba zilinyiwe, ngenxa yoko simele ukuyilima ngokukhawaleza ukuba sifuna ukuzifumana iziqhamo xa sizifuna kakhulu. Phambi koku yilima, simele ukufunda ukuba umthi okanye isihlahla ngasinye sifuna isithuba esinganani xa usele ukhule waphela nokuba kufuneka ukhathalelwe njani kakuhle.

22-b, linkukhu kulula ukuzifuya nokuzikhathalela.

Xoxani ukuba zeziphi iintlobo zemithi yeziqhamo, izidiliya nezihlahla zamaqunube ezinokuba nemveliso entle engingqini. Xoxani ngohlobo lwenkathalo efunwa ngawo ngamnye.

LIMA IZITIYA ZEMIFUNO

Bonisa umfanekiso 22-c, "Usapho ngalunye lumele ukulima isitiya semifuno."

UMongamele Kimball ucele usapho-nosapho eNkonzweni lube nesitiya semifuno. Uthe nokuba asinacebo lolondolozo lwemali, usapho ngalunye lufuneka lufunde indlela yokuzibonelela ngokwalo. Isitiya sinika ukutya okutsha nokutya okuninzi okunokunkonxwa kuze kugcinwe.

NKONKXA UKUTYA

Kwamanye amazwe kukho imithetho engavumeli ugcino lokutya. UMongameli Kimball uthe abo kuloo mazwe bamele babeke, bathobeke kwaye baxhase imithetho yelizwe baze bangagcini kutya. (Bona "*Family Preparedness*," p. 124.) Kodwa apho ugcino lokutya luvumeleka, simele ukulandela ingcebiso yeNkosi yakugcina ukutya, apho kunokwenzeka kufike ixesha apho kusenokungabikho kutya kufumanekayo. Xa izaqhwithi ezikhulu zabetha iHonduras ekwindla kowe-1974, amalungu eNkonzo apho ababomise baze bagcina ukutya kwabo babe nombulelo wokuba benze njalo. Kuphela, kwakuziinyanga ezimbalwa phambi koqhwithelo, umongameli wemishini wayebalumkise ngobubi obuzayo, ebacela umngeni wokuba baqale iphulo lokugcina ukutya. Iimboty, umgubo, irayisi nokunye ukutya ababekubekile kwasindisa iiNgcwele endlaleni. (Bona uBruce B. Chapman, "Hurricane in Honduras," *New Era*, Jan. 1975, p. 31.) Kukho indlela eziliqela zokulondolozisa nokugcina ukutya kwethu. Sinako — Ukugcina emhlabeni. Le ndlela ilungele eminye imifuno ekutyiwa kuyo iingcambu neminye engamagqabi aluhlaza ukuba indawo esiyigcina kuyo ipholile kwaye yomile. Iimvula ezinkulu okanye ukuxinana komhlaba kunokuzonakalisa.

Yomise. Xa kukho ixesha lokufudumala, imozulu yelanga, iziqhamo nemifuno inokomiswa elangeni. Ingxaki inye kufuneka zigqunywe okanye zingeniswe ngaphakathi xa kusina.

Ukuzivalela ezibhotileni olu hlobo lulula, kodwa lunengozi ukuba lwenziwe ngendlela engalunganga. Ukuba lwenziwe kakuhle, ukufaka ezibhotileni yeyona ndlela ilungileyo yokugcina ukutya nokugcina incasa yako. Ukufaka ezibhotileni okukuko kufuna, ubuncinane icold-pack canner. (Isixhobo esisetyenziswayo, kungobelwana ngaso ziintsapho eziliqela.) Olu hlobo likwafuna ukuba iibhotile zikhuselwe ekophukeni.

Faka ityuwa okanye amanzi anetyuwa kuyo. Olu luhlobo oluxabisa phantsi lokugcina iziqhamo, imifuno nenyama kwaye zifuna kancinane okanye ngaphandle kwezixhobo.



YENZA OKANYE YAKHA IZINTO EZIYIMFUNEKO

Ukuba kufuneka sijongane nokonakala kwezinto ezidalileyo, siya kukufuna ukupheka, ukufudumeza amakhaya ethu, nokucoca impahla zethu, imizimba yethu, neendawo zethu ezisijikelezileyo. Ngenxa yesi sizathu, kubalulekile ukuba sinokugcina into yokubasa, kunye nesepha, nokokuba sifunda ukuzenza ngequbuliso. Okunye okukwabalulekile zizinto zoncendo lokuqala, amayeza afanelekileyo, iisepha nezinye izinto zokucoca, amakhandlela, umatshisi nazo naziphi ezinye izinto eziyimfuneko zokukhathalela usapho. Xa kunokwenzeka, asimelanga ukuzigcina kuphela ezi zinto, kodwa kukwafuneka sizivelise.

LUNGISA ULONDOLOZE OKUKOKWAKHO

Kwizinto zequbaliso, sinokujongana nemfuno yokuphinda sakhe amakhaya ethu, izitora ezikhulu okanye oovimba. Kubalulekile, ngoko ke, ukuba amalungu eentsapho zethu afunde ukusebenza ngamaplanga nezinye izinto zokwakha aze afunde nokusebenzisa izixhobo ukwenzela ukuba akwazi ukwenza okanye ukulungisa ifenishala nezinye izinto eziyimfuneko. Xa sifunda ukulungisa nokulondoloza izinto ezizezethu, sinokulondoloza ixesha nemali kwaye siphephe ukuxhomekeka kwabanye.

Kutheni kubalulekile ukugcina izinto ezizezethu zikwimo elungileyo?

UKufunda uBuchule Obutsha

Abanye bethu bafunda ubuchule bokwenza esinokuthi sibufundise abanye. Ukuba kukho ubuchule bokwenza ekungekho namnye onabo, sinokubufunda ezincwadini okanye kwimagazini, eziklasini, kubasebenzi bakaRulumente okanye kwiinkqubo zesikolo.

Ngowuphi apha kuthi onobuchule bokwenza onokufundisa abanye? Kuphi apho kukho abantu abanokusifundisa obo buchule bokwenza izinto-ngezinto esi nokuthanda ukuzifunda? Zeziphi iiklasi esinokukhuthaza abantwana bethu bazithathe esikolweni ukuze bafunde ubuchule obuyimfuneko? Singazikhuthaza njani iintsapho zethu zifunde obu buchule bokwenza izinto?

ISiqukumbelo

lingxaki nezilingo ziyinxalenye zokudalileyo zamava ethu emhlabeni. Ukuba sifunda, kanjalo, ukukhathalela nokuzivelisela ukutya, asiyi koyika maxesha anzima kuba siya kube silungile. INkosi ithi, “Ukuba ulungile, awukoyika nto” (D&C 38:30).

UMngeni

1. Beka bucala ixesha kule veki lokuthetha nenkosikazi nosapho lwakho ngemveliso yekhaya nokugcina.
2. Cingani enikokufuna unyaka wonke.
3. Yakha icebo lokuhlangabezana neemfuno zosapho lwakho ngokuqala okanye ukuqhuba isitiya, ukufunda ubuchule, okanye ukusebenza kwenye iprojekthi.

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Qondisisa kubasebenzi abathe xhaxhe bakaRulumente okanye abantu abanamava u:
 - a. Fumanise ukuba zeziphi iintlobo zemfuyo ezinokufuywa kwingingqi yakho kwaye zeziphi ezifuyeka lula.
 - b. Fumanise ukuba yeyiphi imithi yeziqhamo, imidiliya nezihlahla ezikhula kakuhle kwingingqi nokuba loluphi uhlobo lwenkathalo oluyifanayo.
 - c. Fumanise ukuba ingaba zikhona na iiklasi ezikhoyo ezinokufundisa amalungu osapho indlela yokwakha izindlu, ifenitshala nezinye izinto eziyimfuneko. Ukuba akukho ziklasi zikhoyo, fumana abantu abanobubuchwephetshe abanokuba nomdla wokubafundisa.
 2. Lungisa umfanekiso okhankanyiweyo kwesi sifundo.
- Nika amalungu eklasi umsebenzi wokubalisa amabali nezibhalo ezivela kwisifundo.

UKwakha noKuphucula uBugcisa beNgqesho

Isifundo 23

Injongo yesi sifundo kukunceda thina ukuze siqonde ukubaluleka kukaThixo kumsebenzi, nendlela elumkileyo yokukhetha ingqesho, nendlela yokuphucula ubugcisa bomsebenzi.

INTshayelelo

Umyalelo wokuqala obhaliweyo owanikwa u-Adam emva kokuwa kwakhe, yayingumgaqo wanaphakade onokusebenza. Wathi uThixo ku-Adam, “Uya kudla ukudla kokubila kwebunzi lakho, ude ubuyele eluthulini kuba uthatyathwe kulo, ngokuba uluthuli uya kubuyela kwaseluthulini.”

UBawo wethu osemaZulwini usinike umyalelo, okwanjalo. ISimongameli sokuQala seNkonzo sithe. “Yintsikelelo ukuba kuyafuneka sisebenze, kwaye siwenze ngokukhululekileyo ngaphandle kokukhalaza” (First Presidency Encourages Economizing” *Ensign*, Mar. 1975, p. 75).

Umsebenzi sesinye sezitshixo zobomi banaphakade. UBawo wethu osemaZulwini olumkileyo nothandekayo uyazi ukuba sifunda ngakumbi, sikhule ngakumbi, sifumane ngakumbi sizuze ngakumbi kubomi bokusebenza ngaphezu kobomi obulula.

Bonisa umfanekiso 23-a, “Ukusebenza yintsikelelo esiyinikwa nguBawo wethu osemaZulwini.”

UKukhetha ngokuLumkileyo uMsebenzi

Ukukhetha amathuba omsebenzi wethu kubalulekile kakhulu. Kufuneka siqokelele amanqaku, senze isigqibo ngomthandazo, sifumane uqeqesho namava kwaye sifune umsebenzi oya kuthi usenze sibenakho ukujonga iintsapho zethu.

Dwelisa amanqwanqwa amane alandelayo ebhodini.

QOKELELA AMANQAKU

Xa sibancinci sifanele ukufumanisa uhlobo lomsebenzi onokusilungela ngokuqononondisa iitalente zethu, izinto esinako ukuzenza nezinto ezingumdlu kuthi. Simele ukuqaphela ukuba siya kuphumelela ngaphezulu ukuba senza into esiyithandayo. Nangona abanye bethu abasele benemisebenzi abangazange babenanxaxheba yokukhetha imisebenzi yabo, sinokulandela kwalaa manqwanqwa ukuphucula iimeko zemisebenzi yethu.

23-a, Umsebenzi yintsikelelo esiyinikwa nguBawo waseZulwini



Phambi kokugqiba ngomsebenzi, simele ukuqononondisa ikamva lomsebenzi. Kutshintsho lwanjalo elizweni, imisebenzi emininzi ifikelela esiphelweni esele iqalile eminye iyadalwa. Indlela enye esinokuthi sifunde ngomsebenzi wexesha elizayo esiwucingayo kukubuza izihlobo, izizalwane, abazalwana abasele benethuba kububingeleli nakwiinkokeli zeNkonzo ngawo. Kwezinye izixeko kukho amakhankatha aqeshiweyo nabathunywa abanokunceda. Njalo, izikolo zomsebenzi, izikolo zemfundo ephakamileyo neeyunivesithi zinako ukusixelela ukuba yeyiphi imisebenzi ekhoyo. Ukuba amaphepha-ndaba akhona, icala elithi “Nceda Kuyafuneka” linako ukubonisa ukuba yeyiphi imisebenzi efunekayo.

Xa ukhetha umsebenzi, simele ukujonga imisebenzi enokusinceda sisondele eNkonzweni. Kukho imisebenzi enokufuna ukuba sibe kude namakhaya, amathuba amade okanye enika iimeko zomsebenzi ezinokusivalela ukuba siphile ivangeli ngokupheleleyo njengoko simele. limeko ezinjalo zinokuphephwa ngokukhetha imisebenzi yethu ngobuchule. Ukuba sizifumana sikwiimeko ezingonelisiyo zomsebenzi, sinokusebenzela ukufaneleka komnye umsebenzi.

Bonisa umfanekiso 23-b, “iNkosi iya kuqinisekisa ukhetho lwethu lomsebenzi ukuba siyayicela.”

THANDAZA

Kubaluleke kakhulu ukuba sifune uncedo lweNkosi xa sikhangelwa umsebenzi. Izigqibo zezethu ukuzenza, kodwa iNkosi iya kusinceda ukuba sikhetho ngobuchule ukuba sithandaza ngenene. Kodwa umthandazo wodwa owonelanga. UMongameli Brigham Young wathi: “Ukholo lwam alundikhokeleli ekubeni ndicinge ngokuba iNkosi iya kusinika iihagu eziqhotsiweyo nezonka esele ziqatywe ibhotolo. . . Iya kusinika amandla okulima ingqolowa, ukufumana iziqhamo zomhlaba, ukwenza iindawo zokuhlala” (*Discourses of Brigham Young*, p. 291).

Njengokuba sisenza isigqibo sokugqibela, kufuneka sithandaze size sifumane ukuphumla kwengqondo okuza ngokuthi sazi ukuba sikhokelwa nguMoya oyiNgcwele. Emva koko, kufuneka senze ngokwezigqibo zethu. Umzalwana omnye osebenzisa le migaqo ukutshintsha ubomi bakhe nomsebenzi nguTaisho Komura waseJapan.

Funda eli bali lilandelayo:

UTaisho Komura wayeqeshwe njengomchebi eJapan. Ngenye imini wagagana nabefundisi emva koko wabhaptizwa.

Ngexesha lengxoxo zabo, wafunda ngokugcina umhla weSabatha ungcwele. ISabatha, kananjalo, yayiyeyona mini yakhe ixakekileyo evenkileni yokucheba. Emva kokuthandaza ngale ngxaki yokugcina umhla weSabatha ungcwele, wagqiba ukungena esikolweni ukuze atshintshe umsebenzi.



Fumana amalungu aliqela eklasi abonise indlela umthandazo awancede ngayo ukwenza izigqibo ezilungileyo.

UKWAKHA UBUGCISA BOMSEBENZI

Bonisa umfanekiso 23-c, “Ukwakha ubugcisa obufuna ixesha nomzamo.”

Ukwakha ubugcisa bomsebenzi bufuna ixesha nomzamo. Ukuba sifuna ukuphucula iimeko zengqesho yethu, masibe nomdla wokufunda nokusebenza ukuze sifumane ubugcisa obuyimfuneko noqeqesho.

Uncediso, izifundo ngembalelwano, iiklasi zokuhlaziya, izikolo zomsebenzi, imisebenzi yezandla kunye neencwadi zonke zinokusinceda ukwakha ubugcisa bethu. Udliwano-ndlebe nabaqeshi abanobuchule, ukundwendwela imisebenzi ezilokishini, kunye nokusebenza ncakasana kwisithuba ezahlukeneyo zomsebenzi iyakwandisa ulwazi nobugcisa.

Ukufunda nokubhala ziziseko ezimbini zobugcisa eziya kunceda ekuzuzeni ingqesho. Ukuba sifuna umsebenzi kodwa singakwazi kufunda okanye ukubhala, kufuneka sicele omnye umntu onakho. Akufuneki sithingaze ukusebenzisa ulwazi nokuqonda abanye eNkonzweni, iintsapho zethu kunye noluntu.

Bobuphi ubuchwephetshe neetalente anokuthi ngamnye kuthi obelane nabazalwane bethu abaseQumrhwini? Yiba nobesele enikelwe ngaphambili anike ingxelo ngeenkonzo zomsebenzi ezikhoyo engingqini.

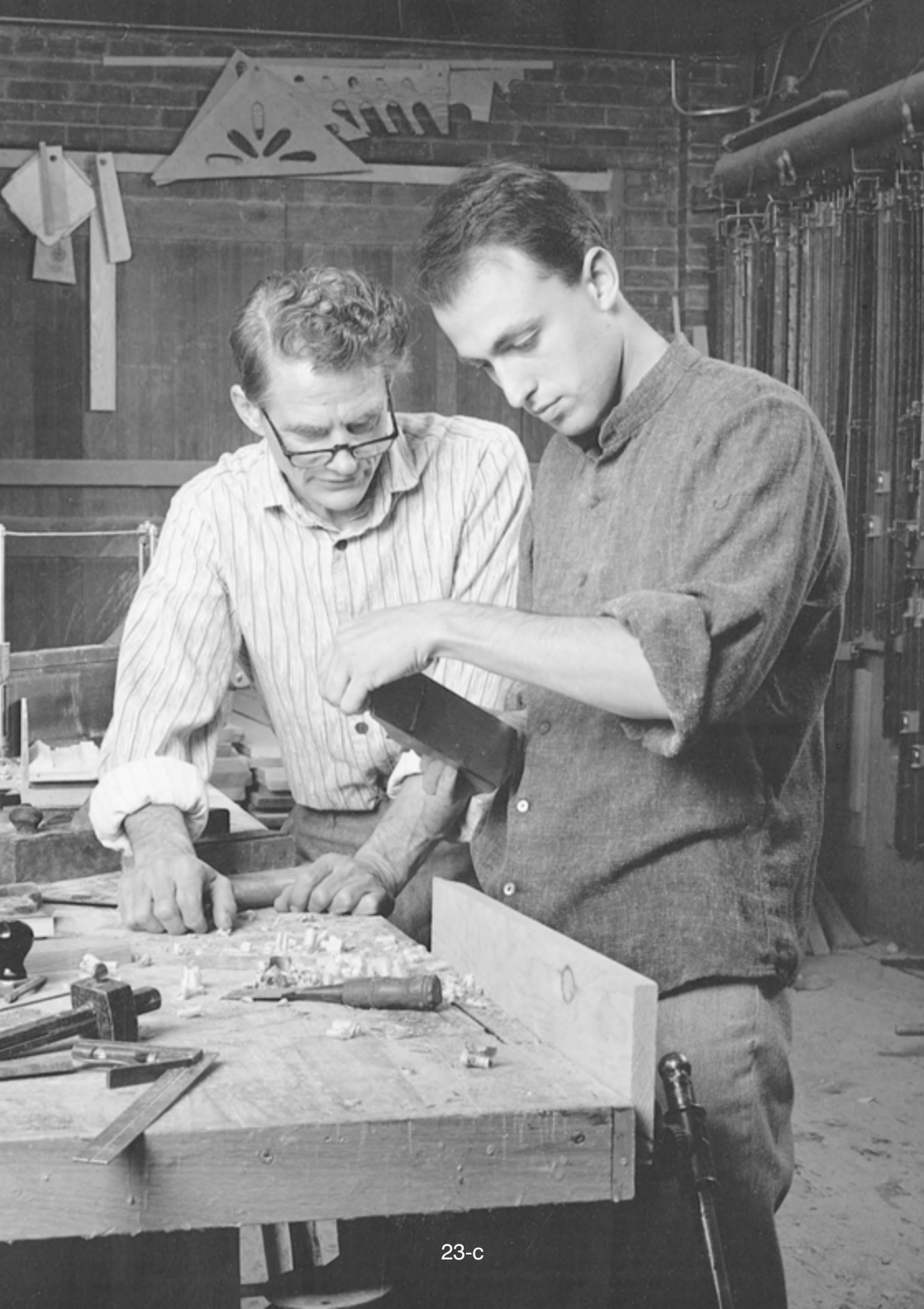
Xa sinenjongo esijonge ukufikelela kuyo, kufuneka sizimisele ukwenza ukuzinikezela kweziqo okukhulu ukufikelela kuyo. Oku kuthetha ukuzimisela ukwenza konke okuyimfuneko kwakha ubuchwephetshe bethu.

Impumelelo iza kuphela ukuba sizalisekisa iimfuno nokwenza imizamo eyoneleyo ukufikelela kuyo. “Kuba into athe wahlwayele yona umntu, wovuna kwayona” (kumaGalati 6:17).

Ibali elilandelayo libonisa indlela ilungu leNkonzo eMazantsi ePhasifikhi laphumelela ngayo kwiinzame zalo zokuphucula ubuchwephetshe emisebenzini yakhe waze wakwazi ukubonelela usapho lwakhe.

Njengomfana, uViliam Havili wafunda ukubaluleka kwelinge lomntu ekufundeni nokuphucula ubuchwephetshe obuya kumenza akwazi ukubonelela usapho lwakhe kwixesha elizayo. Ekupheleni, esakube etshatile uMzalwana uHavili wasebenza nzima ukuze omkele aze agcine imali eyoneleyo yokuthenga umhlaba wefama eyayinikezelwa ngexabiso eliphantsi.

Umhlaba wefama awayewuthengile kwakucingwa ukuba unexabiso eliphantsi kuba wawusethambekeni kwaye ungaselwandle apho imimoya yayisenokonakalisa izilimo. Kodwa wasebenza nzima ukulungisa umhlaba elungiselela ukulima. Kananjalo wachitha ixesha elininzi efunda zonke



indlela-ndlela ezintsha zolimo. Kuba olunye ulwazi owayefuna ukulwazi lwafumaneka kuphela kwiincwadi zesiFrentshi, wazifundisa isiFrentshi ngokwaneleyo, ukufunda ababekufundisa ngolimo.

Kwezi ncwadi, wafunda ukuchumisa umhlaba, ekungazange amanye amafama amaninzi engingqini azikhathaza ngako. Wafunda indlela yokusebenzisa iikhemikhali ezithile zokubulala izinambuzane nokunyanga izifo zezityalo. Wafumanisa nakanjalo ukuba zeziphi izilimo ezithengiseka nokuthumeleka kwamanye amazwe ngamaxabiso aphezulu.

Ngokungamangalisiyo, ngenxa yemizamo yakhe emininzi nangenxa yoncedo lweNkosi, uMzalwana uHavili waba ngumfama ophumeleleyo.

Yeyiphi eminye imisebenzi ekhoyo kwingingqi yethu?

Le misebenzi neminye inokufumaneka kuthi xa sizilungiselele ngobuchwephetshe obufunekayo.

ZINGELA UMSEBENZI

Umntu ofanelekileyo kumsebenzi othile akanako ukufumana ingqesho ade azidibanise nomqeshi onako ukumfumana. Kungekho nandoda ezilungiselela ukuziqesha enokuthengisa iimveliso zayo okanye iinkonzo zakhe de azidibanise nabathengisi abanako ukuthenga. Umphathi wobubingeleli ongaphangeliyo ngoko ke unoxanduva lokuphuma ehamba efuna umsebenzi.

Ukuba ufumana kunzima ukufumana owona msebenzi ufanelekileyo, usenokufumana uncedo kwiqumrhu lakho lobubingeleli. Enye inkokeli yeNkonzo ithe “kukwiqumrhu lobubingeleli apho amathuba omsebenzi avuleleka khona nolapho ulwazi lokufunda umsebenzi lulele khona. Amaqumrhu ethu amele ukuphawula abo bafuna imisebenzi okanye abo bafuna ukuphucula umsebenzi baze babenoko ukwenza wonke unako-nako wokunceda amalungu abo afumane izithuba zemisebenzi.” (Howard W. Hunter, “Prepare for Honorable Employment,” *Ensign*, Nov. 1975, p. 123.)

Singenza ntoni singamalungu equmrhu ukunceda abazalwana bethu bafumane umsebenzi?

UKuphucula iZimbo zoMsebenzi

UMpostile uPawulos ucebisa abazalwana beNkonzo ukuba bangonqeni emsebenzini” (kwabaseRoma 12:11). Kufuneka sisoloko sizama kangangoko sijonge iindlela zokuphucula izimbo zomsebenzi wethu. Ukwenza oku, kufuneka sibe neendlela zokuthatha izinto ezilungileyo ngomsebenzi. Uludwe-lohlolo olulandelayo lunokusinceda sigcine ezinye izimbo ezibalulekileyo zomsebenzi engqondweni.

- Ingaba ndilisebenzisa ixesha lam kakuhle?
- Ingaba ndiyancedisana nomqeshi wam, nomphathi wam kunye nendisebenza ngokulingana nabo?

- Ingaba ndiyazisebenzisa izinto ezingelolungelo lwam kwezam izinto okanye izinto ezizezakhe, ndizisebenzisela isiqu sam okanye inkonzo ngaphandle kwemvume okanye ngaphandle kokuzibhatala?
- Ndinganako ukuya emsebenzini kwaye ndibuyele ukuvela kumaxesha okuphumla ngethuba elichanekileyo?
- Ndiwenza ngendlela eyiyeyona ilungileyo nendiwazi ngawo umsebenzi wam?
- Ndingumntu omnandi kwendisebenza nabo, umphathi nomqeshi wam?

Funda ibali elilandelayo:

UMongameli Heber J. Grant wafunda esekwixabiso lokufikisa ukubaluleka kokuphucula ubuchwephetshe bomsebenzi nokubeka phambili unakonako ongaphezulu. Ngenye imini xa wayedlala ngamabhastile namanye amakhwenkwe babona umgcini zincwadi zebhanki. Omnye walamakhwenkwe waphawula wathi, "Laa ndoda ifumana i-\$150.00 ngenyanga. UHeber wazama ukuthelekisa naye ukuba wayenokumenyezelisa malunga ne-120 leperile zezihlangu qho ngemini ukuze akwazi ukwenza imali engako. Ngoko nangoko wagqiba ukuba ngenye imini uya kuba ngumgcini zincwadi zebhanki.

Ngezo mini iirekhodi nee-akhawunti zasezibhankini zazibhalwa ngosiba, kwaye enye yeemfuno zomgcini zincwadi ofanelekileyo yayikukwazi ukubhala kakuhle. Ukufumana lo msebenzi, uHeber waqala ukuzilongga ekuphatheni kwakhe usiba.

Ekuqaleni, indlela yakhe yokuphatha usiba yayimbi ngolona hlobo ukuze izihlobo zakhe zimhleke, le nto yachukumisa ukuzimisela kwakhe waze wathi, "Ngenye imini ndiya kubanako ukuninika izifundo zokubhala bafondini." Ngenxa yemizamo yakhe yokwakha obo buchwephetshe, waba yititshala yakuphatha usiba eyunivesithi. Wabhala amakhadi emibuliso, amakhadi omtshato, iipolisi ze-inshorensi, izatifiketi zemfuyo, neziqinisekiso zasemthethweni.

Wathi, "Ndakha ndomkela i\$120 ngomhla wokuqala enyakeni ngokubhala iidazini ezingamashumi amane eekhadi ezinamazwi, uNyaka oMtsha wolonwabo negama lendoda ekoneni. Xa yayiyimini eyandulela imini yakuqala yonyaka omtsha, ndandise ofisini sekuhlwile ndibhala amakhadi okubhala inombolo zokufowuna. UMnumzana uWadsworth, inkosi yam, wangena waze kamnandi wancoma indlela umsebenzi ubumhle ngayo. Wabhekisa ekugcineni kwam iincwadi ndigcinela enye inkampani ngaphandle kwemali. Wandincoma kwizintoezininzi ezandenza ndavuya kakhulu. Emva koko wagqithisa i\$100,00 eyayi phinda-phinda umvuzo wam owonele umsebenzi wam ongomnye. Ukonela kwaba kokundinyusayo ndisakuva ukuba ndiphumelele umbulelo nentembeko

kumqeshi wam, kum kwaba ngaphezulu kwe \$100,00 eliphindaphindiweyo.” (Bona uBryant S. Hinckley, *Heber J. Grant: Highlights in the Life of a Great Leader*, pp. 39–42.)

ISiqukumbelo

Ukukwazi ukusebenza yintsikelelo. INkosi isixelela ngabaprofeti bayo ukuba luxanduva lwethu ukusebenza sibonelele iintsapho zethu. Sinokufunda izimbo zomsebenzi omhle nobuchwephetshe ngokwenza imizamo kananjalo nakwabo banamava. Ukufumana umsebenzi olulutho, simele ukuqokelela amanqaku, sithandaze ngezigqibo zethu, size sakhe ubuchwephetshe bomsebenzi.

UMngeni

Phucula enye yeenkalo ezikhankanywe kuluhlu lakho buqu lezimbo zomsebenzi ofunyanwa kwesi sahluko.

IZibhalo eZongezelelweyo

D&C 31:5 (umqeshwa ululungele uqesho lwakho)

D&C 42:42 (IVILA ALINAKO UKUZIFAMANA IINTSIKELELO ZOMSEBENZI)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko sama 27, “Umsebenzi noXanduva lwesiqu,” kwincwadana” *iNqobo yeVangeli*.
2. Hlaziya isifundo se 12, “Uxanduva lukatata ekukhathaleleni uSapho lwakhe,” kule ncwadana.
3. Yiba nebhodi netshokhwe.
4. Ukuba uyanqwena, cela ilungu leklasi lifumanise ukuba zeziphi izikolo neenkonziso ezikhoyo engingqini zokuphucula amathuba emisebenzi nobuchwephetshe.
5. Nikela amalungu eklasi anike amabali nezibhalo kwesi sifundo.

UKuzigcina uneMpilo Emzimbeni

Isifundo 24

Injongo yesi sifundo kukusinceda siqonde ukuba kutheni kubalulekile ukugcina imizimba yethu isempilweni.

INtshayelelo

Isizathu esinye esenza seza emhlabeni yayikukufumana umzimba wenyama. Umongameli Brigham Young wavakalisa, “Imizimba yethu yokonakala ibaluleke kakhulu kuthi, ngaphandle kwayo besingenakuzukiswa kubomi baphakade obuzayo.” (*Discourses of Brigham Young*, p. 56.)

Nangoma imizimba yethu iya kuzukiswa ngonaphakade (bona u-Alma 11:42–44) kobu bomi siva ukugula; izifo; iintlungu, neengozi, abanye bakhubazekile okomzuzwana. Abanye bakhubazeke ubomi bonke. Kodwa nokuba iimeko zabo zithini, imizimba yethu ibalulekile kuthi, kuba isinceda ukuba siqhubekile ekulungeni.

Umntu unobumoya ukwanomzimba wenyama. Kwaye umzimba nomoya azinako okohlulwa. Umoya nengqondo azinako ukufikelela entweni ebalulekileyo ngaphandle kokuxhaswa nokomelela komzimba (bona iD&C 93: 33–34). Ngenxa yalo mba abaphethe ububingeleli bazakha ngokomoya nasengqondweni kodwa bangaphumeleli ukuzakha ngokomzimba.

UMongameli David O. McKay uchaza enjenje, “Indoda enempilo iwukhathalele umzimba wayo, inamandla kwaye ibanempilo, itempile yayo yindawo eyiyeyona yokuhlala umoya wakhe . . . Kuyimfuneko, ngoko ke, ukukhathalela imizimba yethu nokuthobela imithetho yokuphila komzimba nokonwaba.” (“The Whole Man,” *Improvement Era*, Apr. 1952, p. 221.)

liNzuzo zeMpilo

Ezilandelayo zezinye zeenzuzo zokuba nomzimba ophilileyo:

SIBANAKO UKUKHONZA BHETELE

Ukuba sempilweni kwethu, kokukona sinokubanako ukukhonza abanye sizise ulonwabo kubo nakuthi.

SIBAZINKOKELI EZIZIZO

Ngenxa yokuninzi okulindeleke kwiinkokeli, kufuneka zibe nokomelela namandla. Ubizo lwayo ukuba iphile kangangoko.

SIZIVA SISONELISEKA NGATHI NANGABANYE

Ngokuphila kwemizimba yethu, kokukona sinokubanako ukusebenza size sizibonelele ngokwethu.

SINAKO UKUZONDLA IZISU ZETHU

Okukona imizimba yethu iphilile, kokukona sinokusebenza size ngoko sondle izisu zethu neentsapho zethu.

UKuzigcina Uphile Emzimbeni

Iinkathazo ezininzi zempilo zibangwa ziimeko ezingacocekanga esiphila kuzo, izifo, ukuba mkhulu kakhulu, ukutya okulambathayo, ukuxinana kwengqondo nokungenzi uthambo. Akukhathaliseki nokuba sihlala phi, sinokuchatshazelwa zezi nkathazo zempilo. Ngenene, ukukhusela okanye ukusombulula ezi nkathazo zempilo, kufuneka sifumanise ukuba zeziphi umntu ngamnye iinkathazo zempilo yakhe. Sisakuba sikufundile oku, sinokwakha esinokukwenza okungqamane neshedyuli yethu okunokusinceda sigcine imizimba enempilo.

Amaziko empilo asekuhlaleni zindawo ezilungileyo zokufumana uncedo ekusekeni esinokukwenza ngempilo yethu.

Nikela ilungu leklasi osele ulicelile ngaphambili linike ingxelo ngohambelo lwalo kwiziko lempilo lasekuhlaleni.

Ulungiselelo lwethu neentsapho zethu lwempilo lufanele ukubandakanya okulandelayo:

UKUTHOBELA ILIZWI LOBULUMKO

INKosi isiyalela ukuba kukho izinto ezithile ekungafanelanga ukuba sizithathele imizimba yethu. Ezi zibandakanya icuba, ikofu, iti, utywala nokunye ukutya okuthile. Kwelinye icala, usivezele okunye ukutya neziselo esinokuzisebenzisa ukugcina imizimba yethu isempilweni entle. Abo bagcina iLizwi loBulumko bathenjiswa ngempilo, ubulumko nokhuseleko (bona iD&C 89:18–21).

Yiba nelungu leklasi libe nengxelo ngokuqulathwe kwiLizwi loBulumko ngokufunyanwa kwiD&C 89:1–17.

Ibali elilandelayo lizoba ezinye iintsikelelo ezifumaneka ngokuthobela iLizwi loBulumko.

“Ndandingekabi neminyaka ilishumi elinesibini ncam, kodwa ndandisebenza ecaleni likatata ekuvuneni umbona ngaphaya kweminyaka engama-60 eyadlulayo. Wayesika ebopha umbona nge [zipha] yayi ngumsebenzi odinisayo, usuku emva kolunye.

“Ngomnye uMgqibelo, saqala ukusebenza emini saza sayeka malunga necala emva kwentsimbi yesibhozo ngobo busuku. Ndandidinwe kakhulu, ndandifuna ukulala phantsi buze buhle ubuthongo ngaphandle kokulinda isidlo sangokuhlwa.

“Utata wam wandijonga waze wathi ngokuzolileyo, ‘Esi isitha sombona endisisike namhlanje siluhlaza kakhulu. Ukuba sakulinda kude kube nguMvulo ukusibopha, iinkozo zakube sezintshwenyile. Kufuneka oko sikwenze ngobu busuku. Kukho inyanga ekhanyisayo phandle. Ucinga ukuba ungandinceda?’

“Ndalwa nokubuyisela iinyembezi ndaze ndanqwala.

“Utata wam wathi, ‘kulungile, siza kukhe sifumane into etyiwayo.’

“Sagqiba msinyane isonka sethu nobisi, kodwa ndandisadiniwe kangangokuba kwakunzima ukuphakamisa intloko yam. Njengokuba utata wam esiya phandle ukuya kondla iihagu, ndahlala etafileni, ndacinga kakhulu, andizange ndatshaya okanye ndasela. Bendisoloko ndithobela iLizwi loBulumko. IiMfundiso neMinqophiso (Doctrine and Covenants) ithi ukuba uyalithobela iLizwi loBulumko uya kubaleka ungadinwa uze uhambe ungawi. Kodwa ngoku mna ndidinwe kangaka andikwazi kakuhle nokuphakamisa intloko. Umlomo wam wapixika njengoko ndandibambe iinyembezi zokudinwa ngeenkophe.

“Akukwazeki ukuchaza ngokwehlayo, kodwa kwaba ngathi umkhonto omhle okhanyayo ungena emzimbeni wam, wazalisa sonke isihlunu endinaso emzimbeni. Ndaphakama utata esakungena saza saphuma saya emasimini.

“Utata wam yayingumsebenzi okhawulezisayo kodwa akazange akwazi ukukhawulezisa ngaphezu kwam nangona wayesebenza ngokukhawulezisa kangangoko wayenako. Ndakhawulezela ibhondile ezithe saa ndaze ndazidibanisa, ezininzi zazinzi kangangokuba ndandisiya kwimiqolo ngemiqolo. Andisoze ndilibale ummangaliso owawusemehlweni katata.” (Leyo W. Spensa, “To Run and Not be Weary,” *Ensign*, Mar. 1974, p. 45.)

UMSEBENZI

Umsebenzi yintsikelelo, awusosiqalekiso. Awusincedi ukuba sikwazi ukubonelela iintsapho zethu ngempilo, kodwa ukwagcina imizimba yethu neengqondo zethu zisebenza zidlankile. (Bona kwabaseTesalonika 4:11–12 neeNdumiso 128:2–3.)

UKUPHUMLA OKONELEYO

Abanye abantu abalali ngokoneleyo ukuze bafumane ukuphumla okoneleyo. Abanye abantu balala ithuba elide ngaphezulu kokuba kufuneka. INkosi iyasilumkisa ukuba sifumane ukulala esikufunayo, kodwa kungabi ngaphezulu kunokuba sifuna. Sonke sahlukile kwaye kufuneka siphumle ngokweemfuno zethu, kodwa usixela ukuba masiye kulala ngethuba size sivuke ngethuba ukuze umzimba nengqondo zifumane amandla. (Bona iD&C 88:124.)

UKUCOCEKA OKUKOKWAKHO

Ukukhusela ingulo, kufuneka sibhafe, sihlambe amazinyo size sihlambe izandla zethu njalo. Kananjalo kufuneka sihlambe iimpahla zethu, iingubo namashiti kunye nezitya.

Isigulo nesifo sikhuselwa ngokunciphisa iimbewu zezifo. Sinako ukunciphisa iimbewu zezifo ngokugcina amakhaya ethu kwizinambuzane nezilwanyana nokuqoqosha silahle izibi zezilwanyana nezabantu. Ngesi sizathu, ukutya kufuneka kugcinwe kwindawo ecocekileyo nekhuselekileyo.

UKUTYA OKUKUKO

Ukutya okukuko kokubela kuwo omathathu amaqela okutya kwisidlo ngasinye. Sifuna iinyama neemveliso zezilwanyana sisenzela ukukhula, iziqhamo nemifuno ukuzikhusela kwizifo nokutya okuziinkozo neengcambu ezinesitatshi sisenzela amandla. (Ulwazi oluthe chatha ungalufumana kwiSiseko seManywali yeNkosikazi eNgcwele, iNxenye A, Isifundo 22: “ISondlo soSapho.”)

UNYANGO NENKATHALELO YAMAZINYO

Sinokuzikhusela neentsapho zethu kwizifo ngokufumana ugonyo. Kwiindawo ezininzi zehlabathi, ugonyo lunikwa ngamaziko empilo noogqirha besakhiwo somzimba. Nakanjalo sifanele ukuba nokujongwa amazinyo ethu ngugqirha wamazinyo njalo.

UKULOLONGA UMZIMBA NGOKUTHAMBA

Bonisa umfanekiso 24-a, “Ukulolonga umzimba njalo kuyimfuneko yempilo yethu entle.”

Ukuthamba yinto enokonwatyelwa ngumntu, nanjengosapho owona-wona mthambo onokwenziwa nguye wonke ubani kukubaleka. Sinokubaleka phantse kwindawo yonke, nangaliphi ixesha, kwaye kuzisa ukuphucuka okukhulu ngexeshana nje elincinci. Ukubalekela kwindawo enye nokuhamba, noxa ikwayimithambo elungileyo. Umdlalo webhaskiti, isoka, ibhola yesandla, ukuqubha neminye imidlalo inganika ngokulinganayo umthambo nokuzigcobisa.

Phambi kokuqalisa nayiphi inkqubo esebenzisa amandla, kufuneka sifumane uxilongo lomzimba. Ngokufumana nokulandela icebo likagqirha malunga nenkqubo yomthambo wethu, eya kusikhusela ekwenzeni izinto ezinokusenzakalisa endaweni yokusinceda.

Bonisa umfanekiso 24-b, “Umthambo yeyona nto ibalaseleyo enokuqhutywa lusapho.”

ULONWABO

Kuba ukwenza umthambo ukhupha uxinzelelo lomzimba nokudinwa kwemithambo eyakhiwa luxanduva lwethu lwemihla ngemihla, ulonwabo





kufuneka lusoloko njalo luqulathe izinto ezisebenzisa umzimba. Oku kusinceda ukuba sizigcine kakuhle empilweni yengqondo nomzimba. Enye yeenzuzo zomthambo osiwuqhubayo, sisenzela ulonwabo lithuba elisinika ukuba sibe neentsapho zethu. Ilungu ngalinye losapho aliyi kuphakanyiswa umdla walo nje wokuthamba, kodwa kanaanalo liya kuziva lisondele kwamanye amalungu osapho.

ISiqukumbelo

Ukwabelana ngokulinganayo yinto ebalulekileyo kubomi bolonwabo. Oku kuthetha ukuba kufuneka sisebenzele ukufumana ukulingana emsebenzi, ekuphumleni naselonwabeni. UMongameli Brigham Young enika ingcebiso:

“Masifune ukwandisa ubomi bangoku kangangoko sinako ngokuqwalasela imithetho yonke yempilo nokulinganisa kakuhle umsebenzi, ukufunda, ukuphumla nolonwabo . . . Lungiselela ubomi obubhetele. Masiyifundise le migaqo kubantwana bethu, ukuze babenako ukufundiswa ukubeka isiseko sempilo nokomelela.” (*Discourses of Brigham Young*, p. 186.)

INkonzo ifuna abaphethe ububingeleli abazilungiselele ngokwasemoyeni, engqondweni nasemzimbeni, kuba impilo entle inceda ukuba sikwazi ukumelana noxanduva oluninzi lwethu.

UMngeni

1. Qwalasela iingxaki zempilo yakho siqu.
2. Yakha iphulo lokugcina umzimba wakho nowosapho lwakho usemgangathweni.

IZibhalo eZongezelelweyo

Imizekeliso 23:19–23 (sifanele silumke ekukhetheni into yokusela nokutya)

Imizekeliso 31:1–4 (masingazenzi iinqambi ngokusela iziselo ezikrakrayo nokuziphatha)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko 27, “Umsebenzi noXandava lomntu,” nesama 29, “UMthetho weNkosi weMpilo,” kwimanywali ye*Nqobo yeVangeli*.
2. Nikela ilungu leklasi lihambelise libe nengxelo ngeziko lempilo elikwizingqi yalo elinokunceda amalungu equmrhu alwe iifundo zawo zempilo.
3. Nikela kwelinye ilungu leklasi linike ingxelo imizuzu emihlanu ngokuqulathwe liLizwi loBulumko (D&C 89:1–17).
4. Nikela amalungu eklasi anike amabali nezibhalo kwesi sifundo.

Injongo yesi sifundo kukusanceda siqonde uxanduva lwethu eluntwini nakwisizwe.

INtshayeleyo

Njengamalungu eBandla likaYesu Krestu, simele ukuva ubuzalwane nothando kubo bonke abantu kwiintlanga zonke zelizwe, ingakumbi kwabo bangabamelwane benu, uluntu kwanesizwe. Kufuneka sithembeke kwilizwe lethu nakubantu, size senze konke esinako ukunceda urhulumente wethu sihlangabezane neemfuno zabo basiphetheyo.

“Siyakholwa ukuba oorhulumente bamiswa nguThixo esenzela inzuzo yomntu,” ivakalisa isitsho iMfundiso neMinqophiso, “kwaye ubamba abantu ngokwezenzo ezingqinelana nabo” (D&C 134:1).

UXanduva Lwethu uMntu-noMntu

Ezininzi iinkathazo zoluntu ziza ngenxa yokuba abanye umntu ngamnye neentsapho abaphili bomi buthembekileyo nobusulungekileyo, okanye bangasebenzi ukuze bazixhase ngokwabo. Phambi kokuba sikhonze uluntu nesizwe sethu, kufuneka nathi ngokwethu siphile ubomi bentembeko nobumnandi. Kufuneka siqale ngokakhathalela iziqu zethu neentsapho zethu size sizame ukoyisa naziphi iinkathazo ezinokusichaphazela.

Njongoko kusoloko kunjalo, uxanduva lwethu olukhulu kukuphila ivangeli. Ngokwenza oku, asancedi thina sodwa kodwa sikwanceda nabanye. Umzekelo wokuphila kwethu uya kuphemelela nabanye ngendlela esingenakuyichaza. KwiNcwadi kaMormon, umzekelo, abantu besixeko esigcolileyo baxelelwa ukuba iNkosi ibagcinile kuphela ngenxa yemithandazo yabantu abagqibeleleyo ababekwelo lizwe.

Cela amalungu eklasi afunde u-Alma 10:22–23.

INkosi ngamaxesha athile iya kusikelela uluntu lonke ngenxa yabantu abambalwa abagqibeleleyo. UMongameli, David O. McKay uthethe ngemfuneko kumalungu eNkonzo yokuseka imizekelo emihle: “Wonke ubani umele azimisele ekwenzeni eli gama lithi ‘Mormon igama lothembekileyo, okwazi ukuzibamba, ozinxwemayo, onyanisekileyo, onobulungisa—le migaqo isisiseko seBandla likaYesu Krestu labaNgcwele beMihla yokuGqibela kwaye ngokuthatha umzekelo wayo ebomini bethu sinegalelo ekutshintsheni koluntu, sibeka ivangeli yethu kwiimeko zokuphila ezibhetele size, sizise usindiso noxolo ebantwini apha kwaye ngoku.” (Conference Report, Oct. 1927, p. 14.)

Sinokunika ukomelela okukhulu kuluntu nakwilizwe lethu ngokuphila ubomi obunyanisekileyo nobufanelekileyo, ngokukhathalela iintsapho zethu, nokuthandazela ukuqina sibe yimizekelo eyiyo.

UXanduva Lwethu Ebumelwaneni nakuLuntu

INKosi isilindele ukuba sithande kwaye sikhonze abamelwane nezihlobo zethu. Oku akufuni zenzo zikhulu zokuzinikezela, ubuhlobo sesona siseko kwizenzo ezincinci zobubele. Inxalenye yokuba ngummelwane nje olungileyo, kukujonga iimfuno zabanye, kudibanisa abahlolokazi neenkedama. Eyona nkonziso inkulu esinokuyenzela abamelwane bethu kukwazisa ivangeli kubo. Kodwa nokuba bayayamkela okanye abayamkeli, kufuneka sibathande sibakhonze.

Uluntu lwethu lunemfuno enkulu yokuba ngabemi abangaxhomekanga mntwini nabanyanisekileyo abanomdla wokunceda.

Cela amalungu eklasi afunde iD&C 58:27–28. Qondisisa okomzuzwana ezinye iingxaki ezijonge abantu ekuhlaleni. Ngabaphi abanye oonobangela abangabo esinokubaxhasa esixekweni okanye edolophini yethu?

Bonisa umfanekiso 25-a, “Uxanduva lwethu kuThixo ludibanisa nenkonzo kubazalwana bethu.”

IMFUNDO

Kwezinye iindawo, izikolo zifunwa ukwakhiwa okanye ukwandiswa. Kwezinye iindawo, izikolo zifuna iincwadi zokufunda, izixhobo zokuhlohla namaphulo okufundisa. Iballi elilandelayo libalisa ngendlela abaNgcwele beMihla yokuGqibela ezaphucula ngayo umgangatho wemfuno eyayinikwa kwizikolo zabantwana babo:

Olunye uphawu lwesixeko sethu esasikholwa sise-iSeattle eWashington, yayiyindlela egqwesileyo asasiqhuba ngayo isikolo sikawonke-wonke esasisebumelwaneni. Ngesithuba seminyaka engamashumi amabini sasihlala apho, kwakubakho amaxesha okuhendeka okuba sithuthele kwiziphhaluka ezisiphahlileyo kodwa besisoloko ekugqibeleni sigqiba ekubeni sihlale esixekweni, kungenxa yamathuba emfuno esasinokuwanika abantwana bethu abathathu ababesisolweni sikawonke-wonke.

“Kwiminyaka eliqela eyalandelayo, kanjalo, sabona indlela yokuphatha etshintshayo ishenxa kumaxabiso ancomekayo emali yexesha elidlulileyo nemigaqo yemfuno. Baqala benza utshintsho olungafikelelekiyo kwiindlela zokufundisa, nakuluhlu lwezifundo zabo. Eminye imigaqo yenzakalisa abafundi ngokwasengqondweni, ekukhuliseni iinkathazo ezinzima zokhuselo, iindlela zokuziphatha nokusetyenziswa kwezinyobisi ngokugqithisileyo.

Esi sothuso esabasibi kangaka sakhuthaza abaninzi bethu bandisa ukwenza nenkonzo yethu kwiQumrhu laBazali neeTitshala namaqumrhu akhethiweyo acebisa isikolo. Kwisikolo esiphakamileyo esikhulu



sengingqi ngokuvumelana nesebe lethu liphelele abazali abakhathalayo nezihlobo bakhetha abanye bethu babekwizithuba zala maqumrhu omabini.

“Ngemvelaphi yeNkonzo yokuba izinto zenzeke ngokubambisana ezintlanganisweni, amalungu eL.D.S. aqalisa uxinzelela impembelelo kwabakulawalo lwesikolo. Saxhasa iinkqubo ezilungileyo, sabanako ukuphumelela ekubuyisweni koluhlu lwezifundo zakudala neendlela zokufundisa. Ukucutha ugrogriso lwabafundi nokuphathwa gadalala kwabafundi ezikolweni nakumabala esikolo, nokuphelisa iziyobisi nokunukenezwa kwezimilo, saba nokhuselo oluluqilimba. Saphumelela umdla nokuzibandakanya kwabazali saza songeza nabafundi kumaqumrhu ethu. Sabonisa kubahlali ukuba banelizwi kwizigqibo zabaphathi ababakhethileyo.

La mava kwakhona angqina ukuba abaNgcwele beMihla yokuGqibela xa zihlangene nokuzimisela ukwenza naxa zizinikele ekusebenzeni zinika amandla okunika iimpembelelo zokuzinika udumo olukhulu.

“Obu bungqina bandikhokhelela kwezinye iingingqi zasekuhlaleni zemisebenzi, zopolitiko nekuzibandakanya kwisiseko somgaqo. Bandiqinisekisa ukuba abaNgcwele beMihla yokuGqibela abanyanzelekanga kuphela kodwa banokunceda ekuveliseni utshintsho kwizinto zoluntu esizifuna kakhulu.” (David L. Tomlinson, “We Changed Our Children’s Schools,” *Ensign*, June 1976, pp. 52–53.)

Zeziphi iimfuno ezifunwa ngabahlali bethu? Singenza ntoni umntu ngamnye ukunceda nanje ngeqela lobubingaleli?

UKUZIPHATHA

Kumaxesha amaninzi, ukuthengisa ngomzimba, amanyala nokunye ukuziphatha kakubi kunokunqandwa kuphela xa iqela labantu linokusebenza kunye. Oku kuthetha ukuba ubani makaqale alungise iqela kwaye ngubani okwindawo ebhetele yokukhokela abachasane nobubi ingenguye ophethe ububingeleli? Amaqumrhu obubingeleli aseSalt Lake City, umzekelo, alungiselela ukuphakamisa izikhalazo ebonisa ukungoneliseki kokungamanyala.

Zeziphi iingxaki zokuziphatha ezikwindawo yethu yokuhlala? Singenza ntoni ukuzisombulula ezi ngxaki?

IMPILO NOKHUSELEKO

Iindawo zokuhlala ezininzi kufuneka ziphucule iimeko zazo zempilo nokhuseleko. Ezinye izixeko zifuna izinto zokuhamba ezibhetele okanye imithetho yokhuseleko ephucukileyo. Ezinye iindawo zifuna amanzi neendawo zokuya ngasese eziphucukileyo.

Ekuzameni ukukhonza uluntu, kufuneka siqondisise iimfuno ezithile zoluntu. Xa sesigqibe ukuba zeziphi iingxaki ezizezona zingxamisekileyo, sinako ke ngoku ukukhetha enye eyimfuneko size senze indlela yokunceda ekuyisombululeni. Amalungu eBandla asoloko eluncedo kwiprojekthi ezininzi zoluntu. Amanye amalungu eBandla, umzekelo, aba nee-ofisi zopolitiko, akhonze kwiikomiti okanye enze umsebenzi wokuzinikela ukuphucula uluntu lwawo.

UTed Brewerton, owayephethe ububingeleli eCalagary eCanada ngumzekelo wento enokwenziwa ngumntu ngamnye ukuphucula indawo yasekuhlaleni kwakhe. Wawongwa nje ngoyena mxubi mayeza ungaphaya kwiphondo lakhe ngomsebenza wakhe ekusetyenzisweni kweziyobisi ngolunya. Wasasaza amaphetshana, wanika izifundo, wahambela izikolo waze wanceda nabaphetheyo eburhulumenteni ephelisa usetyenziso lweziyobisi. Enyanisweni wenza umahluko omkhulu kubomi bamakhulu abantu. (Bona Janice Smith, "Making a Difference," *Ensign*, June 1976, p. 50.)

Abaninzi abaNgcwele beMihla yokuGqibela badla ngokuzithethelela ekunikezeleni ngexesha labo kuluntu lwawo ngokuxhapha amagwebu besithi azinakwenza nguqu yobuhle ekuhlaleni okanye bathi baxakekile. Kodwa iNkosi isilindele sonke ukuba sizibandakanye size senze into ngaphezulu kunomsebenzi weBandla. Uphuculo lobomi boluntu ikwa ngumsebenzi weNkosi.

Xoxani ngempilo neemfuno zokhuseleko kwingingqi yethu. Singabuza ntoni njengabaphethe ububingeleli ukuhlangabezana nezimfuno?

INKONZO YENTLALO-NTLE

Kubaluleke ngakumbi ukuba abaNgcwele beMihla yokuGqibela bathakazelele ukunceda abanye kumaxesha onxunguphalo. Umzekelo omhle wenkonzo enjalo wehla kowe 1976, xa idama lagqabhuka laza lenza izantyalan-ntyala zamanzi kwiidolophu ezikufutshane neRexburg, Idaho. Amalungu eNkonzo akumaphandle onke angqongileyo agqiba ekubeni ancede ekucoceni iidolophu ezazitshatyalalisiwe okanye ezilimazekileyo. Abantu abaselula namaqumrhu obubingeleli aqesha iibhasi asingisa kwezi ngingqi zibe nezantyalan-ntyala zamanzi. Banceda ekucoceni, ekulungiseni ezonakeleyo baze bokha amakhaya amatsha. Amadoda athile nabafazi bakhokelela abantwana ukuze abazali basebenze kumakhaya abo onakeleyo. Kwiivekana nje ezimbalwa, inxalenye yomsebenzi wokucoca wawusele wenziwe, umbulelo kumsebenzi wobuvulindlela wamalungu eNkonzo iLDS abafuna ukunceda abazalwana babo.

Ezinye iindlela esibuqinisa ngazo ubumelwane noluntu lwethu ku–

- Kukwabelana nabahlobo kunye nabamelwane ngevangeli.
- Ngokuthanda nokukhonza abamelwane bethu ngokwenza izenzo zobubele ezincinci kodwa ezamaxesha onke.

- Ngokuzibandakanya kwiinjongo ezintle zoluntu.
- Ngokunceda ekuqapheleni nokusombulula iingxaki zoluntu.
- Ngokukhonza kwizithuba zobunkokeli eluntwini.

IMisebenzi kwiLizwe Lethu

UMongameli N. Eldon Tanner uthethe, “Siya kulindela ukuba indoda nganye izinikele kwizwe layo - ilizwe apho yazalelwa kulo, ilizwe apho yahlala khona, isebenza iqhuba usapho lwayo” (“If They Will But Serve the God of the Land,” *Ensign*, May 1976, p. 48). Sifuna ukuva uthando lwelizwe lethu nabantu balo kwaye sibafunela okubhetele. Olo thando lunjalo luza ngokwasendalweni ngokuya, sifunda ukuthanda iimbali nokuzinikezela kwabazalwana bethu.

Ukuzinikela kwilizwe lethu akuthethi ukuba kufuneka sivumelane nabo bonke abakhokela urhulumente. Abaninzi abahlali ngaphambili eburhulumenteni, njalo nje, bazama ngokuqinisekileyo ukwenza okulungileyo, kwaye kufuneka sibanike inkxaso yethu. Simele ukuthandaza ntsuku zonke ukuba baze benze izigqibo ezizizo baze benze izinto ezilungileyo. UMongameli Harold B. Lee wayekhe wanentlanganiso noMongameli wase-United States apho wayemqinisekisa ukuba nokuba kutheni igama lakhe okanye iqela lakhe lolopolitiko, de [iNkonzo] sisoloko njalo, njalo sisemadolweni, sithandaza kuThixo ukuba yena neenkokeli zesi sizwe nabehlabathi bangasidlulisa [Kwezi ngxaki zamaxesha ethu].” (“A Time of Decision,” *Ensign*, July 1972, p. 29.)

Ukukhonza isizwe sethu kukwabandakanya ukuthobela imithetho yaso. Uxolo lungakho kuphela xa wonke ubani ethobela umthetho. Isivumo sokholo seShumi elinesibini sihambisa senjenje: “Sikholelwa ekululameleni iikumkani, oomongameli, abalawuli, iimantyi nasekuthobeleni, ekubekeni nasekuxhaseni umthetho.”

Ukuba kukho abaphethe ububingeleli abaselula eklasini, xoxani ngeendlela abanokuthi babonise imbeko kwigunya nokuthobela umthetho. Angazilungiselela njani umfana ukukhonza uluntu nelizwe?

Ilizwe ngalinye linendlela eyahlukileyo yokwenza imithetho. Amanye amazwe avumela abahlali bavotele abameli abanceda ekwenzeni imithetho. Ingakumbi kula mazwe, abaNgcwele beMihla yokuGqibela benomsebenzi wokuba zaziswe ngezinto ezingumdlala eluntwini nokuxhasa amadoda alungileyo njengabameli kwimisebenzi. Kumazwe apho unyulo kuwonke-wonke kubakho, ummi ngamnye kufuneka avote.

ISiqukumbelo

NjengabaNgcwele beMihla yokuGqibela sinoxanduva kuluntu lwethu nakwilizwe lethu. Sinomsebenzi wokuhlala ngokugqibeleleyo nokunceda ekusombululeni iingxaki nokuhlangabezana noluntu lwethu ncakasana.

Ezinye iindlela zokuphumeza imisebenzi yethu kwilizwe lethu

- Ukuzinikezela kwilizwe lethu nakubantu bethu.
- Ukuthandazela iinkokeli zethu.
- Ukuthobela umthetho.
- Ukwazisa ngemiba kawonke-wonke.
- Ukuxhasa iinkokeli ezinyanisekileyo nezilumkileyo.

UMngeni

1. Khetha indlela ibenye onokunceda ngayo ebumelwaneni nakuluntu. Yenza ulungiselelo lwakho buqu uze uluqalise kule veiki.
2. Nequmrhu lenu, gqibani neqela lakho lobubingeleli into eninokuyenza ukuphucula uluntu lwenu.
3. Kumthandazo wenu nilusapho, thandazelani iinkokeli zoluntu nohlanga zinikhokelele ekugqibeleleni.

IZibhalo eZongezelelweyo

1 kuTimoti 1:8–10 (Imfuneko yomthetho)

1 kuTimoti 2:1–2 (kufuneka sithandazele iinkokeli zoburhulumente)

KuTito 3:1 (kufuneka sithobele abalawuli bethu)

1 kaPetros 2:13–14 (kufuneka sithobele imimiselo emiswe ngurhulumente)

Mozaya 29 (ukumkani uMozaya wathetha nabalawali bomhlaba)

D&C 134 (thetha ngemfuneko yomthetho enemigaqo karhulumente)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Fumanisa ukuba zeziphi “iimfuno ezilungileyo” ebumelwaneni nakuluntu ezinokufuna inkxaso yequmrhu lakho.
2. Nikela kumalungu eklasi anike amabali nezibhalo kwisifundo.

UBungqina ngeVangeli kaYesu Krestu

Isifundo 26

Injongo yesi sifundo kukusanceda siqonde indlela yokufumana nokwakha ubungqina obomeleleyo ngevangeli kaYesu Krestu.

INtshayelelo

Ubungqina ngevangeli kuYesu Krestu yenye yezinto ezibalulekileyo ngaphezulu esinokuba nayo. UMongameli David O. McKay wakuqonda oku ebutsheni bakhe. Wathi: “Ndandikulambebe oku; ndabanemvakalelo ngaphakathi yokuba xa ndingabufumana [ubungqina], Konke okunye ngenyani buya kubangathi abubonakali.” (“A Personal Testimony,” *Improvement Era*, Sept. 1962, p. 628).

Ubungqina bethu buya kusixhasa kubomi bethu bonke xa iinzima nokucikidwa zifikile. Ngamaxesha anjalo, asinakomelezwa bubungqina babanye abantu kodwa kuya kufaneka sixhomekeke kubungqina bethu ukuze simelane neembandezelo zethu zokholo.

Yintoni uBungqina?

Mhlawumbi singakhumbula ukudibana kwethu nabefundisi okokuqala saza safunda ngeVangeli okanye ukuziqhelanisa nomntu owasanceda safumana ubungqina. Okanye mhlawumbi sikhumbula imvakalelo esaba nayo xa sasisiva omnye evakalisa ubungqina bakhe kuthi. Le mvakalelo nguMoya oyiNgcwele evakalisa ubungqina kwimiphefumlo yethu ukuba esikuvanyo kuyinyaniso. Yimvakalelo ezolileyo engenako ukuxenga-xenga eqinisekileyo. Ngale mvakalelo, siyazi ukuba uYesu Krestu nguNyana kaThixo, nokuba uJoseph Smith waye ngumprofeti nokuba Krestu labaNgcewele beMihla yokuGqibela kuphela kweNkonzo zenyani emhlabeni. Le mvakalelo inokusinika ubungqina beLizwi loBulumko, bomgaqo wezishumi okanye ubunyani beNcwadi kaMormon.

Njengamalungu eBandla ngemihla yokugqibela, kukwabalulekile ukuba sibe nobungqina ngabaprofeti abaphilayo. UMongameli Harold B. Lee wakuchaza ukubaluleka kolu lwazi:

“Ndifuna ukukugxininisa oku kuni. Omnye wakuthetha ngale ndlela, kwaye ndiyakholwa ukuba kuyinyaniso epheleleyo: ‘Umntu akaguquki ngokupheleleyo ade abone amandla kaThixo ehleli phezu kweenkokeli zeli Bandla, kwaye ide iye emazantsi entliziyi yakhe nje ngomlilo. Ade amalungu eli Bandla abe nobungqina obungagungqiyo bokuba bakhokelelwa kwindlela eyiyo, kwaye banobungqina obungagungqiyo

bokuba la madoda kaThixo ngamadoda aphefumlelweyo kwaye babekwe ngendlela eyiyo ngesandla sikaThixo, abakaguquki ngokupheleleyo.” (“The Strength of the Priesthood,” *Ensign*, July 1972, p. 103.)

Yenza amalungu eklasi acinge okomzuzwana ngobungqina bawo. Bacele bakhumbule ngethuba ubunyani beVangeli batyhilwa kubo nokuba babamkela njani ubungqina bomoya bokuba iNkonzo yinyani, nokuba uYesu nguKrestu okanye iNcwadi kaMormon yinyani. Babuze ukuba ezi mvakalelo zaba njani kwaye baqaphela njani ukuba bafumene ubungqina.

UkuFumana uBungqina

Ubungqina busekwe phezu kwesityhilelo esivela kuMoya oyiNgcwele. Bufika xa uMoya weNkosi uthetha ezintliziyweni zethu, engqondweni uze umoya uqinisekise ubunyani kuthi (bona iD&C 8:2–3). UKrestu wachaza kuPetros ukuba ubungqina bakhe abuveli nakubani ongumntu kodwa buvela kuThixo (bona uMateyu 16:13–17).

UMdala Parley P. Pratt wabhala oku kulandelayo ngobungqina abufumanayo bokuba iNcwadi kaMormon yayiyinyani:

“Ndavala [iNcwadi kaMormon] ngomdla, Wathi, “ndaze ndafunda iphepha elibhalwe igama layo. Emva koko ndafunda ubungqina bamanye amangqina ngokunxulumene nendlela yokufumaneka kwayo noku guqulelwa . . . Ndayifunda imini yonke; ukutya kwakuyeyona nto indixhalisayo, andizange ndibe namdla wakutya; ukulala yayinto endixhalisayo xa ubusuku bufikile, ndakhetha ukufunda kunokulala.

“Njengoko ndandiyifunda, umoya weNkosi wawuphezu kwam, kwaye ndazi ndaze ndagqiba ekubeni incwadi yinyani, ngokulula nokubonakalisa njengendoda igqiba kwaye isaza ukuba iyaphila. Uvuyo lwam ngoku lwalundigcwalisile njengoko lwalungalo ndaze ndanovuyo olungaphezulu olwaba sisipho esihlawula iintsizi, ukuzinikela nokubulaleka ebomini bam.” (*Autobiography of Parley P. Pratt*, p. 37.)

Kwabanye, ukufumana ubungqina ngamava acace kakhulu. Kwabanye, abuxhomisi kodwa abubalulekanga kancinci okanye abuyeyona nto. UMdala Loren C. Dunn wathi, “Isenokungafiki nje ngokuphanyaza kokukhanya (Andazi ukuba iNkosi iya kuthetha njani nawe), ngaphezulu kunokufaniswa nesiqinisekiso nemvakalelo entliziyweni yakho, isiqinisekiso esiya kuphuma ngendlela ezolileyo, yokudalwa kodwa ngeyona ndlela, yemihla ngemihla ude ufikelele ekuqondeni ukuba uyayazi.” (“Watch Therefore: For Ye Know Not What Hour,” University of Utah Institute devotional, Nov. 10, 1972, p. 5.)

UMongameli Marion G. Romney wachaza indlela afumana ngayo ubungqina bakhe:

“Ngamanye amaxesha ubungqina buza emntwini kancinci, kuthathe ithuba elide. Andikhumbuli bungqina obakhe beza kum ngeqbuliso. . .

Andikhumbuli mhla endakha andaba nabo ubungqina. Busoloko njalo busomelela ngokomelela ngokuhamba kweminyaka, kodwa andikhumbuli ndakhe andakholelwa nini. Kodwa nokuba ubungqina buza ngokukhawaleza okanye ngamaqondo athile bunento obuyenzayo emntwini. Ubani ungumahluko emva kokufumana ubungqina.” (“How to Gain a Testimony,” *New Era*, May 1976, p. 11.)

Kukho izinto ezithile ekufuneka sizenze ukuze sifumane ubungqina. Amanyathelo amahlanu alandelayo abaluleke kakhulu:

Dwelisa amanyathelo amahlanu alandelayo ebhodini:

1. Umdla wokukholelwa. U-Alma uyachaza ukuba inyathelo lokuqala ekufumaneni ulwazi lwenyaniso kukuba nomdla wokukholelwa (bona u-Alma 32:26–27).
2. Zingela izibhalo. Umprofeti uJoseph Smith usikhokelela ekubeni “sizingele izibhalo - zingelani izityhilelo esitsha esipapashiweyo, uze ubuze uBawo waseZulwini, egameni likaNyana wakhe uYesu Krestu, ukuba amise inyaniso kuwe, kwaye ukuba uyakwenza oku ngeliso elinye elijonge kuzuko lwakhe akukho namathandabuzo, uya kukuphendula ngamandla kaMoya oyiNgcwele wakhe. Uya kukwazi ngoko ngokwakho kwaye awayikwazela omnye. Awukuxhomekeka emntwini ngolwazi lukaThixo, kungasayi kubakho namathandabuzo.” (*Teachings of the Prophet Joseph Smith*, pp. 11–12.)
3. Yenza intando kaThixo. UMsindisi uyenza icace into yokuba phambi kokuba indoda yazi ukuba imfundiso ivela kuThixo, kufuneka iphile ngokwemfundiso (bona uYahane 7:16–18).
4. Phengulula iNqobo yeVangeli. Ukuphengulula izibhalo kuthetha ukufundisisa nokucinga ngazo, ngoko ukuthandaza ngokholo kuKrestu ukufumana ulwazi kuMoya oyiNgcwele malunga nokuba ingaba iingcinga zethu ziyiyo okanye aziyiyo inyani kusini na. (Bona uMoronayi 10:3–5.)
5. Zila uze uthandaze njalo. Umprofeti u-Alma wazazela ngokwakhe ukuba ivangeli yinyani kuba wazila ukudla waze wathandaza iintsuku ezininzi. Emva kwenzila yakhe, uMoya oyiNgcwele wamisa ubungqina beemfundiso zikaThixo emphefumleni wakhe. (Bona u-Alma 5:45–46.)

Fumana ilungu lekasi obusele ulicelile lichaze ngamava alo ngokufumana ubungqina.

UKwakha uBungqina Obomeleleyo

Xa sifumene ubungqina, ingaba siya kusoloko sinabo na? UMongameli Harold B. Lee wathi: “Ubungqina asiyonto unayo namhlanje, kwaye uya kuba nayo njalo. Ubungqina abugungqi. Kunzima ukububamba okomtha welanga. Yinto omele kukuyibamba kwakhona yonke imihla yobomi bakho.” (*Church News*, July 15, 1972, p. 4.)

Ukomeleza ubungqina bethu mihla le kwaye uhlale wonwabile kwiVangeli, kufuneka sixhinele ukuphila ngobulungisa, senze imisebenzi yethu yobobingeleli, nokukhonza abanye. Ubungqina kufuneka bube ngumgaqo wokwenza ukuba sandisa ukomelela.

Bonisa umfanekiso 26-a, "Singomeleza ubungqina bethu ngokubumisa kwabanye."

Ukwabelana ngobungqina bethu nabanye, abomelezi obethu kuphela ubungqina, koko bukomeleza nobungqina babo baphulaphuleyo. Sinikwa inxaxheba yokuvakalisa ubungqina bethu kanye ngenyanga ekuzileni kwethu nakwintlangano yobungqina, kodwa kufuneka sithathe nayiphi inxaxheba njalo yokuvakalisa ubungqina bethu kwizihlobo zethu neentsapho.

Njengamalangu eNkonzo, sinoxanduva lokwabelana ngobungqina nabanye, kunye amalungu nabangengomalungu. Sibonisa ubungqina bethu mihla le ngesikuthethayo nesikwenzayo. Xa sisoba ubungqina bethu, buya komeleza abanye kwanathi. Kufuneka sikhaliiphile kubungqina ngoYesu (bona iD&C 76:79).

UPetros wacebisa: "Hlalani nikulungele ukuziphendulela kumntu wonke obuzayo kuni ilizwi, ngalo ithemba elingaphakathi kwenu" (kaPetrosi 3:15). Ubungqina bethu buvelisa inyaniso kwaye bunceda abo banqwenele ukwazi ngaphezulu. Obu bungqina bomeleze bona kwanathi.

Cela amalangu eklasi afunde iD&C 62:3 neD&C 84:62. INkosi ithembisa ntoni kwabo bavakalisa ubungqina babo?

Ubungqina bunokuba sisiseko sokomeleza iintsapho zethu. Utata owaye kwinkonzo yobufundisi kowe 1868 wabhalela unyana wakhe: "Owu! Nyana wam, banga ubungqina bukayihlo bunganawe njengenkwenkwezi esisikhokelo kubomi bakho bonke." (Quoted by Reinhard Maeser in *Karl G. Maeser*, p. 57.)

Buza abafana ubungqina botata babo bungaziinkwenkwezi ezisisikhokelo njani ebomini babo. Buza ootata ukuvakalisa ubungqina kwabo kungabanceda njani abantwana babo bafumane ubungqina.

UMngeni

1. Funa ukufumana, ukomeleza nokuvakalisa ubungqina ngevangeli kaYesu Krestu.
2. Masizame ukuphila ngokufanelekileyo ekwandiseni ubungqina benyaniso ngokuhlala kufutshane neNkosi nokukhonza ngokuthembekileyo kubizo lwakho lobubingeleli.
3. Lungiselela ukubamba injikalanga yosapho ekhaya kumandela wobungqina. Kwintlangano, misa ubungqina kusapho lwakho.
4. Nika ubungqina bakho kwintlangano yokuzila nentlangano yokunika ubungqina.

26-a, Singomeleza ubugqina bethu ngokubuvakalisa kwabanye.



IZibhalo eZongezelelweyo

Iindumiso 19:7 (ukubaluleka kobungqina)

1 kwabaseKorinte 12:3 (ubungqina buza ngoMoya oyiNgcwele)

2 kuTimoti 1:8 (masingabi nazintloni ngobungqina)

D&C 76:22–23 (ubungqina bukaJoseph Smith noSidney Rigdon.)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funa ibhodi netshokhwe.
2. Ukuba uyanqwena, nikela ilungu leklasi lithethe ngamava alo ekufumaneni ubungqina.
3. Lungiselela ukuvula intlanganiso ngokucula u “Ndiyazi ukuba uMsindisi Wam uYaphila,” Iculo Lama -95.

UKholo kuYesu Krestu

Isifundo 27

Injongo yesi sifundo kukusanceda someleze ukholo lwethu kuYesu Krestu.

INtshayelelo

Bonisa umfanekiso 27-a, “Ukholo kuYesu Krestu ngumgaqo wokuqala weVangeli.” Yivelise ngexesha kanye lesifundo.

Ukholo kwiNkosi uYesu Krestu ngumgaqo wokuqala wevangeli. Ukuba sinokholo kuYesu Krestu sinokuqiniseka kuye, siyamthemba kwaye siyamvuma neemfundiso zakhe. UMpostile uPawulos wabhala wenjenje “sihamba ngokholo, asihambi ngokubona.” (2 kwabaseKorinte 5:7.) Oku kuthetha ukuba ukholo yingqiniseko yomoya ukuba izinto esingenakuzibona okanye esingena kuziva zikhona kwaye ziyinyaniso. Umzekelo, asizange sambona uYesu efela izono zethu, kodwa siyakwazi oko ngokholo. U-Alma wathi, “Ukholo asikuko ukufumana ulwazi olugqibeleleyo lwezinto; ngoko ke ukuba sinalo ukholo, sithembela kwizinto ezingabonakaliyo, eziyinyaniso” (Alma 32:21).

UKholo kuYesu Krestu

Ukuba nokholo kuYesu Krestu kwenza amadoda enze amadini okanye ukwenza imisebenzi enzima. Ngenxa yokholo lwawo, umzekelo, u-Abraham, wayezimisele ukunikezela ngonyana wakhe nje ngedini, u-Enoki wanyuselwa noNowa wasinda kwizantyalantyalama zamanzi (bona 2 kumaHebhere). Lee neminye imimangaliso emininzi yabanako ukuphumelela ngokholo kuYesu Krestu. “Kuba kungenxa yokholo imimangaliso isenzeka” (Moronayi 7:37).

Ukholo kanjalo lusenza sikwazi ukunyamezela iintlungu, izilingo neembandezelo. UYobhi wabanako ukanyamezela iintlungu ezingummangaliso, umzekelo, ngenxa yokuba wayenokholo kuKrestu. INkosi yamomeleza uYobhi ngenxa yokokuba INkosi iyamanzi kwaye ingabanceda abo bayithembileyo. (Bona uNahum 1:7.)

Nangona uYobhi wabandezeleka ngaphezu kwabaninzi bethu ababekhe babandezeleka, akazange aphikise ubungqina bakhe nokunikela uThixo umva. Abantwana bakhe bonke babulawa xa indlu yakhe yiyitshatyalaliswa ngumoya omkhulu. Umzimba wakhe wagqunywa ngamathumba. Abahlobo bakhe kwanenkosikazi yakhe babemhleka bephoxisa ngaye, bamxelela ukuba wayebandezelekile kuba wayengcolile. Kodwa ngenxa yokholo lwakhe, uYobhi wazinyamezela izilingo zakhe. Ekuphakameni kweentlungu zakhe, wabanako ukumbonga uThixo waze wangqina:

“Ndiyazi ukuba umhlawuleli wam uhleli, engowokuphela, uya kusuka eme phezu kothuli lwehlabathi. Emva kokuba ulusu lwam ludlavulwe lwanje. Ingasekho inyama yam, ndiya kubona uThixo.” (kuYobhi 19:25–26). Ukholo lwakhe lwaba nomvuzo: lintlungu zakhe zaphela waze wasikelelwa ngezinto ezininzi yiNkosi.

Ibali likaYobhi libonisa indlela oluthi ukhoho nje nge-ankile, linokusinceda sibambebele ngokuqinisekileyo kubungqina bethu xa izilingo zisiza kuthi (bona u-Ether 12:4). Ungabandezeleka ngokugula, ngobuhlwempu, ngokufa okanye isihendo, kodwa xa sisebenzisa ukhoho kuYesu Krestu, siya komelezeka size sisikeleleke.

Zeziphi ezinye iingxaki esinokubanazo ebomini bethu? Kutheni kufuneka singabagwebi abo baneengxaki?

UKomeleza uKhoho Lwethu kuKrestu

Kufuneka sisoloko sifuna ukomeleza ukhoho lwethu. Ngokwenza njalo, siya kufumana uvuyo lokusondela eNkosini nokufumana iintsikelelo zakhe. U-Alma usixelela ukuba ukwakha ukhoho kuKrestu kufana nokulima, sihlakule size sivune iziqhamo zawo umthi.

Bonisa umfanekiso 27-b, “Ukhoho luqala ngokulima ukhozo lwembewu enye.”

Inyathelo lokuqala ekwakheni ukhoho linokufaniswa nokulima imbewu. U-Alma wathi: Linga ngokwamazwi am, uze usebenzise intlantsana yokhoho, ewe nokubangaba awusenako kunomnqweno wokukholwa, vumela lo mnqweno usebenze kuwe . . . nokuba imbewu inokulingwa.” (Alma 32:27–28).

Singayityala njani imbewu yokhoho ezintliziyweni zethu?

Enye yeendlela oludla ngokuqala ngayo ukhoho kuxa siva okanye sifunda ilizwi likaThixo sinqwenela ukukholwa. Ngokuya silinga ngesikuvileyo okanye esikufundileyo, sisenza zonke iinzame zokukholelwa nokuphila ngokwemigaqo esiyifundisiweyo, siqala ukuva ezintliziyweni zethu ukuba esikufundisiweyo kuyinyaniso. (Bona uYohane 7:16–17.)

Bonisa umfanekiso 27-c, “Njengembewu ifuna ilanga, umoya namanzi, ukhoho lufuna ukondliwa nalo njalo.”

Inyathelo lesibini liyafana nokukhathalela isityalo. Kwanje ngesityalo sifuna ilanga, umoya namanzi ukuze sikhule, ukhoho lwethu lufuna ukondliwa ukuba kufuneka lukhulile.

Singalondla okanye silwandise njani ukhoho lwethu kuYesu Krestu?

27-a, Ukhoho ku Yesu Krestu ngumgaqo wokuqala wevangeli

27-b, Ukhoho luqala ngokulima ukhozo lwembewu enye

27-c, Njengembewu ifuna ilanga, umoya namanzi, ukhoho lufuna ukondliwa nalo njalo







Sinako ukulondla ukhoho lwethu ngokufunda nokuphengulula izibhalo, ngokuzila nokuthandaza, ukukhonza iNkosi, ukuxhasa iinkokeli zeNkonzo yethu nangokuthobela imithetho kaThixo. Nje ngesityalo esingenakufumana manzi sinokufa, ukhoho olungena ntshukumo luya kufa. Kufuneka njalo silondle ukhoho lwethu ngemisebenzi yethu egqibeleleyo. (Bona uYakobi 2:14–26.)

Bona umfanekiso 27-b, “Isivumo sokhoho luxolo novuyo nobomi olungunaphakade.”

Ngokukhuthala ekondleni ukhoho lwethu, singanako ukuxhamla iintsikelelo ezinkulu, njengosikhathalela isityalo kunokusivumela sixhamle isiqhamo saso. Zeziphi iintsikelelo okanye iziqhamo zokhoho kuYesu Krestu?

Ukhoho lusenza si–

- “Bambelele kwinto elungileyo” (Bona uMoronayi 7:28).
- Xhamle uxolo nolonwabo, kuba asiloyiki ikamva.
- Fumane iimpendulo kwimithandazo yethu.
- Fumane ukwenziwa kwemithwalo yethu ibe lula nguThixo (bona uMateyu 11:28–29).
- Xolelwe izono zethu xa sizivuma sicela uxolo.
- Sebenzise amandla oBubingeleli.
- Sibe noMoya oyiNgcwele kuthi (bona uMoronayi 7:32).
- Fumane imimangaliso ebomini bethu (bona u-2 Nifayi 26:13).
- Buyela ekuhlaleni noBawo wethu waseZulwini emva kovuko.

Ibhayibhile isixelela ngomfazi owayegula iminyaka elishumi elinesibini. Wasebenzisa konke awayenako ezama ukunyangwa ngoogqirha, kodwa abazange babenako ukumnyanga. Ngenye imini uYesu wafika esixekweni. Wayesele evile ngoYesu kwaye enokhoho lokuba uya kuphiliswa nokuba nje unokuchukumisa ingubo yakhe, waphiliswa ngequbuliso, waze uYesu wamkhangela waze wathi, “Yomelela, ukhoho lwakho lukuphilisile, hamba ngoxolo.” (Bona uLuka 8:43–48.)

Umfazi kweli bali wondla ukhoho lwakhe kuKrestu ngokusebenzisa inkolelo yakhe. Wachukumisa ingubo yokwaleka yoMsindisi, waze womkela iintsikelelo zokhoho lwakhe ngokuphiliswa.

Kutheni kubalulekile ukusebenzisa ukhoho kuYesu Krestu xa usikelela ogulayo naxa usikelelwa?

Nikela ilungu leklasi obusele ulicelile linike okanye lifunde ibali elilandelayo.

URandall Ellsworth waye ngumfundisi owayesebenzisa ukhoho olukhulu emva kokonzakaliswa ngendlela embi kakhulu lunyikimo lomhlaba eGuatemala. Ngexesha lenyikima, wayekwisakhiwo saza isakhiwo samdilikela. Umphathi Jikelele wachaza akubonayo ngolu hlobo:



“Wayebethelelekile, ndiyacinga, iiyure ezilishumi elinesibini. Ezifumana ngokupheleleyo efe ukusuka esinqeni kuye emazantsi. Ukusebenza kwezintso kuphelile. Akukho themba lokukwazi ukuhamba kwakhona. . . .

“Wathathwa ngenqwelo-moya ukuya eMaryland waza wanothetha-thethwano esibhedlele nonondaba bomabonakude. Unondaba womabona-kude wathi kuye, Oogqirha bathi awusobe uphinde ukwazi ukuhamba kwakhona. Ucinga ntoni, Mdala Ellsworth?” Wathi, “andisayi kuphinda ndihambe kuphela, kodwa ndinobizo oluvela kuMprofeti olundiya lela ukuba ndiye kukhonza kwimishini eGautemala ndiye kugqiba loo mishini.”

“Wasebenzisa [ngokuphindwe kabini] kakunikwe ngugqirha. Waxinzelela ukholo. Wafumana intsikelelo. Wafumana iintsikelelo kububingeleli kwaze ukuphila kwakhe kwangummangaliso. Kwaba ngummangaliso omkhulu koogqirha bamalungu omzimba nakoogqirha abazingcali. Waqalisa ukubanako ukuma ngeenyawo zakhe. Emva koko wabanako ukuhamba ngeentonga waze emva koko ugqirha wathi kuye, “Unako ke ukuphindela kwimishini ukuba iBandla liyakuvumela ukuba uhambe.” Wahamba. Samthumela eGautemala. Waphindela kumhlaba awayebizwe kuwo, kubantu owayebathanda ngokwenyani.

“Wathi xa elapho ehamba, eguquguquka izimvo engqondweni enomsimelelo kwisandla ngasinye. [Ngenye imini omongameli wakhe wemishini] wakhangela kuye waze wathi, “Mdala Ellsworth, ngokholo onalo, kutheni ungayilahli phaya loo misimelelo uze uhambe? Wayibeka phantsi imisimelelo, akazange aphinde ayisebenzisa okoko.” (Bona Marion G. Romney, “Trust in the Lord,” *Ensign*, Nov. 1977, p. 42.)

Yiba nelungu lequmrhu obusele ulinikele libalise ibali lokuguquka kwalo okanye elexesha apho kwakufuneka liphile ngokholo ngethuba lomngcipheko walo okanye lokulingwa.

ISiqukumbelo

Ukuze ukholo lwethu lukhule, kufuneka silondle njalo. Lulusipho nentsikelelo esiyifunayo ngamaxesha onke nakwiindawo zonke. Konke esikwenzayo eBandleni kufuna ukholo kuYesu Krestu. Ukuhlawula isishumi, umzekelo, okanye ukukhonza eBandleni okanye ukugcina imali eyoneleyo yokuya etempileni kufuna ukholo. Ngokuya sisondla ukholo lwethu kuYesu Krestu ngokumthobela, ngokufundisisa ivangeli yakhe, ngokuthandaza, ngokuzila ukutya, ukuya kwiintlanganiso zethu nokukhonza enkonzweni, siya kufumana iintsikelelo ezininzi ezingummangaliso. Intsikelelo enkulu yokwakha ukholo lwethu kukuba siya kufumaneka sikulungele ukubuyela kuBawo waseZulwini.

UMngeni

1. Sebenzisa ukholo lwakho kuYesu Krestu xa ubizelwe ukwenza ummiselo kububingeleli, ofana nokunika iintsikelelo kogulayo.

2. Sebenzisa umgaqo wokholo ekulweni neenkathazo ezizezakho.

IZibhalo eZongezelelweyo

Marko 6:5–6 (imimangaliso ayinakwenziwa ngaphandle kokholo)

KumaHebhere 11 (kholosa ngamandla okholo)

1 kaPetros I 1:3–9 (usindiso luza ngokholo)

Enos 4–8, 15 (isono siyaxolelwa ngokholo)

Ither 12:12–21 (imizekelo yamandla okholo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko 18, "Ukholo kuYesu Krestu," kwimanywali ye*Nqobo yeVangeli*.
2. Funda kumaHebhere isahluko 11.
3. Nika umsebenzi amalungu eklasi wokubalisa amabali nezibhalo ezivela kwisifundo.

Injongo yesi sifundo kukusanceda siqonde indlela inguquko engasanceda ngayo sibuyele kuBawo waseZulwini.

INtshayelelo

UMprofeti uJoseph Smith wakhe wacela lo mngeni: “Masiqale ngokutsha ngolu suku, sithi ngoku, ngeentliziyo zethu ezipheleleyo, siza kushenxisa zonke izono zethu ukuze sigqibelele” (*Teachings of the Prophet Joseph Smith*, p. 364).

Kuba sonke sisemhlabeni sizokufunda kwaye sikhule, sisonke ke senza iimpazamo. Zininzi iintlobo-ntlobo zeempazamo. Ngamanye amaxesha senza izinto esizaziyo ukuba masingazenzi ezifana nokuba singabinabubele okanye sithathe into engeyoyethu. Ezi zizono ezibizwa ngokuba zezangabom. Ngamanye amaxesha silibala ukwenza izinto esizaziyo ukuba sifanele ukuzenza, ezifana nokuhlalala izishumi okanye ukuba nobubele kubamelwana bethu. Ezi zibizwa ngokuba zizono zokulibala.

IMfuneko yeNguquko

Xa sisazi ukuba senze ngemposiso asinako ukonwaba. Siziva sineentloni zeempazamo zethu size sizifumanise ukuba asinako ukukhonza iNkosi kakuhle. Ngamanye amaxesha, ukungonwabi kwethu kusenokubangela ukuba siphathe abanye ngolunye. UBawo wethu waseZulwini akafuni singonwabi. Ufuna sonke thina sifumane iintsikelelo anazo zethu, kodwa akasayi kusinika iintsikelelo ezingasifanelanga. Oku akuthethi ukuba usinikela umva okanye asithande kancinci. Ngokucacileyo kuthetha ukuba ufuna soyise ubuthathaka bethu. Kwaye asisoze silwele ukuzoyisa ukuba usisikelelela ukwenza iimposiso. Inguquko, ngoko ke licebo likaThixo lokusanceda soyise ubuthathaka bethu, kwaye ngoko sifaneleke ekuhlaleni naye.

Ngesi sizathu usixelele ukuba sikhangele kubomi bethu ukuze sifumanise apho kufuneka siphucule khona. UMongameli uJoseph Fielding Smith wafundisa wathi: “Luxanduva lwethu lokuba siphucuke namhlanje nangaphezu kokuba besinjalo izolo, nokuba sibengcono ngomso kunamhlanje. Ngoba? Ngokuba sikuloo ndlela eya ekusulungekeni kwaye oko kunokwenzeka kuphela ngokuthobela nokuba nomnqweno ezintliziyweni zethu wokususa izono zethu.” (*Doctrines of Salvation*, Vol. 2, pp. 18–19.)

Funda u-Alma 11:37. Kutheni uxolelwaniso lufuneka? Funda u-1 Yohane 1:8–10; Alma 34:33–34; 3 Nifayi 30. Kutheni kufuneka sifune uxolelo lwezono ngokukhawaleza?

UMntu Ulufuna Njani Uxolelo?

Isono sifana nokungcola emizimbeni yethu. Oko kusenza singcole ngokwasemoyeni. Ukufuna uxolelo kufana nokuhlamba ukungcola ngesepha namanzi. Emva kokucela uxolo, siziva sihlaziyekile kwaye sicocekile. Umdala A. Theodore Tuttle uchaza ngolu hlobo:

“Ukucela uxolo kufana nesepha. Yisepha yobomi. Njengesepha ihlamba izono zobomi. Kufuneka isetyenziswe njalo-njalo xa kuyimfaneko. Elowo nalowo makagcine engqondweni yakhe; kananjalo, ukuba ukusebenzisa kakubi ukuswela ukuzicocekisa nokuzama ngentliziyo engaphelelanga - kunokubanga ukungacoceki ncam. Ukusebenzisa kakuhle, kananjalo, isepha yobomi icoca ngokupheleleyo, nokuhlala kunjalo. . .

Ngenye imini, siya kuvela phambi kwesihlalo somgwebo seNkosi. Apho siya kuma nokuba sinamachaphaza esono, singcolile nokuba asisulungekanga okanye ngokuvuma nokusebenzisa ezikhulu nezimangalisayo iziphoo zococeko – ngesepha yobomi sinokuma simsulwa, sixolelekile nokusulungeka phambi kweNkosi. Kwixesha elilandelayo usebenzisa isepha, usenokufuma ukucenga ukucoca umoya wakho ngokusebenzisa isepha yobomi, okukwangamthetho omnye wokucela uxolelo.” (“Repentance,” *Improvement Era*, Nov. 1968, p. 64.)

Ukuze sifune uxolelo, kufuneka silandele amabakala athile.

Bonisa umfanekiso 28-a, “Inguquko yeNene ithatha ithuba nomzamo.”

Xoxani ngamabakala asixhenxe okucela uxolelo njengoko echazwe kwimanywali yeNqobo yeVangeli, isahluko 19. Ukuba kuyenzeka, vumela abazalwana abathile omnye athathe ibakala elinye, alungiselele ukoxoxa ngalo, uze emva koko usinikele eklasini. Bonisa iqweqwe apho kudweliswe amabakala asixhenxe oxolelwaniso ngethuba kuxoxwa ngawo. (Lamabakala asixhenxe kukusiqonda isono, uzive unomvandedwa ngesono, ukusishiya isono, ukusixela isono, wenze umiselo, ukuxolela abanye nokugcina imithetho kaThixo.)

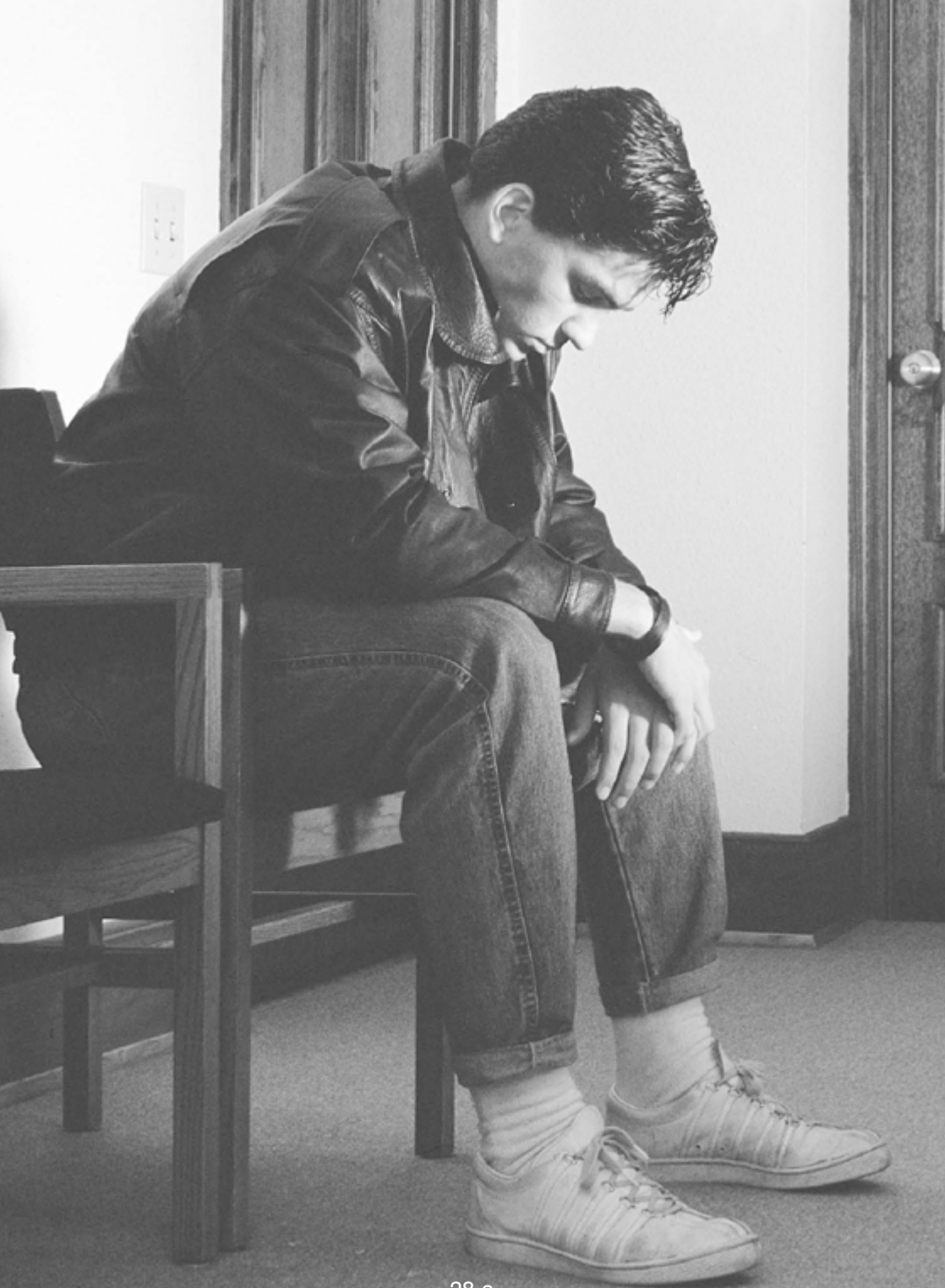
Ukucela uxolelo okuyinyani akululanga. Kuthatha ixesha nomzamo. Ngesi sizathu asinakuyibekela bucala imini yokucela uxolelo (bona u-Alma 13:27).

UVuyo loXolelo

Bonisa umfanekiso 28-b, “Uxolelo lwezono luyenzeka ngokuba uYesu Krestu wasihlawulela izono zethu.”

Sixela izono sifumane uxolelo lwezono sethu. Kodwa ukuba uYesu Krestu akazange azihlawulele izono zethu aze asifele, besingenakuze sixoleleke. Kuphela ngokuzenza idini kwakhe loo nceba yonelisa ubulungisa kwaye sinako ngoko ke ukuzihlamba kuthi izono zethu (bona u-Alma 34:10–16). Le yintsikelelo enkulu, kwaye kufuneka sisoloko siyibulela.

UYesu wazihlawulela izono zethu, kodwa azinakususwa kuthi ngaphandle kokuba sizixele. Wathi xa u-Alma omncinci aziqondayo



ukuba wonile, wathi. “Ndiyazikhumbula zonke izono zam kunye nobutshinga bam, endandibandezelwe ziintlungu zesihogo. . .

“Ndiyakhumbula kananjalo ndimva ubawo eprofeta ebantwini ngokubhekisele kukuza koyedwa uYesu Krestu, uNyana kaThixo, azokuzinikezela ngenxa yezono zehlabathi.

“Ngoku njengoko ingqondo yaye yabambeka kwezi ngcinga, ndiyalila entliziyweni yam: Owu! Yesu, nyana kaThixo, yiba nenceba kum. . .

“Ngoku ke, bona xa ndandicinga oku, andisazikhumbuli iintlungu zam kwakhona. . .

“Kwaye owu! Olunjani uvuyo nokunjani okuhle ukukhanya endakubonayo, ewe umphefumlo wam wazala luvuyo ologqitha intlungu endandinayo.”
(Alma 36:13, 17–20.)

Yiba nelungu leklasi libalise ngomzekeliso wonyana wolahleko (Luka 15:11–32). Waziva njani unyana wolahleko esakuqalisa indima yoxolelo? Waziva njani uyise wakhe?

Ngokuba amadoda eqhubekeka ukona kwaye efuna uxolelo, ibali lonyana wolahleko liyaphinda-phindwa njalo njalo, nje ngebali elilandelayo:

Yiba nelungu leklasi obusele ulinikele libalise ngebali elilandelayo elonyana wangoku wolahleko. Yenza amalungu eklasi ngokuthe cwaka aqaphele amabakala oxolelo awawalandelayo

“Ndide ndibe neminyaka eli 17, ndandihlala kufutshane neNkonzo ndihamba zonke iintlanganiso zenkonzo ndilwenza lonke uxanduva lwam lobubingeleli. Akuzange kwehle kum ukwenza ngenye indlela. Ndandiyithanda iNkonzo neenkqubo zayo.

Ndade ndane 17, kananjalo, ndaqala ndaziva ndinokuzimela nje ngabanina ofikisayo, ndiphikisana nenkokhelo yosapho ndaye ndifuna ukhetho olukhululekileyo. Omnye wabahlobo bam abasenyongweni wayekhonzwa kwenye inkonzo ndaye ndawela kwisabatha yokulunga ezinye izinto awayendinikeza zona - utywala, icuba. Ndaphuma namantombazana angezo LDS ndaze msinya ndathandana nentombazana emangalisayo eselula. Abazali bayo bandimemela kwikhebhini yabo yehlobo iimpelaveki ezininzi, kwaze oku, ngokucacileyo, kwandigcina kude nokwenziwa enkonzweni.

“Emva koko Imfazwe yeHlabathi yesi-II yafika, wathi xa endibuza ubhishophu ukuba ingaba ndiyafuna na ukuya kwimishini, ndathi ndikhetha ukujoyina umkhosi ndikhonze ilizwe lam. Ndandisacinga ukukhonza umntu ilizwe lakhe kubalulekile, kodwa ndiyazi ngoku ndandiyakube ndilumkile ukukhonza imishini ndisenzela uBawo waseZulwini kuqala.

“Kwakhona, malunga neli xesha, ndaye ndaqala ukufumanisa ukuba amanye amalungu eNkonzo endiwancomayo kakhulu awasiso onke



amabanga eNkonzo. Ndazivumela ukuba ngumgwebi wawo, aze kum aba ngabahanahanisi. Ndazinqophisa ukuba ndikhe andaphumelela ukuphila ngokomgangatho, kubhethela gxebe ukuba ndibe ngumhana-hanisi ngokufundisa into enye ndize ndenze enye, ndandise nokuhlalela qelele neNkonzo. Oku kwakokunye okuyimposiso enkulu, oku kuko endakwenzayo kwaye ikuko kanye okufunwa lutshaba.

Iminyaka emine njengomqhubi wenqwelo-moya yomkhosi weNavy neli-15 ndisele ndihamba-hamba ndingumthengisi ogqibeleleyo ndisenzela ukuba ndihlale ndisemsebenzini, kodwa ngethuba layo yonke le minyaka ndakholelwa kwiinyaniso ezazilimeke phakathi emphefumleni wam. Ndathi xa ndiminyaka ingama-38, umnakwethu omncinci, uTom, wahamba nathi iiveki ezintandathu. Ngentsasa qho yangecawe wayehamba yedwa aye kububingeleli bakhe nakwezinye iintlanganiso, saze isazela sam saqala ukundichukumisa. Ndandingonwabanga. Ndandisazi ukuba ikhona into engalunganga, waze loo mvandedwa wandizinga uqupha ngendlela enkulu. Kwixesha eladlulayo ndandikwazi ukunikezela ukutshaya nanini ndifuna, kodwa ngoku ndazifumana ndingenako. Ndandiye ndihambele uTom e-ofisini yakhe ndandiye ndizifumane ndihlasela iNkonzo, ndize emva koko nangona ndandingenakutsho kuye, ndizive ndinobutyala.

“Ndandisakhela iyure yam yonxunguphalo, yeza ngobunye ubusuku emva kwethoko leentselo notywala nasemva komdaniso kwiklabhu yabamazwe. Ndazilalela emandlalweni kusebusuku kakhulu kodwa andizange ndalala, le yayinto enqabileyo ukwenzeka kum. Ekugqibeleni ndavuka ukuze ndingaphazamisi inkosikazi yam ethandekayo, ndaze okokuqala ebomini bam ndathi chu ndahamba emgangathweni, ekugqibeleni ndafumanisa ukuba ndimele nditshintshe.

“Andizange ndabanako ukubonisa ukuchukumiseka ngeenyembezi nokululama, kodwa into elandelayo, ndizikhumbula ndigaqe ngamadolo ndicela kuBawo waseZulwini uncedo ukuqala kwiminyaka eli-19. Njengoko ndandithandaza, ndazaliswa yimvakalelo yothando novelwano nolonwabo ngaphakathi kwam, waze uMoya oyiNgcwele wandijikeleza ngamandla andenza ndangqukruleka ndingcangcazela okwethuba eloneleyo. Ndathi xa ndivuka, ndiziva ndonwabile. Ukubongoza nombulelo kwazalisa intliziyo yam. Andizange ebomini bam ndiyazi enjalo imvakalelo efudumeleyo nokuvutha okungaphakathi okwazalisa izibilini zam ngokunjalo ndacinga ukuba ndiyaphela.

“Ndaya kwigumbi lethu lokulala ndaze ndavusa inkosikazi yam. Ndandisalila waze wandibuza ukuba konakele phi na. Ndamxelela ngomnqweno wam wokuba nditshintshe ubomi bam ndize ndiphile ivangeli

kaYesu Krestu, waze wandixelela kwangoko ukuba uya kundixhasa. Ukusukela ngelo thuba andizange ndibe nawo umnqweno wecuba, wotywala naluphi uhlobo okanye ikomityi yekofu.

“INkosi yaqala ukundisikelela kwaye ayizange yayeka kude kube nanamhlanje. Ngomnyaka omnye yaba luchulumanco ukubhaptiza abantwana bam ndaze emva koko yaba yinkosikazi yam. Emva konyaka saya etempileni yaseLogan ukuya kutshata naphakade nokuya kutywinela abantwana bethu kuthi.

“Ndiyangqina ukuba iNkosi iyavuya xa igusha yayo elahlekileyo ibuyela ekhaya. Ibonisa uthando lwayo nobubele kuthi sonke xa sicela uxolelo lwezono zethu nokugcina imithetho yayo.” (Lewis W. Cottle, “The Return of the Prodigal,” *Ensign*, Mar. 1974, pp. 43–44.)

Zaba yintoni iimvakalelo zalo nyana wolahleko waktshanje njengoko wayecela uxolo kuThixo. Funda incwadi kaLuka 15:10. UBawo waseZulwini ulubona njani uxolelo lwethu? (bona D&C 58:42 no Isaya 1:18). Kufuneka simphathe njani umntu oxolelekileyo?

ISiqukumbelo

Sonke kufuneka sicele uxolelo ukuba siya kufana noBawo waseZulwini ukuze sihlale naye kwakhona. Ngesi sizathu uYesu Krestu wenza sanako ukucela uxolelo ngokusihlawulela izono zethu. Xa sicela uxolelo lwezono zethu, sizisa uvuyo kuthi nakuBawo wethu waseZulwini.

UMongameli Harold B. Lee wafundisa wathi: “Owona mthetho kaThixo ubalulekiyeyo ngulowo ufumana ubunzima obubobona ekuwugcineni namhlanje. Ukuba ngomnye wokungathembeki, ukuba ngomnye wokungazinxwemi, ukuba ngomnye wokuxoka, wokungathethi nyaniso, namhlanje lusuku lwakho lokusebenzela oko ude ubenako ukoyisa okokuthamba. Emva koko uqale ngolandelayo owona unzima kuwe ukugcina.” (*Church News*, May 5, 1973, p. 3.)

UMngeni

1. Cengana neNkosi kwimithandazo yakho ikuncede woyise iingxaki ozisebenzayo. Yinike ingxelo ngosuku ngalunye kwinkqubela phambili yakho, kwaye njengoko uzama ukuphucuka, qhubeka uthandazela uxolelo ngeempazamo ezidlulileyo.
2. Bonisa uvuyo kuxolelo lwabanye, ingakumbi amalungu osapho lwakho.

IZibhalo eZongezelelweyo

Iindumiso 51:10 (uDavide wayethandazela uxolelo)

U-Isaya 1:16–18 (siyalelwa ukuba sicele uxolelo)

ULuka 15:7 (kuyavuywa eMazulwini ngabo baguqukayo)

2 kwabeseKorinte 7:10 (ubuhlungu obungobukaThixo buzisa inguquko)

Mozaya 4:1-3 (izono ziyaxolelwa ngenxa yentlawalelo kaKrestu)

Alma 7:15 (ubhaptizo njengophawu lenguquko)

Alma 12:14–15 (ukholo nenguquko zizisa usindiso)

Alma 34:8–9 (uKrestu wahlawula izono zehlabathi)

D&C 19:16–17 (uKrestu wabulalekela abo baguqukayo)

D&C 76:40-42 (uYesu wafa ehlawulela izono zehlabathi)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko 19, “INguquko,” kwimanywali *iNqobo yeVangeli*.
2. Khumbuza amalungu eklasi eze neencwadi zezibhalo zawo eklasini.
3. Ukuba uyanqwena, nikela iqelana lamalungu eklasi axoxe ngamabakala asixhenxe enguquko eboniswe kwisahluko se 19 sencwandana, *iNqobo yeVangeli*.
4. Nikela amalungu eklasi anike amabali nezibhalo ezivela kwisifundo.
5. Lungisa isifundo ngendlela enokuthintela amalungu equmrhu ukuxoxa iingxaki ezidla umntu nomntu.

UBhaptizo, uMnqophiso oQhubekayo

Isifundo 29

Injongo yesi sifundo kukusikhuthaza siqhubekeke ekugcineni iminqophiso esayenzayo ngobhaptizo.

INtshayelelo

Ngamnye kuthi wabhaptizwa ngokophawu lokuba utshintshe ubomi bakhe kwaye uzimisele ukuthobela imigaqo emkhokelela kubuqaqawuli. Kodwa ukubhaptizwa nje akonele. Ngela xesha siqala indlela entsha yobomi; nokufuna iintsikelelo zobo bomi butsha, kufuneka siqhubeke ekukhuleni nasekuziphuculeni.

UMprofeti u-Alma wazidina malunga nabazalwana bobubingeleli bakhe emva kokubhaptizwa kwabo, wabaxelela: Ngoku qaphelani, ndiyanicela, bazalwana bam beNkonzo, ingaba niye nazalwa ngokomoya kaThixo? Ingaba ndiwufumene umfuziselo wakhe ebusweni benu? Ingaba nilufumene olutshintsho lungummangaliso ezintliziyweni zenu?" (u-Alma 5:14) Umbuzo ubaluleke nje namhlanje. Ingaba sisonke sakuva ukutshintsha ezintliziyweni zethu saza safumana ukuzalwa ngomoya ukusukela ngobhaptizo kwiNkonzo kaYesu Krestu?

Abantu abaninzi bonwabela imvakalelo yomoya ngethuba lobhaptizo lwabo. Elinye ilungu layichaza le nto ngolu hlobo: "Andisokuze ndikulibale ukushukuma okwaba semphefumleni wam, ukusulungeka, ukuqala ngokutsha nje ngomntwana kaThixo. . . Yaba nemvakalelo!" (*No More Stangers*, Vol. 3, p. 175.)

IMinqophiso Yethu yoBhaptizo

Bonisa umfanekiso 29-a, "Ngobhaptizo senza umnqophiso noThixo ukugcina imithetho yakhe."

Umnqophiso yimvumelwano phakathi kwabantu ababini nangaphezulu. Ngobhaptizo senza umnqophiso obaluleko kakhulu noThixo. UMongameli uSpencer W. Kimball uthi: "Ukubhaptizwa kukungena kumnqophiso [noThixo] ukwenza, ingekuko ukuzigcina ekwenzeni nje, ukusebenza ubulungisa nokuphepha ububi" (*The Miracle of Forgiveness*, p. 94).

Yenza amalungu afunde aze aphawule iD&C 20:37, noMozaya 18:8–10. Yeyiphi iminqophiso ecacileyo esayenzayo neNkosi xa sasibhaptizwa? (Dwelisa iminqophiso ebhodini.)

29-a, Kubhaptizo senza umnqophiso noThixo wokugcina imithetho yakhe



Sanqophisa u –

- Kungena eNkonzweni kaYesu Krestu.
- Kubizwa ngegama lakhe.
- Kukhonza uThixo nokugcina imithetho.
- Kukhonzana omnye nomnye nokuthwalisana ubunzima.
- Kuba lingqina ngoKrestu neNkonzo yakhe.

Ezi zibhalo zikwasixelela ngendima kaThixo kumnqophiso wobhaptizo.

INkosi yasithembisa ntoni xa sasibhaptizwa? (Dwelisa izimvo zabantu ebhodini.)

INkosi ithembisa u—

- Kusixolela izono zethu.
- Ukusinika inkokelo yoMoya oyiNgcwele.
- Ukusivumela size ngaphambili kuqala kuvuko lokuqala.
- Ukusinika ubomi ubungunaphakade.

Ubhaptizo sisiqalo “sotshintsho olungummangaliso” kufuneka sonke silwenze ukuze sibenako ukubuyela kuBawo waseZulweni (bona u-Alma 5:13–14 noMozaya 5:7–9). Abaninzi bethu abatshintshi ngomzuzo esibhaptizwo ngawo, kodwa ngokuya siphila ngokweminqophiso, iminqweno yethu nokutshintsha kwezinto esizenzayo siye sifana ngokufana noBawo waseZulwini. Ubhaptizo lwethu ngokucacileyo lusiphathela uqalo ngokutsha lwethu, ukuzalwa ngomoya. Thina, njengoKrestu, sangcwatywa emanzini ngobhaptizo, saza ke ngoko saphakanyiswa kubomi obutsha (bona kwabaseRoma 6:3–4). Oba bomi butsha buqala ngemvumelwano engasayi kutshitsha noThixo, kwaye ukuba siyayenza eyethu indima, uya kuyenza eyakhe, ngokumthobela uya kusinceda sitshintshe aze asikhokelele emva kuye.

Yiba nabazalwana ababini obuselula babalise iimbali zabo ngabakuvayo xa babebhaptizwa nokuba bantshintsha njani ubomi babo okoko baphatizwayo. Faka ulutsha kule ndima yesifundo.

INkqubela Yethu Emva koBhaptizo

Abanye abantu bacinga ukuba usindiso luza lula nje qha ngobhaptizo. Ubhaptizo, njalo nje kuphela sisiqalo. Kufuneka siqhubeke ngokukhula ebulungiseni emva kobhaptizo ukuba kufuneka sifumane ubomi obunganaphakade. Ukusinceda ukuze senze oku, iNkosi isinike imithetho ethile ekufuneka siyigcine emva kobhaptizo.

Fumana ikhosi ifunde uMoronayi 6:4–9. Loluphi uxanduva esinalo emva kobhaptizo? (Dwelisa izimvo ebhodini. Enye impendulo kukulandela inkokhelo yoMoya oyiNgcwele, kodwa oku kuya kuxoxwa kwisifundo sama 30.)

Uxanduva lwethu olulandela ubhaptizo kuku—

- Thandaza njalo.
- Ukuzilela iimfuno ethile.

- Ukuya nokuthatha inxaxheba kwiintlanganiso yeNkonzo.
- Ukwamkela umthendeleko njalo.
- Zidina ngempilo yomnye nomnye.
- Ukucela uxolelo xa senze iimpazamo.
- Ukulandela inkokelo yoMoya oyiNgcwele.

Xa sasibhaptizwa sinikwa isipho soMoya oyiNgcwele, uThixo wenza izithembiso ezithile kuthi aya kuzigcina xa siphila ngezithembiso zethu. Kodwa njengoko siqhubekeka ngemisebenzi yethu yokusenza siphile, sisiya esikolweni, nokwenza imisetyenzana eyimfuneko engephi, sisoloko sibandakanyeka kwiingxaki zehlabathi size silibale iminqophiso yethu. Ingxaki esijonge kuyo sonke, ngoko ke, yindlela esigcina ngayo ukugqibelela ngokwasemoyeni nokuhamba kubemi bethu obutsha. Izinto athe uMoronayi wazikhankanya zonke zilungiselelwe ukusinceda siqhubekeke kubomi obutsha siqale ngobhaptizo, size sizalwe ngokomoya ngokunyanisekileyo.

UMTHANDAZO

Umthandazo onyanisekileyo womntu ubalulekile ukuba sinokufumana amandla esiwafunayo wokuhlala ngokwemithetho yevangeli. Umthandazo usigcina sikufutshane kuBawo wethu waseZulwini kwaye usivumela ukuba sivakalise imibulelo yethu kwa nokuxoxa iingxaki zethu naye. Kufuneka siyithathe ngokwentsikelelo enkulu, ngoko ke, ukuvula nokuvala usuku ngalunye lobomi bethu ngomthandazo.

UKUZILA

Ubuncinci kanye ngenyanga, umthandazo kufanele ukuba udityaniswe nokuzila. NgokweNkonzo sidla ngokuzila izidlo zibe zibini ngecawe yenzilo. Umntu ngokwakhe, unako ukuzila nangaliphi ixesha xa efuna ukonwaba nokomelela okongeziweyo komoya. (Bona Isifundo 31 kule manywali.)

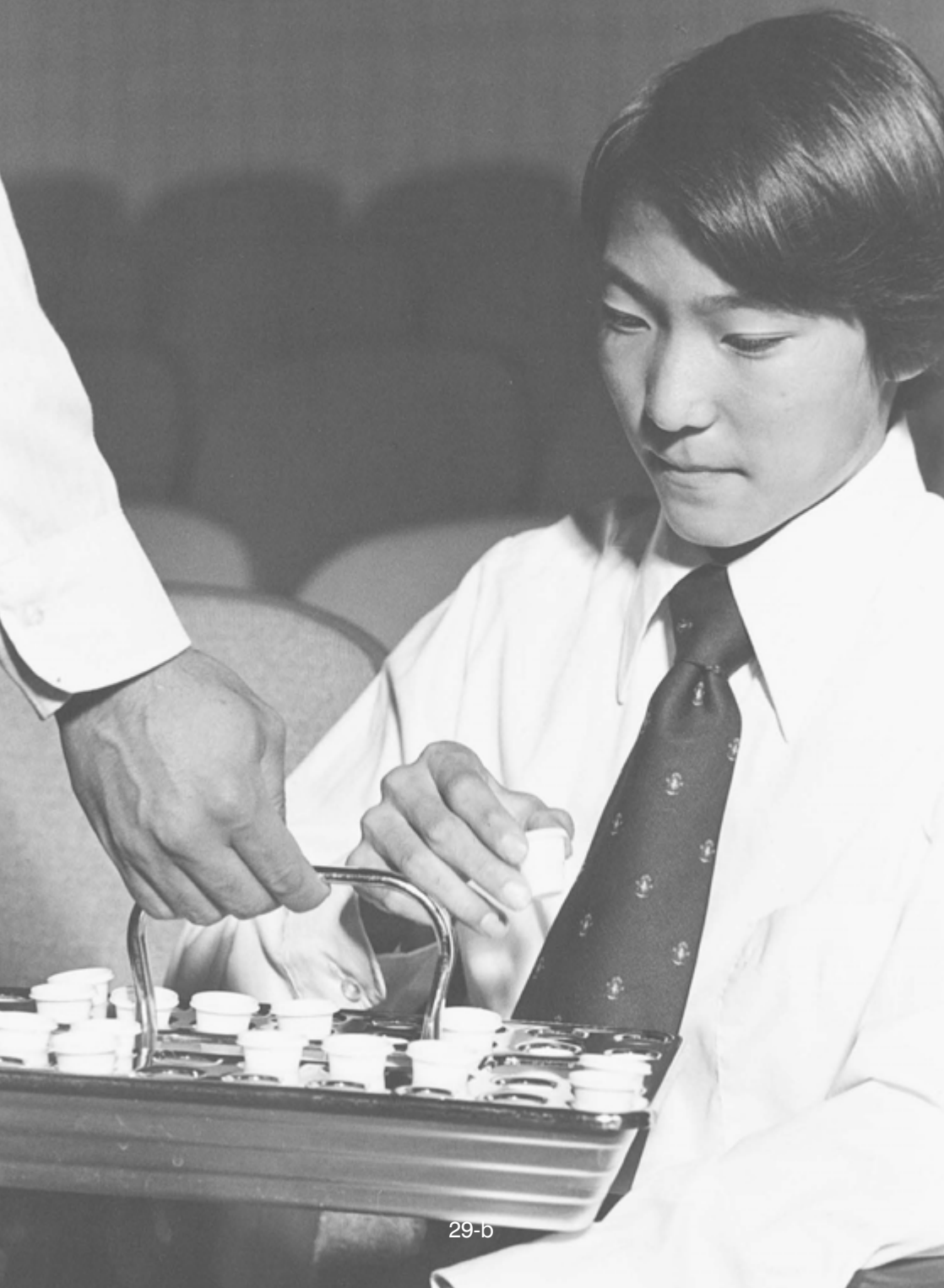
UKUYA KWIINTLANGANISO ZENKONZO

Sonke sifumana ukomelela ngokomoya ngokuya njalo kwiintlanganiso ze Nkonzo, apho sifunda ngaphezulu nge Vangeli ukomeleza ubungqina bethu. Simele uku khuthaza amalungu osapho aye kuzo zonke iintlanganiso zeNkonzo yabo. Xa siya kwezi ntlanganiso, simele kukuthatha inxaxheba kuzo ngokucula, ukucamngca, ukunika iintetho nokuzola.

UKWAMKELA UMTHENDELEKO

Bonisa umfanekiso 29-b, "Sihlaziya iminqophiso yethu yobhaptizo xa sisamkela umthendeleko."

Isizathu esinye sokuya kwintlangano yomthendeleko kukwamkela umthendeleko. Iminqophiso esiyenzayo xa sisamkela umthendeleko minye



naleyo sayenza ngobhaptizo. Ngale ndlela, ngeveki nganye ngexesha lomthendeleko sikhumbula iminqophiso yethu yobhaptizo kwaye siyathembisa kwakhona ukuba siya kuzigcina.

UKUNCEDA ABANYE

Cela ilungu ebesele linikelwe lithlekise iD&C 20:37 neD&C 20:77.

Xa sasibhaptizwa, sathembisa iNkosi ukuba siya kuzimisela “ukuthwalisana ubunzima omnye nomnye . . . sizile nabo bazilileyo, ewe, size sonwabise abo bafuna ukonwatyiswa” (Mozaya 18:8–9). Inkonzo kubazalwana bethu—ukunceda abafuna uncedo, sifundise iintsapho zethu, sizidine malunga nentlalo yabo bonke abantu—yinxalenye yesivumelwano sobhaptizo lwethu neNkosi. Yindima ebalulekileyo yobomi obutsha ekufuneka sizenzele emva kobhaptizo.

UKUCELA UXOLELO LWEZONO LETHU

Kakade, sisonke senza iimpazamo kwaye ngoko ke kufuneka sicele uxolelo, ukugcina iminqophiso yethu yobhaptizo. Siguquka ngokuqonda nokuvuma igunya elililo lokuba senze impazamo (bona Isifundo 28 sale manywali). Ngokuguquka sinokuhlunjwa kwakho kwizono zethu kwaye sinokufanela ukufumana inkokelo yoMoya oyiNgcwele.

INdlela Eya Ekusulungekeni

Ingaba lingakho ixesha apho ingasafuneki iminqophiso yobhaptizo lwethu. Ipendulo, kakade nguhayi – ngaphandle kokuba side sigqibelele nje ngoThixo ogqibeleleyo. Ide ibe leloxesha, kufaneka siqhubekeke ekuzilungiseni ubomi bethu, sitshintshe izimbo ezimbi ngezilungileyo. Umongameli Spencer W. Kimball uthi: “Ngokuqinisekileyo ukuzeyisa yinkqubo ebheka phambili – uhambo, ingelilo uqalo olulodwa. Amadoda akasuki ngoko nangoko azibone sele esulungekile, kunembewu yom-oki ngokukhawuleza izibone sele ingumthi wom-oki. Ukugabadela ekugqibeleleni kusenokubakho ngokungxamayo ukuba ubani ugxanyela ezimpondweni.” (*The Miracle of Forgiveness*, p. 210.)

UMprofeti uNifayi ufundisa ukuba emva kobhaptizo “kufuneka sityhalele phambili” size “sinyamezele kude kube sekupheleni.” Uthembisa ukuba uThixo uyakusinika ubomi obungunaphakade ukuba sibonisa uthando lwethu ngokuthobela yena (bona u-2 Nifayi 31:19–21). Nongokuya sithobele iNkosi nokugcina iminqophiso esayenzayo nayo ngexesha esasibhaptizwa, siya kufumana ulonwabo kobomi novuyo lwanaphakade kubomi obuzayo.

UMongameli uJoseph Fielding Smith wachaza imfuneko yethu yokuba sinyamezele kude kube sekupheleni ekugcineni iminqophiso yethu

ngale ndlela: “Enye yeenjongo ezinkulu zenkonzo yenyani kukufundisa amadoda into ekufaneka eyenzile emva kobhaptizo ukuze afumane intsikelelo epheleleyo yeVangeli. Kufuneka sinyamezele kude kube sekupheleni, kufuneka sigcine imithetho emva kobhaptizo, kufuneka sisebenzele usindiso lwethu, kufuneka sihlale ngendlela yokufuna iimpawu zobuthixo size sibe luhlobo lwabantu abanokonwabela uzuko nemimangaliso yobukumkani bukaThixo.” (“The Plan of Salvation,” *Ensign*, Nov. 1971, p. 5.)

ISiqukumbelo

Owayesakuba ngunongendi wamaKatolika owayeguqulwe yiNkonzo uchaza into ethethwa lubhaptizo kuye:

“Yonke into endayibona nendayiva eNkonzweni yandichaza kakhulukazi. Ubushushu nothando, kwanokuzidina kwelungu ngalinye kwamanye amalungu, yandenza ndabona ukuba le vangeli inento ebalulekileyo ngayo.

“Ndaye ndafumanisa ngoko ukuba ndikwinkonzo engalunganga nokuba iBandla likaYesu Krestu labaNgcwele beMihla yokuGqibela kuphela kwenkonzo eyinyani kulo mhlaba. Ndazi ngokunjalo ukuba ndimele ukujoyina kuyo.

“Utshintsho ukusuka kubemi bamandalo kwabakutsha nje yayingeyonto ilula, kodwa into eyayindixhasa kulo lonke ulwazi lwam yayikukuhlaziya iminqophiso yam qho ngeveki ngentlangano yomthendeleko - umnqophiso wam ikukuthathela igama loMsindisi kum, ukusoloko ndimkhumbula nokugcina imithetho yakhe, nomnqophiso weNkosi oza kum, ukuba ndiyazigcina kakahle ezi izithembiso, umoya wakhe uya kusoloko unam.

“Okulandelayo endikukhumbulayo ubhaptizo lwam nokufakwa ngokupheleleyo emanzini. Kum, lungumfuziselo wokufa kolunya nesono nokunyukela obutsha bobomi nje ngomntwana kaThixo. Esi senzo sobhaptizo, naso, ndicinga, sinomfuziselo wendlela uBawo waseZulweni afuna ukuba siphile ngayo—soyise ikratshi nokulwa isihendo. Ngale ndlela sifa ubuthina nesono size siphakame kwaye siqhubekeke mihla le endleleni ephindela kuBawo wethu.

“Emva ko ndahlaziya umnqophiso wam ngokuthe cwaka ndathathela igama likaYesu Krestu kum, ndimxelela ukuba ndihlaziya isithembiso sokwamkela yena, imigaqo yeVangeli, neemfundiso zakhe iNkoko nokuphakamisa umprofeti nezinye iziphathamandla zeNkonzo, ekuphela kwabo ababekiwewo kwigunya lokusikhokela kwigama likaThixo. Kumthandazo wam othe cwaka ndongeza ukuba ndihlaziya umnqophiso wam, ndisoloko ndikhumbula, umzekelo, ukukhumbula ubukho bakhe, ingakumbi emini ngamathuba okulingwa okanye okudinwa. Ekugqibeleni ndihlaziya umnqophiso wokugcina imithetho yakhe, ndisazi nokuba

ndenza oku ngokuthembekileyo ndiya kuba nawo umoya wakhe kum.” (Miriam Spain Peterson, “The Lord Takes Care,” *No More Strangers*, Vol. 3, pp. 154–59.)

UMngeni

Khangelisa osele ukwenzile ngobomi bakho okoko wabhaptizwa. Ngelo xesha usenokuba weva “ukutshintsha kwentliziyo” qala ngaphakathi kwakho. Njengomprofeti u-Alma ubuza athi, “ungakuva oko ngoku?” (Alma 5:26). Usakuva na nangoku “ubutsha bobomi” obukhankanywe kwizibhalo? Ukuba kukho into esilelayo, qala namhlanje ukoxolelanisa kwaye ulungise ingxaki.

IZibhalo eZongezelelweyo

KumaGalati 3:27–29 (silithathela kuthi igama likaKrestu ngobhaptizo)

1 kaPetros 3:21 (ubhaptizo ngumfuziselo wosindiso)

D&C 27:2 (samkela umthendeleko sikhumbula uKrestu)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko 20, “UBhaptizo” kwimanywali yeNqobo yeVangeli.
2. Funda izifundo 28 no 31 zale manywali.
3. Yiba nebhodi netshokhwe, okanye yenza iqweqwe ubhale iminqophiso yobhaptizo kwaye ucebisa ngoMoronayi 6:4–9.
4. Usenoku: Nikela ilungu leklasi lithlekise iminqophiso yobhaptizo neyomthendeleko.
5. Nikela amalungu eklasi anike amabali okanye izibhalo kwesi sifundo.

Injongo yesi sifundo kukusinceda siqonde iintsikelelo ezinkulu ezinokuza ngesipho soMoya oyiNgcwele.

INtshayelelo

Ngamaxesha phambi kukuba sijoyine iNkonzo, uMoya oyiNgcwele wawunokuza kuthi. Imvakalelo esasinayo xa sasimamele kubefundisi, umzekelo yayinguMoya oyiNgcwele owawusinceda siqonde kwaye samkele iVangeli kodwa sasi ngenalungelo lokuba neqabane lamaxesha onke loMoya oyiNgcwele sade sabanalo emva kokuba sibhaptiziwe siqiniswa. Ngelo xesha, ngamandla oBubingeleli bukaMelkitsedeki, sanikwa isipho soMoya oyiNgcwele ngokubekwa izandla.

UMongameli uLorenzo Snow usicebisa athi: “Simele kukuzama ukufunda le mo yalo moya ukuze sibanokukuqonda iingcebiso zawo, size emva koko sisoloko sibanako ukwenza ukulungileyo . . . Ukusukela kwithuba [esafumana isipho soMoya oyiNgcwele] ngalo sinomhlobo, ukuba asimgxotheli kude kuthi ngokwenza okungalunganga, loo mhlobo nguMoya oyiNgcwele.” (Conference Report, Apr. 1899, p. 52.)

Bonisa umfanekiso 30-a, “Isipho soMoya oyiNgcwele lilungelo lokuba noMoya oyiNgcwele njengeqabane lamaxesha onke.”

UMoya oyiNgcwele ungumhlobo njani? Yiba namalungu eklasi afunde uYohane 14:16, 17, 26 noYohane 16:13.

Kutheni sifuna uMoya oyiNgcwele nje, abe liqabane nomhlobo wethu? (Dwelisa okuphuma kubo ebhodini.)

Ezinye iindlela asinceda ngazo uMoya oyiNgcwele kuku:

- Sityhilela inyaniso.
- Sinceda ekusifundiseni ivangeli.
- Sinceda ekukhumbuleni izinto.
- Sithuthuzela ngamaxesha osizi.
- Sikhuselela kumtyholi.
- Siphembelela njengokuba sifundisa ngeVangeli kwiintetho nezifundo.
- Silumkisa xa sisengozini.
- Sixelela zonke izinto esimelwe kukuzenza.



Funda ku-2 Nifayi 32:5.

UMdala uLee Grand Richards wenza obu bungqina: “Ndixolele ukuba abantwana bam nabantwana babantwana bonwabele ubuqabane boMoya oyiNgcwele kunokuba nelinye iqabane kweli hlabathi kuba okokuba baya kubazela iindlebe uchukumiso loMoya, uya kubakhokela kuyo yonke inyansio ubone ukuba baphindela kakuhle ebusweni bukaBawo wabo waseZulwini” (*Improvement Era*, June 1966, p. 540).

Kuba uMoya oyiNgcwele ileloqabane linqwenelekayo, sinokwenza konke esinako ukubanaye njengomhlobo neqabane lethu.

UKugcina uMoya oyiNgcwele Kuthi

Zininzi izinto esinokuzenza ukugcina uMoya oyiNgcwele kuthi, enye indlela kukwamkela umthendeleko ngokufanelekileyo. Ngexesha ngalinye sisamkela umthendeleko, sithembisa ukuba siya kuyithobela imithetho yeNkosi. Ukuba siya sigcina isithembiso sethu, iNkosi isithembisa ukuba si “nokuba noMoya wayo” kuthi. (Bona iD&C 20:77.)

Enye indlela yokugcina uMoya oyiNgcwele kuthi kukugcina imizimba yethu inyulu. INkosi isixelela ukuba imizimba yethu ifana neetemphile kwaye kufuneka ukuba singayingcolisi (bona 1 kwabaseKorinte 3:16–17). UMoya oyiNgcwele awunakuhlala kwiitempile ezingacocekanga kubalulekile, ngoko ke, ukuba sigcine imizimba yethu icocekile kwaye inyulu ngokucinga ukuthetha, ukunxiba nangezenzo, ukungazisondezi ekungcoleni.” UMdala Melvin J. Ballard wakhe wathi, “UMoya oyiNgcwele ngowona moya unemvakalelo ndazi nantoni ngawo” (1967–68 *Priesthood Study Course, Deacons Quorum*, p. 70). Kuba unemvakalelo ngolona hlobo, uMoya oyiNgcwele unokukhathazwa zizinto esicinga ukuba azibalulekanga.

Ukugcina uMoya oyiNgcwele kuthi, kufuneka sihlale ngemvisiswano nabasingqongileyo. Ethetha namaNifayi, uKrestu wathi umoya wengxabano uvela kumtyholi (bona 3 Nifayi 11:29). UMoya oyiNgcwele awukuhlala apho iyantlukwano nokungavisisani zikhoyo. Ngesi sizathu, ukuxoxisana nabafazi bethu okanye ukuxabana nomzalwana okanye udade kuya kugxotha uMoya oyiNgcwele kuthi nakumakhaya ethu.

UMprofeti uJoseph Smith, umzekelo, wayengenako ukufamana mpembelelo ezivela eNkosini ngaphandle kokuba abe neemvakalelo ezilungileyo kuye wonke ubani. Ngenye intsasa waxakaniseka ngento eyayenziwe yinkosikazi yakhe. Emva koko, xa wayezama ukuguqula inxalenye yeNcwandi kaMormon wazifumana engenako. Ngokuzidina, waya emithini yeziqhamo waze wathandaza, emva koko waphindela endlwini waze wacela uxolo ku-Emma. Kuphela kwangoko wabanako ukuguqula. (From a statement by David Whitmer given September 15, 1882, *Comprehensive History of the Church*, Vol. 1, p. 131.)

Imfuneko yoMoya oyiNgcwele inkulu njengokuba kwakunjalo kumprofeti. Safuna uMoya oyiNgcwele asikhokele kuxanduva lwethu, ingakumbi ekukhokeleni iintsapho zethu. Xa abantwana besenza ngokungalunganga, ngoko ke, asimelanga kuba nemisindo koko simele ukucela uMoya oyiNgcwele asikhokhelelele ekubalungiseni (bona iD&C 121:43).

Zeziphi ezinye izinto esizenzayo ezinokunqanda uMoya oyiNgcwele ukuba liqabane lethu? Singenza ntoni enokumgcina eliqabane lethu? (Dwelisa imizamo kumacandelo ahlukileyo ebhodini.)

UMongameli uJoseph Fielding Smith wathi: UMoya oyiNgcwele awunakuhlala naloo mntu ungazimiselanga ukuthobela nokugcina imithetho kaThixo . . . Kumphefumlo onjalo umoya kaMoya oyiNgcwele awunakungena kuwo.

“Eso sipho sikhulu siza kuthi kuphela ngentobeko nokholo nokuthobela . . . Wakhe wayeka ukucinga, ngobungakanani belungelo elilodwa lokuba ngamaqabane elinye ilungu looThixo? Wakhe wayicinga njalo? Lilungelo lethu elo, ukuba sigcina imithetho yeNkosi esinike yona.” (*Church News*, Nov. 4, 1961, p. 14.)

IIndlela Osinceda Ngazo uMoya oyiNgcwele

Xa sibonisa ngokuthembeka kwethu ukuba siqwenela ukuba noMoya oyiNgcwele nje ngeqabana lethu, usinceda ngezi ndlela ezilandelayo sihlale ngokonwaba nobomi obungcono:

USINCEDA UKUBA SIBE NGABANTU ABANGCONO

UMoya oyiNgcwele uphemelela isidima, ububele, ukulunga, ukuthamba nothando (Parley P. Pratt, *Key to the Science of Theology*, p. 101).

USIBONISA EMASIKWENZE

UMoya oyiNgcwele unokusinceda senze izigqibo ezibalulekileyo.

Funda iD&C 6:15 neD&C 8:2. UMoya oyiNgcwele usinceda njani senze izigqibo?

USINCEDA SIKHULE ENKONZWENI

UMdala uFranklin D. Richards wabalisa indlela uMoya oyiNgcwele owamkhokela ngayo: “Ndive ilizwi elincinci eliphantsi, okanye ukusebenza koMoya, nje ngokuba bendininika iingcebiso, bazalwana bam noodade; njengokuba bendinikela ububingeleli emadodeni; nje ngokuba ndimisiela amadoda nabafazi kwiindawo zabo eBandleni, njengokuba bendinika abagulayo iintsikelelo, njengokuba bendimisa ubungqina bam kwaba ngengomalungu nabangamalungu, njengokuba ndandiphethe inkonzo, nangamanye amaxesha.” (“The Continuing Power of the Holy Ghost,” *Ensign*, July 1973, p. 117).

UYASILUMKISA

Kukho amaxesha xa uMoya oyiNgcwele usilumkisa ngengozi okanye isihendo. UMdala uFranklin D. Richards ubalisa ngotata owayeselula

owathi wavuswa ngobunye ubusuku lilizwi elamxelela ngokucaacileyo ukuba aphakame aye kumgangatho ongezantsi. Wasiphulaphula isilumkiso, ekuhambeni kwakhe esingisa ekhitshini wafumana olunye udonga lusemadangatyeni. Ngokukhawuleza, wavusa usapho lwakhe waze wabiza icandelo lomlilo, waze ngoncedo losapho lwakhe wawulwa (wawoyisa) umlilo, wawuthomalalisa ade amadoda omlilo afika ezokuwucima.

“Akuzange kubekho mbuzo engqondweni yakhe wokuba esi silumkiso sasiyimbonakaliso yokhuselo loMoya oyiNgcwele olunika abo bagcina ubomi babo ngokuvisisana noMoya.” (*Ensign*, July 1973, p. 117.)

Yiba nelungu esele linikelwe ngaphambili lobelane ngolwazi apho lalilunyukiswe nguMoya oyiNgcwele ngesihendo okanye ingozi.

UNOKUSONWABISA

Enye yeendima zoMoya oyiNgcwele kukuba ngumonwabisa ngamaxesha entlungu okanye osizi. Ngamaxesha anjalo, uMoya oyiNgcwele unokusinceda sifumane uxolo nokuqonda. UMdala uFranklin D. Richards wabalisa amava alandelayo: “Yaba lithamsanqa lam ukudibana nabafazi ababini abangummangaliso, izihlobo ezikufutshane, abalahlekelwa ngabayeni babo kwingozi embi yenqwelo-moya. Ingaba ndabafumana bephelelwe ngamathemba okanye besekuzileni okunzulu? Hayi, akunjalo. Andizange ndawabona amandla angako nokomelela. Bamisa ubungqina kangokuba babesiva ngokwenyani isonwabiso esinguMoya, nokuba babenesiqinisekiso sokuba konke kuya kulunga kubo neentsapho zabo ngokuya bephila kufutshane neNkonzo nokugcina imithetho yeNkosi.” (*Ensign*, July 1973, p. 117.)

Nika ilungu lekiasi ebesele linikelwe, ukunika ibali elilandelayo.

UMongameli uHeber J. Grant ubalisa indlela uMoya oyiNgcwele owazisa ulwazi nolonwabo kumalungu osapho lwakhe:

“Malunga neyure enye phambi kokufa kwenkosikazi yam, ndabizela abantwana bam egumbini layo ndaze ndabaxelela ukuba umama wabo uyafa kwaye kukubo ukuba benze ubhayi-bhayi kuye. Enye yeentombi ezincinci, malunga neshumi elinesibini leminyaka, yathi kum: “Tata, andifuni umama wam afe. Ndibe nawe esibhedlele iinyanga ezintandathu, lonke ixesha umama wayegcuma ziintlungu wawubeka izandla kuye kwaye wayebabhetele kwiintlungu zakhe aze ngokuthe zole alale. Ndifuna ubeke izandla phezu kwakhe uze umphilise.”

“Ndayixelela intombazana yam encinci ukuba sonke sisaya kufa ngelinye ixesha, ndaye ndaziva ndiqinisekile entliziyweni yam ukuba ixesha likamama wakhe lifikile. Yena nenye inxalenye yabantwana balishiya igumbi.

“Emva koko ndaguqa phantsi ngasemandlalweni womfazi wam (owayesele ngeloo xesha elahlekelwe kukuqonda) ndaze ndayixelela iNkosi, ndiyasamkela isandla sayo ebomini, ekufeni, elonwabeni, elusizini, ekulungeni okanye ebubini. Ndambulela ngolwazi endabanalo lokuba umfazi wam ngowam kude kube ngunaphakade . . . Kodwa ndayixelala iNkosi ukuba ndilambatha ngamandla okuchaphazela ukholo labantwana bam abancinci . . . Ndaze [ndacela] iNkosi ngamandla onke endinawo, ukuba yanga inganika loo ntombi yam incinci ulwazi lokuba yingqondo yayo neNtando Yayo ukuba umama wayo abe uyafa.

“Kungekapheli neyure inkosikazi yam yasweleka, ndaze ndababizela ukuba beze egumbini abantwana. Unyana wam omncinci owayemalunga nesihlanu esinesiqingatha okanye ominyaka emithandathu wayelila kabuhlungu, yaze intombazana encinci eminyaka ilishumi elinesibini yamwolela ezingalweni zayo yaze yathi: ‘Musa ukulila, musa ukukhala, Heber; okoko besiphuma kweli gumbi ilizwi leNkosi elivela ezulwini lithe kum, “Ekufeni kukamama wakho intando yeNkosi iya kwenziwa.” ’ . . .

“Ndiyazi ukuba uThixo uyayiva aze ayiphendule imithandazo! [ndiyazi] ngeeyure zobubi abaNgcwele beMihla yokuGqibela bayathuthuzelwa kwaye basikelelwe baze zixoliswe akunjalo kwabanye abantu!” (*Gospel Standards*, p. 361.)

UNQINA INYANISO

KungoMoya oyiNgcwele esinokufumana ubungqina bethu beVangeli. Kwangale ndlela uMoya oyiNgcwele uya kusinceda xa iinkokeli zethu zithetha ngamandla kaMoya oyiNgcwele. Umdala uHenry D. Moyle wafundisa wenjenje: “Sinako ukuxela xa izithethi zishukunyiswa nguMoya oyiNgcwele kuphela naxa thina ngokwethu sishukuma kuMoya oyiNgcwele. Ngoko ke, kubalulekile ukuba amalungu eBandla akhuthale elukholweni lwawo njengobenkokeli zawo.” (“Revelation: Yesterday and Today,” *Improvement Era*, June 1962, p. 407.)

Iintsikelelo zoMoya oyiNgcwele zikhona kwaye ziyafumaneka kuthi njengamalungu eBandla ukuba sinokuzifuna ngokusulungekileyo. Cela ilungu leklasi ebesele linikelwe ngaphambili libalise ngamava elinawo apho leva ubuqabane boMoya oyiNgcwele.

ISiqukumbelo

Isipho soMoya oyiNgcwele yintsikelelo enkulu enikwe abo bathe baqinisekiswa njengamalungu eBandla. Ukuba siphila ngokufanele ubaqabane bakhe, uya kusinceda sigqibe imisebenzi yethu ngempumelelo apha emhlabeni. Uya kukwenza oku ngokusikhokhela, asikhusele, asonwabise kwaye ngaphaya koko asincede kuzo zonke iinkalo zobomi bethu.

UMngeni

Funa iqabane elinguMoya oyiNgcwele kubomi bakho bemihla ngemihla. Ukwazi iinkalo okufuneka uziphucule yiba noMoya oyiNgcwele njengomhlobo wamaxesha onke, zibuze le mibuzo ilandelayo:

- Ingaba ndiyazama ukugcina imithetho eNgcwele?
- Ingaba ndiyathandaza njalo?
- Ndilubonisa njani uthando lwam kuMsindisi?
- Ndilubonisa njani uthando lwam kwabanye?
- Ingaba ndizigcina iingcinga nezenzo zam zinyulu?
- Ingaba ndiyayibulela iNkosi ngeentsikelelo zayo, ndibandakanya nesipho soMoya oyiNgcwele?

IZibhalo eZongezelelweyo

Izenzo 5:32 (uMoya oyiNgcwele uza kwabo bathobelayo)

1 Nifayi 10:17–19 (amandla nolwazi oluvela kuMoya oyiNgcwele eza ngokholo kuKrestu)

2 Nifayi 31: 13 (uMoya oyiNgcwele ufumana okulandelayo ukholo inguquko no bhaptizo)

Moses 6:61 (amandla neentsikelelo zoMoya oyiNgcwele)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko 21, "ISipho soMoya oyiNgcwele," kwimanywali *iNqobo yeVangeli*.
2. Khumbuzela amalungu eklasi eze nezibhalo zawo eklasini.
3. Ukuba ibhodi netshokhwe azinakufumaneka, yenza uqweqwe olunoludwe lweembono.
4. Nikela amalungu eklasi anike amabali nezibhalo kwesi sifundo.

Injongo yesi sifundo kukusanceda sifunde indlela yokomeleza iintsapho zethu namaqumrhu ngomthandazo nokuzila.

INTshayelelo

Yiba namalungu eklasi asele enikelwe, ahlaziye imigaqo yokuzila nomthandazo njengoko ifundiswa kwimanywali iNqobo yeVangeli.

UKuthandaza noKuzila Kuyasomeleza neeNtsapho Zethu

Ukuthandaza nokuzila kungasanceda sizomeleze kunye neentsapho zethu. Imithandazo yethu yenkokhelo yenziwa ibenamandla ngakumbi ngokuba ukuzila kuqinisekisa ukuqina kwemithandazo yethu. Ngaphaya koko, xa sizila kwaye sithandaza, sizinikela umva izinto zomhlaba kwaye siqaphela ukuxhomekeka kwethu eNkosini. Ngale ndlela, sivula iintliziyo zethu ekufundeni nasekuzomkeleleni intando kaThixo neentsapho zethu.

Umthandazo nokuzila kukwandisa ukubanako kwethu ukusebenzisa ububingeleli ngempumelelo. Kwaye thina nabanye sisikelelekile xa sifunda indlela yokuba namandla obubingeleli, kwaye ububingeleli bunokubanjwa xa sisibenzisa imigaqo yokusulungeka. (Bona iD&C 121:34–36.)

Bonisa umfanekiso 31-a, “Ukuzila nokuthandaza kunokunceda abaphethe ububingeleli basikelele abagulayo ngempumelelo engaphezulu.”

Ibali elilandelayo lisixelela ngendlela omnye owayephethe ububingeleli wafunda amandla okuzila nokuthandaza ekumncedeni asebenzise ububingeleli bakhe:

Xa unyana omncinci kaJohn noBonnie wayethe wagula kakhulu, oogqirha basibona esi sigulo njengesifo esihlasela umnqonqo. Babaxelela abazali ukuba unyana wabo unokufa okanye ukhubazeke emzimbeni okanye engqondweni. Nje ngomphathi wobubingeleli bukaMelkitsedeke, uJohn ngoko ke wagqiba ekubeni anike unyana wakhe intsikelelo. Njengoko wayelungiselela ukumthambisa nge-oli, kananjalo, wabona ukuba akayazanga intando yeNkosi ngonyana wakhe. Waze ngokucacileyo wayisikelela inkwenkwe ukuze yonwabe.

Emva kweentsikelelo, uJohn noBonnie baqalisa ukuzila ukuze bayazi intando yeNkosi baze babenako ukuyamkela. Emva kwenzilo yabo uJohn noBonnie babe sendleleni yokwamkela intando kaThixo. UJohn kwakhona wamsikelela unyana wakhe. Ngeli xesha uMoya



wamsebenzela ukuba asikelele umntwana kuba wayeya kuphila ngokupheleleyo. Unyana wabo waphiliswa, kwaze emva kweentsuku ezintathu bamthatha bamsa ekhaya evela esibhedlele.

Ukuzila kwakunokubanceda njani uJohn noBonnie ukuba impendulo yemithandazo yabo yayinokohluka?

UKufundisa noKomeleza iiNtsapho Zethu ngoMthandazo nangeNzilo

Njengabazali, sifanele sisoloko sithandaza ukuze sazi iimfuno zabantwana bethu nokuba singadibana njani nezomfuno. Xa omnye wabantwana bethu ejongene nengxaki ethile, umzekelo, singamkhankanya kwimithandazo yethu yosapho. Kufuneka silumke, ngokunjalo, sisoloko sisenza oku ngendlela evumayo. Omnye ubawo wathandazela unyana wakhe ngala mazwi: “Bawo wethuwase [Zulwini], siyazi ukuba uJohn wenza inzame yokwenyani ukubamba umsindo wakhe. Siyabulela ukumbona ekhula nangoncedo lwakho lokuxhasa unyana wethu. Nceda qhubeka ekumsikeleleni nokusikelela thina ukuze singabinako ukamcaphukisa abe nomsindo kodwa endaweni yoko sibonise uthando lwethu nokunqwenela kwethu ukumnceda.” (*Ensign*, May 1973, p. 34.)

Umthandazo ololuhlobo ungamnceda njani umfana oyise ingxaki yakhe?

UMdala M. Russell Ballard Jr. usixele amava ngonyana wakhe ominyaka emihlanu, wayesoyika ukuqala isikolo. Esakubona ukuba unyana wakhe wayesoyika, wathi, “Craig, unomhlobo oya kusoloko enawe. Masiguqe phantsi sisonke size simcele yena akuncede.” (*Ensign*, Nov. 1976, pp. 87–88.)

Ukuzila nokuthandaza njengosapho kunokuzisa ukomelela okukhulu nokubumbana kusapho, njengebali elilandelayo lizoba:

U-Alan wayengumfana oselula owafumana ubizo lokukhonza iNkosi kwimishini yasemzini. Wayenomdla wokukhonza, kodwa njengoko wayeqalisa ukufunda ulwimi lwalapho, wazibona ezikhathaza kakhulu kuba wayengenako ukufunda ulwimi.

Xa utata ka-Alan wayufunda ingxaki yonyana wakhe, wabiza usapho lwakhe lwaqokelelana kunye. Walucela luzile kwaye luthandazela ukuba u-Alan abenako ukuyoyisa le ngxaki yakhe aze azive engumfundisi ophumeleleyo.

Ulwazi olunjalo lungabomeleza njani abantwana bethu? Ukuzila nokuthandaza kudibene bunga ludibanisa njani usapho? Funda u-3 Nifayi 18:21.

UKuqhuba uMsebenzi weNkosi ngoKuzila noKuthandaza

Indoda ethile yeza kuYesu, yagaqa phambi kwakhe yaze yathi:

“Nkosi, menzele inceba unyana wam; ngokuba unesathuthwane, esiva ubunzima obukhulu, kuba esiwa futhi emlilweni, nasemanzini futhi. Ndithe ndamzisa kubafundi bakho, ababa nako ukumphilisa.”

31-a, Ukuzila nokuthandaza kunokunceda ophethe ububingeleli abeke izandla kogulayo ngempumelelo ngaphezulu.

INkosi ngokukhawaleza yayikhupha idemoni emfaneni. Banduluka beza abafundi kuYesu bebodwa, bathi, Bekungani na ukuba singabi nako ukuyikhupha thina. Wathi uYesu kubo, bekungenxa yokungakholwa kwenu; wongeza wathi; olu ke lona uhlobo aluphumi, kungengako ukuthandaza nokuzila ukudla. (Bona uMateyu 17:14–21.)

Kwibali elilandelayo uMdala Matthew Cowley usixelela ngebhishophu owayeyiqonda imfuneko yokuzila nokuthandaza:

“[Ibhishophu eselula esisityebi yaseHanolulu] yabizwa ngenye imini kwisibhedlela iQueen ukuba ize kusikelela inkwenkwe eyayi nepoliyo. Udade ongumhlali wabiza yena. Wayeyibhishophu yakhe, waze wathi, ‘Bhishophu, yiza apha kum, inkwenkwe yam ihlaselwe yipolio kwaye ndifuna uze apha, uzokumthambisa umsikelele.’ Imini yonke wamlindela akaze wafika ubhishophu. Bonke obo busuku akazange wafika. Ngosuku olulandelayo akatsho ukuvela, kodwa kwanethuba emva kwemini efika. Wamnikela umva. Wambiza ngayo yonke into, owayecinga ngayo. ‘Wena, bhishophu wam, ndikubizile ndakuxelela ukuba inkwenkwe yam ihlaselwe yipolio. Kwaye wena uyinkosi yesiqu sakho, uneemoto zakho, unesikhitshana esihle, unento yonke oyifunayo, kwaye ixesha lakho lelakho, waze awabonakala. Uza ngoku emva kwemini yonke.’ Emva kokuba egqibile waze akacinga nantoni kwakhona anokumbiza ngayo, wahleka waze wathi, ‘kulungile ke, emva kokuba ndiluxhomile ucingo izolo, ndiye ndaqalisa inzilo kwaye ndiye ndazila ndithandaza iiyure ezingamashumi amabini anane. Ndikulungele ke ngoku ukusikelela inkwenkwe yakho.’ Ngentsimbi yesihlanu ngalo njikalanga inkwenkwe yakhululwa esibhedlele inyangekile ipoliyo ngokupheleleyo. ‘Le ndlela ayihambi yodwa koko nomthandazo nokuzila.’

“Ngoku ndiyathandabuza kakhulu ukuba wayenyuke waya apho ngosuku phambi kokuba yehla. Ndiyacinga ukuba umthandazo nokukuzila kwafuneka. Ngoko, ndiyacinga ukuba thina baphethe obu bubingeleli ngamanye amaxesha asibusebenzisi ngokoneleyo. Kufuneka uzigcine usemekweni eyiyo, kufuneka uzigcine usekuzilungiseleleni kobu bubingeleli sinabo, emva koko kufuneka sisoloko sikulungele xa sihamba sisiya kusebenza emsebensini wobubingeleli wokunika iintsikelelo.” (*Matthew Cowley Speaks*, p. 150.)

Akusoloko kuyimfuneko ukulinda kade kangako phambi kokubeka izandla abagulayo, kodwa kufuneka sisoloko sifuna ukwamkela impembelelo evela eNkosini phambi kokwenza nayiphi imimiselo yobulungisa.

Kutheni kubalulekile kuthi ukuzilungiselela ngokwasemoyeni xa sisenza imimiselo yobubingeleli?

Njengabaphethe ububingeleli kufuneka silungiselele ukwenza imimiselo, abo bacela iintsikelelo kufuneka nabo bazilungiselele neentsapho zabo

ukufumana imimiselo. Iballi elilandelayo libalisa ngendlela abazali bomntwana babedla ngokuzila nokuthandaza ngayo ukulungiselela iintsikelelo nomntwana wabo.

“Kancinci emva konyaka ophelileyo ababini beza kum e-ofisini bephethe inkwenkwana encinci. Utata wathi kum, ‘Inkosikazi kunye nam sizile iintsuku ezimbini, kwaye sizise unyana wethu omncinci asikelelwe. Nguwe ke esithunyelwe kuye.’

“Ndathi, ‘Yintoni engalunganga kuye?’

“Bathi wazalwa engaboni, engeva kwaye engakwazi ukuthetha, akukho kuhambelana kwizihlunu zakhe, akakwazi nditsho nokukhasa kwiminyaka emihlanu. Ndazixelela, nantsi into. ‘Olu hlobo alunakuza ngaphandle kokumsindisa ngokuzila nangokuthandaza.’ Ndinokholo olungahexiyo ngokuzila nange mithandazo yabo bazali. Ndamsikelela umntwana kwaza emva kweeveki ezimbalwa, ndafumana ileta: ‘Mzalwana Cowley, siqwenela ukunga ungambona unyana wethu omncini ngoku. Uyakhasa. Xa siphosa ibhola inqumleze umgangatho uyayileqa ngezandla nangamadolo akhe. Unako ukubona. Xa siqhweba izandla zethu phezu kwentloko yakhe uyaxhuma. Uyakwazi ukuva.’ lingcali zamayeza azibanganako ukufunqula umthwalo wolu sapho. UThixo uthathe indawo.” (Matthew Cowley, “Miracles,” *Speeches of the Year*, BYU, 1953, p. 8.)

Abefundisi abaninzi bafumene iintsikelelo ezivela ekuzileni nasekuthandazeni kunye. UMongameli Ezra Taft Benson ngamava anawo nje ngomfundisi ozilayo nothandazayo neqabane lakhe.

“Kumava am, ndiyawazi amandla omthandazo anempumelelo. Ngethuba endandiumfundisi eMantla eNgilane kowe-1922, impikiso yeNkonzo yabanengxwaba-ngxwaba eninzi. Abaphikwayo babanokomelela wade umongameli wemishini wacela ukuba zonke iintlanganisano zesitalato ziyekiswe, kwase kwiimeko ezininzi ukuhamba-hamba kwabefundisi beshumayela kwayekiswa.

“Iqabane lam nam samenywa ukuba sihambele eMazantsi eShields siye kuthetha kwintlangano yomthendeleko. Kwisimemo bathi, ‘Siziva siqinisekile sinako ukuyizalisa icawe encinci. Abantu abaninzi apha ababukholelwa ubuxoki obubhalwe ngathi. Ukuba nizakuza, siqinisekile ukuba siyakuba nentlanganisano enkulu.’ Savana.

“Sazila sithandaza ngokunyanisekileyo saza entlanganisweni. Iqabane lam lazilungiselela ukuthetha ngemigaqo yokuqala. Ndafundisisa kakhulu ekulungiseni intetho engokreko. Kwabakho ummangalisano womoya entlanganisweni. Iqabane lam lathetha kuqala laze lanika umyalezo onempembelelo. Ndachaphazela ndaze ndathetha ngenkululeko endingazange ndayifumana ngaphambili ebomini bam ndathi xa ndihlala phantsi, kwaba kungona ndiqondayo ukuba andikhangane ndithethe tu

ngokreqo. Ndandithethe ngomProfethi uJoseph Smith ndaze ndamisa ubungqina bam bokuba umsebenzi wakhe wawuvela kuThixo nangobunyani beNcwadi kaMormon. Emva kokuba intlanganiso iphelile, abantu abaliqela beza ngaphambili, abanye babo ingabo bangengomalungu baze bathi, 'Ngokuhlwa nje sifumene ubungqina bokuba iVangeli yinyaniso njengoko abadala beyifundisa. Ngoku silungele ukubhaptizwa.'

"Le yaba yimpendulo yokuzila nemithandazo yethu, kuba sathandazela ukuthetha kuphela loo mazwi ayekuchukumisa iintliziyi zezihlobo nabafuni bevangeli." ("Prayer," *Ensign*, May 1977, pp. 33–34.)

ISiqukumbelo

Kukho amaxesha amaninzi xa ukuzila nomthandazo kunokusinceda siphumelele kumsebenzi weNkosi. Umzekelo, sinokuzila sithandazele iintsapho esizifundisa emakhaya. Sikwanako nokuzila sithandaze nje ngegamru, sithandazela elinye lamalungu equmru okanye usapho lwalo.

Ngomthandazo nokuzila, sinokusikelelwa ngokwenziqo size sand elukholweni nakumandla oMoya. Amandla anjalo ayimfuneko ukuba singaphumelela emisebenzini yethu nasekomelezeni thina nabanye.

UMngeni

1. Fumanisa ezinye ofuna ukuzizilela nokuthandaza ngazo kubomi bakho nakobosapho.
2. Cinga ngezinye iimfuno zamanye amalungu akho equmrhu.
3. Zibophelele ekuthandazeleni nasekuzileleni enye yezi njongo.

IZibhalo eZongezelelweyo

UMTHANDAZO

UMateyu 6:5–15 (uMsindisi uchaza indlela emasithandaze ngayo)

ULuka 18:1–14 (kufuneka sihlale ekuthandazeni)

2 Nifayi 32:8–9 (sithandaze phambi kokwenza umsebenzi weNkosi)

Alma 34:17–28 (simele sithandaze malunga nayo yonke into esiyenzayo)

Moronayi 10:3–5 (singazazi iinyaniso zezinto zonke ngomthandazo)

D&C 19:28 (simele sakhe indlu yomthandazo nokuzila)

D&C 88:119 (simele kukuthandaza kunye esidlangalaleni nangasese)

UKUZILA

Eksodus 34:27–28 (uMoses wazila phambi kokufamana isityhelelo esivela kuThixo)

ULuka 2:36–37 (u-Ana wakhonza uThixo ngokuzila nokuthandaza)

Izenzo 13:2–3 (ukuzila kukuzisa impembelelo yoMoya oyiNgcwele)

Mozaya 27:23 (ukuzila nokuthandaza kwamnceda u-Alma aphile)

Alma 6:6 (amaNifayi azila ethandazela abo babengazi nto ngoThixo)

Alma 17:9 (abefundisi bazila bethandazela uMoya)

Alma 45:1 (ukuthandaza nokuzila yindlela enye yokunika umbulelo kuThixo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isifundo 8, "Thandaza kuBawo wethu waseZulwini," kwimanywali yeNqobo yeVangeli. Nikela ilungu leklasi linike imizuzu emithathu uhlaziyo lweso sifundo.
2. Funda isifundo 25, "UKuzila," kwimanywali yeNqobo yeVangeli. Cela ilungu leklasi linike uhlaziyo lwemizuzu emithathu lweso sifundo.

Injongo yesi sifundo kukusiceda sifunde indlela yokufundisa inzolo kwiintsapho zethu nokuphucula inzolo yethu.

INtshayelelo

Bonisa umfanekiso 32-a, "Inzolo ecaweni ibonisa uthando nembeko kuThixo."

Bhala amazwi eLevitikus 19:30 ebhodini: "Gcinani iisabatha zam, nibe nenzolo engcweleni yam: NdiyiNkosi uThixo wenu."

Okulandelayo kwabhalwa nguMongameli Spencer W. Kimball. Kwakupapashwe ngowe 1976 njengencwadana eyodwa esihloko sithi "Sifanele ukuba ngabantu abazolileyo."

Singabantu abasikelelwe ngokuchumileyo. INkosi isinike ivangeli kaYesu Krestu, amandla obubingeleli, amathemba obhaptizo, imimiselo yetempile iinyaniso zezibhalo, iintsapho zethu, izinto esinazo emhlabeni. Simele kukuba ngabona bantu bonwabileyo emhlabeni. Sikwamele ukuba ngabona bantu bazolileyo. Abaninzi bethu, kodwa, sinengxaki ngamaxasha athile okuzola ngohlobo esimele ukuba sizole ngawo. Kufuneka sizibuze ingaba izenzo zethu emakhaya nasenkonzweni zibonisa inzolo kuMdali wethu.

Yintoni iNzolo?

Inzolo yimvakalelo yembeko enzulu, yothando nentembeko kuThixo. Abaninzi beenkokeli zeNkonzo bathi, inzolo yenye yeempawu eziphakamileyo zomphefumlo, kuba ibandakanya ukholo lwenyani kuThixo, isimo sempucuko ephezulu nothando lwezinto ezicolekileyo ebomini.

Nje ngeminye imigaqo yeVangeli inzolo ikhokelela kuvuyo olwandileyo. Ayibobuso bulusizi, ukuziphatha kwexeshana esikwamkela ngecawe, kodwa sisiphumo sokuphila ngokwevangeli yonke imihla. Inzolo yenyani iphumelelisa ulonwabo, uthando, imbeko nombulelo. Sisidima ekufuneka sibe yinxalenye yendlela yethu yobomi.

INzolo kuThixo

Ngesityhilelo sangoku, iNkosi isinceda siqonde intsingiselo nokubaluleka kwenzolo. KwiMfundiso neMinqophiso [Doctrine and Covenants] icandelo-76, umzekelo, uJoseph Smith no Sidney Rigdon bachaza inzolo njengophawu olubalulekileyo lwabo bafikelele kubukumkani bukaThixo:

32-a, Inzolo ecaweni ibonisa uthando nembeko kuThixo.



“Saye ngoko sabona uzuko lobukumkani bukaThixo, obubalaseleyo kwizinto zonke – apho uThixo, kwa uBawo, alawula esetroneni yakhe ngonaphakade kanaphakade;

“Kuphambi kwetrone yakhe apho zizonke izinto ziyakuqubuda ngokuzithoba nangenzolo, zimnike uzuko ngonaphakade kanaphakade.

“Abo bahlala kwindawo akuyo ngabeBandla leNdlalifa: kwaye babona njongokuba nabo bebonwa, kwaye besazi njengokuba besaziwa, bebufumene ubunyani ngaye nofefe lwakhe.

“Waze wabenza balingana emandleni, nakubukhulu bakhe nakubukhosi bakhe.” (D&C 76:92–95.)

Esinye isityhilelo sangoku sisikhokelela ukuphatha ngenzolo kwanegama likaThixo; siyaxelelwa masingawadeleli amagama kaBawo nawoNyana kwanokukwala ukuwasebenzisa njalo (bona iD&C 107:2–4). Omnye wemithetho elishumi ufundeka ngolu hlobo: “Awusayi kufane ulibize igama leNkosi uThixo wakho ngoba iNkosi ayisayi kumenza msulwa ofumane alibize igama lakhe” (Eksodus 20:7).

Imbeko kuThixo negama lakhe yenye yeempawu ezibalulekileyo zenzolo. Ngoko ikwayinzolo yendlu yakhe engcwele. Kwisityhilelo esibalulekileyo esanikwa nguJoseph Smith esaziwa njengomthandazo wakungcwalisa iTempile iKirtland, iNkosi yakhombisa ukuba le, nje ngazo zonke ezinye iitempile ezakhiweyo zii Ngcwele, imele kukuba yindawo yenzolo kuye (bona iD&C 109:16–21).

Kweyona ngcinga iyeyona iyiyo, ethethwa ngokuba ziitempile eziyimfihlo yeNkonzo kwakunjalo kwindlu nganye yeNkosi,” nokuba yindawo apho abaNgcwele bakhonza khona okanye ikhaya labaNgcwele beeNtsuku zokuGqibela.

INzolo neKhaya

Inzolo iqala phi, ke ngoko, kwaye singayenza njani? Njengabo bonke ubunyulu bobuthixo, ikhaya sisitshixo ekuzoleni. Kungexesha lemithandazo yomntu neyosapho apho bathi abancinci bafunde ukuthoba iintloko zabo, basonge izandla baze bavale amehlo wabo xa sithetha noBawo waseZulwini. Umntwana ofunde ukuthandaza ekhaya ukuqonda msinya ukuba kufuneka athi cwaka azole ngexesha lemithandazo kwiintlangano zenkonzo.

Ngokukwanjalo, xa sibambe injikalanga yosapho yekhaya, abantwana bethu bafunda ukuba kukho amaxesha athile, ingabi senkonzweni kuphela kodwa nasekhaya, xa wonke ubani afuna ukuba sesimilweni esisesona sisiso.

Sinako kwanokunceda abantwana bethu bafunde ukuzola ngomculo. Umculo sisonwabiso esisodwa ebantwaneni. Ukuba sricula amaculo

eNkonzo ekhaya, abantwana bethu baya kuwaqhela baze bawacule ngexesha leentlanganiso zenkonzo. Abantwana abancinci ingakumbi banento abayifumanayo ukuba siyabanceda bafunde amaculo alula ekhaya. Ngale ndlela abantwana bethu baya kujonga phambili ekuwaculeni.

INzolo eNkonzweni

Ngokunjalo, njengabazali sifanele ukuya kwiintlangano zecawe nabantwana bethu. Ukulungiselela abantwana bethu inkonzo, sifanele ukusebenza namakhosikazi ethu ukuqinisekisa ukuba amalungiselelo ngamava athandekayo osapho. Ukungxama ngomzuzu wokugqibela uqokelela abantwana, ubanxibise uze ungxame uye entlanganweni iyayimoshana inzolo. Xa singxama ukuzilungiselela, njalo sifika emva kwethuba enkonzweni, kuze kubekho njalo amazwi amabi athethekayo aze onzakalise iimvakalelo ezinokubanga abantwana bethu bakhubeke emphefumlweni baze bangonwabi ngexesha lenkonzo. Besinokuva ukuzola okungaphezulu kakhulu ukuba sinokulungisa kakuhle phambi kwexesha leentlanganiso, ngokufika enkonzweni kakuhle phambi kokuba intlanganiso iqale, nize ke ngoku nihlale kunye simamele umyalezo womculo size sithathe ixesha ukucinga ngoMsindisi nevangeli yakhe.

Abo bethu banabantwana abancinci ngamanye amaxesha banaxesha elinzima lokugcina abantwana bethu bethe cwaka ngexesha leentlanganiso. Olona lulungiselelo lusekhaya kanjalo lunako ukusombulula ingxaki. Ukuba sibhidekile malunga nendlela yokuphatha abantwana bethu enkonzweni, sinokufuna icebo lamalungu aphumeleleyo ekugcineni abantwana awo bethe cwaka.

Njalo, phambi nasemva kweentlanganiso, sizimisela ukuqundana ecaweni sibaliselane. Oku kungenza ukuphazamiseka, kwa oku sikwenza ngaphandle kwemvakalelo yobuhlobo kwabo sidibana nabo njalo kuphela ngeSabatha. Lilonke, abazali bafanele ukuba banike umzekelo kwiintsapho zabo ngokwenza uhambelo lwabo phandle kwenkonzo phambi nasemva kwentlangano. Emva kwentlangano, simele sincede ekuziseni umoya wenkonzo emakhayeni wethu ngokuxoxa ekhaya ngengcinga, umculo okanye nawuphi umba oncomekayo wentlangano neentsapho zethu.

Ukophucula iNzolo

Singabanceda njani abantwana bethu bonwabele iintlangano zenkonzo baze bazole ngokumbi? Emva kweembono zamalungu eklasi, yiba nelungu leklasi lifunde imicamango elandelayo:

Abazali banokunceda abantwana babo bonwabele iintlangano zenkonzo ngoku –

- Babe ngumzekelo.
- Ngokwenza amalungiselelo eentlangano kakuhle bengangxamanga.

-
- Ngokufika kwimizuzu emihlanu nelishumi phambi kwentlangano ilungiselelwe ukuqalisa.
 - Ukuhlala kunye njengosapho.
 - Ngokuxoxa ngentetho, umyalezo, wayo okanye nayiphi indima yentlangano emva koko.

Singayifundisa njani inzolo ebantwaneni abancinci? Emva kokuba amalangu eklasi eveza iimbono zawo, yibani nomnye afunde iimbono ezilandelayo:

Abazali abanabantwana abancinci bafanele bazame uku—

- Nceda abantwana baqonde okuqhubekayo. Abantwana abancinci banokuba nako ukuzigcina bethe cwaka ngencwadi yokukhalarisha okanye incwadi yokusebenzela, kodwa kubalulekile ukubanceda baqonde kangangoko banako malunga nentlangano. Ukumane umsebezela umba othile kwimiba yesebe okanye umyalezo wesithethi kunokunceda umntwana aqonde okuqhubekayo. Umzekelo, utata unokusebeza, “Ngutata kaGordy othethayo ngoku. Uthetha ngovulindlela.”
- Gxinisisa amaculo. Umculo unokuba yeyona nxalenye inokonwatyelwa ngabantwana emhlanganweni. Khuthaza umdla wabantwana emaculweni ngokucula amaculo alula ekhaya kwa nokufundisa emntwaneni. Okhokela umculo kwisebe unokunika uluhlu lwamaculo amakaculwe kwixesha elizayo kwimihlangano.
- Qinisisa kwizimilo abazifumene ekhaya, epraymari, nakwisikolo seCawa. Nceda abantwana bakhumbule ukusonga izandla nokugoba iintloko zabo xa kuthandazwa nokuhlala bethe cwaka ngexesha lomthendeleko. Abantwana bafanele baqonde ukuba abafanelanga bangxole phakathi kwezitulo okanye baphume bengena enkonzweni ngexesha lomhlangano.
- Nika umzekelo. Nika umzekelo omhle ngokubonisa umdla emhlanganweni, ngokuthetha kuphela xa kuyimfuneko kuphela ngokusebeza nangokukhuthaza abantwana benze kwanjalo.
- Qinisekisa ukuba abantwana bizilungiselele umhlangano. Ukuhambela kwizindlu zangasese nokusela amanzi kufanele ukwenziwa phambi kokuba umhlangano uqale.

Singenza ntoni ukuphucula inzolo eziklasini zethu?

ISiqukumbelo

Inzolo inokuphuculwa kuphela njengeenkokeli neentsapho bahlanganise imizamo yabo yokuyisa iingxaki zenzolo. Imiba nenkuthazo ze-ofisi zeNkonzo zinokusanceda sazi indlela esinokulungisa ngayo iingxaki zenzolo yethu, kodwa owona msebenzi unguwo kufuneka ube seNkonzweni nakumakhaya ethu.

Inzolo eyiyo iyafuneka kuthi ukusisondeza kuBawo waseZulwini kodwa njengokuba imikhosi kamtyholi izalisa ihlabathi, inzolo iyafa. Asazi okuhle esinokukwenza ukuba thina, malungu eNkonzo yokwenyani kaKrestu, asiniki umzekelo wokuziphatha ngenzolo. Ngokwemizekelo yethu, singatshintsha ubomi babantu abaninzi, ingakumbi ubomi bamalungu osapho lwethu.

UMngeni

1. Thetha nosapho lwakho malunga nokunokwenziwa lusapho lwakho okwandisa inzolo yabo eNkonzweni.
2. Beka enye yeembono yenziwe kule Cawa izayo.
3. Ukuba unabantwana abancinci, gqiba ngendlela onokubafundisa ngayo inzolo ekhaya nasenkonzweni.

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Khumbuza amalungu eklasi eze nezibhalo eklasini.
2. Lungisa ibhodi netshokhwe.

Injongo yesi sifundo kukusanceda sifunde ukuba uthando nenkonzo kwabanye zibalulekile kumabizo obubingeleli bethu.

INtshayelelo

Bonisa umfanekiso 33-a, “UKrestu ngumzekelo omkhulu wothando.”

UYesu Krestu uthanda wonke umntu. Ukusithanda kwakhe kugqibelele. Ukuphelela kothando lwakhe, kuba izibhalo zisixelela ukuba uluthando (1 Yohane 4:7–12). Uthando lukaKrestu lubonakala kakuhle ngezenzo zenkonzo ayenzela uluntu.

Njengabaphethe ububingeleli, sinoxanduva lokuba sifane kodwa ukuze senze njalo, kufuneka sifunde ukuthanda nje ngokuba ethanda size sikhonze nje ngokuba ekhonza. Ubishophu H. Burke Peterson usifundise ukuba, “elizweni nakuluntu apho uSathana afaka okona kuhlasela kubukhali obungazange bubekho kubantwana bomntu, asinasixhobo singaphezulu kobunyulu, ukungabi nalunya, uthando lukaKrestu.” (“The Daily Portion of Love,” *Ensign*, May 1977, p. 69.)

Siyalelwa Ukuba Sithande

Ngenye imini njengoko u Krestu wayefundisa, omnye wabahlali wambuza esithi, “Uze uyithande ke iNkosi uThixo wakho ngentlizigo yakho iphela, nangomphefumlo wakho uphela nangengqondo yakho iphela nangamandla akho ephela. Nguwo lo ongaphambili umthetho.

“Nowesibini ufana nawo: nangu: Uze umthande ummelwane wakho njengoko uzithanda ngako. Akukho mthetho wumbi mkhulu kunale.” (uMarko 12:28–31.)

Kutheni le mithetho mibini imikhulu kuneminye imithetho? (Xa sithanda uThixo nabazalwane bethu, siya kwenza konke esinako ukubenza bonwabe kwaye, ngoko ke, siya kuyigcina yonke eminye imithetho.)

Obuninzi ubomi boMsindisi bachithwa kufundiswa malunga nothando. Ngamanye amaxesha ivangeli yakhe ibizwa ngokuba. “Ivangeli yothando.” Wasifundisa ukuba kuphela xa sithanda abanye esinokuba ngabafundi bakhe (bona uYohane 13:35). Wachaza ukuba kufuneka sithande neentshaba zethu (bona uMateyu 5:43–44). Iyure ezimbalwa



nje phambi kokubethelelwa kwakhe. UYesu wathi, “Ndiniwisela umthetho omtsha, wokuba nani nithandane omnye nomnye” (uYohane 13:34).

Umongameli N. Eldon Tanner, wagxininisa ukubaluleka komthetho wothando, wathi, “Umxholo okuphela kwanosiwufunayo ukuze sonwabe: Uthando omnye komnye—amagama amathathu acacileyo” (“The Great Commandment,” *Improvement Era*, 1967. p. 29).

UThando oLuyinene, uThando oLunyulu lukaKrestu

Yiba namalungu eklasi afunde uMoronayi 7:45–47. Yintoni uthando oluyinene?

Umdala Mark E. Peterson uchaze ukuba uthando oluyinene “luthando olunyulu lukaKrestu olusinceda sithande kunye uThixo nomzalwane wethu.” (“Do Unto Others,” *Ensign*, May 1977, p. 75). Ibali elilandelayo elabaliswa nguMdala Marion D. Hanks libonisa indlela ubawo owafundisa intombi yakhe idale ize ilubonise uthando oluyinene.

“Ndicinga ngenenekazi elikhethekileyo elazalwa nomzimba okhubazeke kakhulu . . . Labalisa ngezehlo zobuntwana balo. Abalingane awayedlala nabo babembiza ngamagama ayembangela intlungu neenyembezi. Xa wayefika ekhaya utata walo wayembeka ethangeni ngeengalo zakhe ezomeleleyo aze alile nalo njengokuba lichaza ukuba . . . la mava abanako ukwenza ubomi balo bubelulutho nobumnandi. Sithandwa, sentliziyo, watsho. ‘Unaso isifombo emqolweni wakho kwa nezinye iinkathazo ezothusayo, kodwa oko asiyomposiso yakho, Asiyomposiso yabazali bakho okanye imposiso kaBawo waseZulwini. Okwakuthethwa ngamakhwenkwe namantombazana kuyinyani, kodwa ibingeko - kucingela ingekho bubeleni. Ukuba ubomi bakho bonke uya kuzama ukubacingela ngakumbi ube nobubele ngaphezulu kwabanye kunokuba abanye babo bedla ngokubanjalo kuwe, ngako ke uyakonwaba nobomi bakho buya kuphelela buze bube nolutho.’ ” (“More Joy and Rejoicing,” *Ensign*, Nov. 1976, p. 32).

Eli bali lisinika ukuba omnye nomnye kuthi angenza ntoni ukuze abaseluthandweni oluyinene? Yiba nelungu eklasi lifunde 1 kwabaseKorinte 13:1.

Umdala Theodore M. Burton uchaze ukuba “uthando oluyinene luthando olukhulu kangokuba singafuna ngamxhelo mnye ukunika inxalenye yethu kwabanye . . . kulula ukuthi, ndiyakuthanda! Kodwa uthando akufanelanga ukuba lutshiwo, lufanele ukuqinisekiswa ngezenzo. Uthando, ngaphandle kokuba luboniswe, kuphela lufana nexina ehlokomayo okanye necangci elikhenkcezayo oluvala iindlebe kwaye lungapholisi mphefumlo.” (“If I Don’t Have Love,” *The Instructor*, June 1970, p. 201.)

Ukuba nothando oluyinene kunokusinceda sihlale ngolonwabo, ubomi obululutho. Ukuba asiludali uthando oluyinene, siya kufana nomququ abathi abasulungekisi bawulahlele ngaphandle (Kuba ungenaxabiso) uze unyathelwe ngeenyawo ngabantu” (Alma 34:29).

INkonzo yobuKrestu

Bonisa umfanekiso 33-a “UKrestu ngumzekelo umkhulu wothando.”

Uthando lwethu kuBawo waseZulwini nolwabantwana bakhe lutyhilwa ngenkonzo yethu kubazalwane bethu. UMongameli Harold B. Lee wathi ngobunye ubusuku waba nokwakuba ngumbono apho wayexelelwa, “Ukuba ufuna ukuthanda uThixo, kufuneka ufunde ukuthanda nokukhonza abantu. Leyo yindlela yokubonisa uthando lwakho kuThixo.” (*Stand Ye In Holy Places*, p. 189.)

“UbuKrestu” iNkonzo yinkonzo esiyinikwa ngokunyanisekileyo kwaye njalo ngaphandle kwesipho nakubani ofunayo. Isinekuba ayicelwa okanye ayiniki bumnandi kwaye ifuna umzamo omkhulu kwelethu icala. Isenokufuneka ngexesha apho kunzima kuthi ukunikisa ngayo. Kodwa nokuba injani iyanyikiswa, yinkonzo enikwa kuba sithanda abantwana bakaBawo wethu waseZulwini.

Kutheni kufuneka sinike inkonzo? Singakhonza bani?

Simele ukukhonza bonke abantu kangangoko sinako nanje ngokuba befuna. Kodwa uMdala Thomas S. Monson usikhumbuza ukuba abanye bafuna uncedo lwethu kakhulu ngaphezulu kwabanye: “Abugulayo, abadiniweyo, abalambileyo, abagodolayo, abonzakeleyo, abangamalolo abakhulileyo, abehla benyuka bonke bakhalela uncendo lwethu.” (“Your Way to Jericho,” *Ensign*, May 1977, p. 73.) Iballi elilandelayo libonisa indlela eyathi enye indoda eselula yafunda ngayo ukubaluleka kokukhonza.

Yiba nelungu leklasi obusele ulicelile linike ibali elilandelayo.

Ibhishophu yabizela uSteve e-ofisini yayo, ukuba bathethe ukulandela intlangano yomthendeleko. “Nantsi isiza,” wacinga uSteve. “Ndiza kubayitshala entsha yequmrhu lobumongameli. Whowu, onke amalungu esebe aza kufuna ukundibamba isandla endincoma!”

Ibhishophu yathi, “Steve sinomsebenzi wakho. Lo ngumsebenzi omhle ngokuncamisayo wommelwane. Siyazikhathaza ngoHasty McFarland. Ufuna umntu amnike ubuhlobo. Asilolungu leNkonzo kodwa uthando lukaThixo lufikelela kubo bonke abantu kwaye sinenxaxheba yokubonisa olo thando.”

USteve wothuka. Iingcinga zakhe zakhawuleza zabuyela umva kwiiveki ezimbini ezidlulileyo xa yena nezihlobo zakhe babehlekisa ngeli xhego, becula imihobe, bekhwaza bebhlekisa iziqhulo kuye ababezenzile ngaye. Edanile eziva enobutyala, wayiva ibhishophu isithi, “bendiya kuthanda uphume umtyelele kabini okanye kathathu ngeveki. Ngoku ukuba lo msebenzi uya kuba ngaphezu kwakho ungabi naloyiko ukutsho.”

USteve wavumela ezantsi waze waxelela ubhishophu ukuba oko uza kwenza. Ibhishophu yamyalela yabhekisa phambili ngokubhekisele kumsebenzi. “Ungacanda iinkuni zomlilo umphathele ukutya, iingubo,

nantoni ayifunayo noqondayo ukuba uyayifuna ungamnceda ngayo. Yiba ngumhlobo. Utata wakho uyazi ngalo msebenzi. Kwaye undixelele ukuba uya kukunceda. UBawo wakho waseZulwini naye uya kukunceda.”

Kwiminyaka elishumi elinesihlanu, uSteve wayenako ukucinga ngezinto aya kuzenza endaweni yokuba adlale ibhola, ukuzingela, ukuloba okanye ukudlala nezihlobo zakhe, kodwa wayesazi ukuba wayevumile ukuthatha loo msebenzi.

UHasty wayephila impilo yokuxhomekeka endlwaneni encinci yomthi kuhle nje ngaphandle kwedolophu. Kanye ngonyaka wayefumana ibhafu yamanzi simahla ehotele, eyayibhatalwa ngomkhulu wedolophu. Wayenxiba ipetshi yeliso emnyama enezinto ezizikhuleleyo ecaleni lentloko yakhe. Uninzi lwabantwana kwa nabantu babenomkhwa wokwenza iintetho ezingemnandi ngaye.

USteve wafika kwindlwana kaHasty esoyika kakhulu. Wankqonkqoza emnyango, kodwa akafumana mpendulo. Ekugqibeleni, emva kokubiza ixhego, wagqiba ekubeni atyhilize ucango luvuleke. Kwakubanda, kumnyama kule ndlwana kaHasty. Wabona uHasty ehleli kwingubo emdaka enomhlwa ebhedini yakhe.

“Hasty, ndingakwenzela ntoni?” USteve watsho engacinganga. Walixelela ixhego igama lakhe nokuba ibhishophu yeNkonzo i L.D.S. yamthuma. Ixhego alizange laphendula, lasuka nje lajonga emgangathweni. USteve wayishiya indlwana waya kucanda iinkuni. Wamangaliswa njalo ebetha ngezembe ukuba kwakutheni elapho. “Wakhalaza efuna ukumka,” ilizwi kuye ngaphakathi. “Ixhego liyagodola kwaye lifuna uncedo.”

USteve wenza umlilo waze wazama ukuthetha noHasty, ongazange ahoye. Wagqiba ekubeni uHasty akamamelenga, ngoko ke wamxelela ukuba uya kubuya ngosuku olulandelayo nengubo ecocekileyo eshushu. Weza ngosuku olulandelayo nengubo entsha ngosuku olulandelayo njengoko ebethembisile. Qho ngosuku kwiiveki ezine ezilandelayo wahambela uHasty. Ekugqibeleni, ixhego laqalisa lathetha naye. Ngenye imini wathi, “nkwenkwe, kutheni uzile? Ndiqinisekile inkwenkwana ekule minyaka yakho ibinokufumana izinto ezibhetele zokwenza kunokuhambela umntu ogulayo ongumlwelwe njengam.” Waze emva koko wancuma.

Ngosuku lokunika umbulelo, uSteve wammemela idinala. Akazange eze, kodwa usapho lakulo Steve lwathathela inxalenye yedinala kuye. Kwakukho iinyembezi emehlweni kaHasty njengoko wayezama ukubabulela.

Ethubeni, uSteve wafunda malunga nobomi bukaHasty njengomalusi weegusha. Wafunda ukuba inkosikazi yakhe nabantwana basweleka yifiva embi saze eso sifo seba iliso likaHasty. Ethubeni omdala oxhomekekayo wayengakhangeleki mbi kwakhona, waze Steve wamana engxamela ukuya khona emva kwesikolo ukuya kumnceda nokumamela amabali akhe.

Kwathi isakufika iKresmesi, usapho lakulo Steve lamemela uHasty edinaleni kwakhona, kweli ithuba weza ecocekile, esezisutini, ebonakala emhle, emva kwedinala ixhego lavakalisa umbulelo walo kuSteve nakusapho lakowabo. Wathi ubomi bakhe bebuyingxuba kaxaka kodwa uthando abalubonise yena lwalumenza umntu owahlukileyo.

USteve wajonga kuHasty waza wambona indlela onwabe ngayo waze ngaphakathi weva intliziyo yakhe ikhula kukufudumala. (Bona “Hasty,” *New Era*, Nov. 1974, p. 48–49.)

Ingaba inkonzo kuHasty yayinkonzo yoBuKrestu? Umfana wasikelelwa njani ngenkonzo ayinikayo? Ngubani owasikeleleka ngakumbi?

Xa sasibhaptizwa, sathembisa iNkosi “ukuthwalisana imithwalo . . . ukulilisana nabo balilayo nokuxolisa abo bafuna ukuxoliswa.” (Mozaya 18:8–9.) Sinoxanduva lokukhangela abo bafunayo. Size sibe noxanduva lokubanceda ngothando nangobubele ngaphandle kokucengwa okanye ukuyalelwa (bona iD&C 58:26–29).

ISiqukumbelo

UBhishophu H. Burke Peterson usikhumbuza athi: “INkosi yawisela umthetho wonke ubani—ingekuko kwabambalwa kwilizwe elinye okanye isandla esizeleyo Komnye; ingekuko kusapho oluthile, kodwa kubo bonke abantwana bayo, kuyo yonke indawo. Vakalisa uthando ngoku! lubonise ngoku.” (*Ensign*, May 1977, p. 69.)

Uthando olunjalo luxhamla ingengabo bodwa abo sibakhonzayo, kodwa kwanathi. UMongameli Spencer W. Kimball wayijonga wathi: “Kusekukhonzeni apho sifunda indlela yokukhonza. Xa sizimisele ekukhonzeni abazalwana bethu, asizizo zenzo zethu kuphela ezibancedayo, kodwa sibeka ezethu iingxaki ekuzomelezeni ngokutsha . . . Kwaye lincinci ixesha esilunikela kuthi . . . Siba ngabantu abacace ngaphezulu ngokuya sikhonza abanye.” (“Small Acts of Service,” *Ensign*, Dec. 1974, p. 2.)

“Sinoxanduva olukhulu kunangaphambili lokwenza amakhaya ethu asulele imvisiswano yabamelwane, uthando, imisebenzi yoluntu, ukuthembeka. Yenza abamelwane bayibone kwaye bayive . . . UThixo uyasanceda nje ngamalungu obubingeleli, nje ngamalungu eNkonzo ekuqhubeni uthando, uthando oluyinene neNkonzo!” (David O. McKay, “Radiation of the Individual,” *Instructor*, Oct. 1964, p. 344.)

UMngeni

1. Thandaza ngokuthobekileyo nangokunyaniseka ukwazi ukuthanda njengoko uKrestu ethanda.
2. Bonisa uthando kusapho lwakho ngokwenza isenzo sobubele kwilungu ngalinye losapho.

3. Bonisa uthando lwakho nakubani ofunayo ngokumenzela into ngobubele.

4. Nceda iqumrhu lakho, lungisa isenzo senkonzo komnye

IZibhalo eZongezelelweyo

UMateyu 25:31–46 (senzela uThixo ngokwenzela abazalwana bethu)

1 kwabaseKorinte 13 (uthando sesona siphosikhulu)

Moronayi 7:45–48 (uthando oluyinene luthando olusulungekileyo lukaKrestu nesiphosivela kuThixo)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko 28, “INkonzo,” nesahluko 30, “Uthando oluyinene,” kwimanywali ye*Nqobo yeVangeli*.

2. Nikela ilungu leklasi linike amabali nezibhalo esifundweni.

Injongo yesi sifundo kukusinceda siqonde ukubaluleka kokuziphatha nyulu.

INTshayelelo

Kwilizwe lanamhlanje maninzi amabanga okuziphatha. Laa mabanga adla ngokutshintsha ngokwamaxesha neemeko. Xa sithlekisa, amabanga kaThixo akaze atshitshe, kuba ibinguye izolo nguye namhlanje, isaya kuba nguye ngonaphakade. Ibanga elinye asoloko uThixo esilindele ukuphila kulo kukuba nyulu.

Izibhalo zisixelela ukuba, “Akukho nto ingasulungekanga inokuhlala noThixo” (1 Nifayi 10:21). UMpostile uPawulos ubhala enjenje: “Anazi na ukuba niyitempile kaThixo? Anazi na ukuba uMoya kaThixo umi ngaphakathi kuni? Ukuba umntu uyayonakalisa itempile kaThixo, uThixo womonakalisa lowo: Kuba itempile kaThixo ingcwele, ninjalo ke.” (1 kwabaseKorinte 3:16–17.) Imizimba yethu iyimfihlo. INkosi isinike imizimba yethu ngenjongo yobuthixo kwaye usilindele ukuba siyigcine ilungele ukwamkela uMoya wakhe.

IMizimba Yethu iYimfihlo

Kubalulekile kuthi njengabaphethe ububingeleli sizigcine sinyulu, ngokuba iintsikelelo ezizezona zibalulekileyo zihlanganiswa nobunyulu bethu. Umdala Boyd K. Packer usixelela ukuba “Amanye amandla kaThixo amaninzi, awabalula kakhulu, ngamandla okunika athathe ubomi, kodwa wobelana nathi ngamandla akhe obudala, ngokusivumela sizise abantwana ehlabathini. Kuba la ingamandla akhe obuthixo, ubayalela bonke abantwana bakhe bawasebenzise ngendlela elungileyo baze bawagcinele kuphela umtshato. Ukwasixelela ukuba umnqweno ongaphaya wala mandla makhulu kufuneka ubanjwe uze usetyenziswe phakathi kwemigangatho ayibekileyo kwaye ingabi kukuzonelisa ngolunya okanye ulonwabo nje . . . Ulonwabo olukhulu oluya kuza kuthi kobu bomi luya kuxhomekeka kwindlela esisebenzisa ngayo la mandla okudala.

“La mandla okudala ngokwemfuneko afumbatha kuwo iminqweno nolawulo olunzulu ngenxa yemfuneko yokucengana namadoda omkele uxanduva lwekhaya nosapho. Kodwa kuba le minqweno inzulu inamathuba okusihenda sinukuneze la mandla okudala. Kuse kunukunezekeni kwala mandla apho iintsapho ziqhekeka khona nolonwabo lulahleke. Ngenxa yesi sizathu, akufuneki siwasebenzise la mandla nabanina ngaphandle [kwamakhosikazi ethu.] Kwaye njengamandla okudala ngokwawo, [imizimba

yethu] nayo iyimfihlo. Akufuneki sivumele imizimba yethu ibanjwe, nokuba sithi [ngokwethu] okanye abanye, ngendlela yomlingo okanye engadalwanga. Ekuphela kokulungileyo nokufanelekileyo ukuwasebenzisa la mandla kuphakathi kwamaqhina omtshato.” (“Why Stay Morally Clean?” *New Era*, July 1972, p. 4–6.)

UMoronayi usixelela ukuba isidima yinto “eyona inexabiso nebalulekileyo kwizinto zonke” (Moronayi 9:9). Kufuneka sizigcine sinyulu ukuze sibenako ukwakha ezethu iintsapho ngokusulungekileyo kwaye sihlale ngoxolo nemvisiswano.

UMthetho kaThixo woBunyulu

UThixo akazange ayitshintshe imithetho yakhe nemithetho ebhekisele kwisono sesondo, nangona umntu azame ukuyitshintsha ilungelane nolonwabo lwakhe. Umthetho wokuzinxwema uthetha ukuba indoda mayingabi nokuhambisana nokwayamana komzimba nabani na ngaphandle komfazi wayo. INkosi iyalele yathi. “Uze ungakrexezi” (Eksodus 20:14). Umthetho wokuzinxwema awubophelelekanga kuphela ekukrexezeni, kodwa. Kunabela kuko konke ukusetyenziswa ngokungekho ndleleni kwala mandla obuthixo.

Zeziphi ezinye iindlela ethi indoda inukuneze lo mthetho? (Dwelisa izimvo yabantu ebhodini.)

Phakathi kweendlela indoda enukuneza ngayo la mandla ayimfihlo ku—

- Kukrexeza nombulo (kuhlanganisa ukuhlalisana ngaphandle komtshato).
- Kulalana kwamadoda esini esifanayo
- Kuqhomfa
- Kuzibatyisa

Ukuzinxweba kukwabandakanya ukusulungeka ngeengcinga nokunxiba ngenkcubeko. Izibhalo zisixelela ukuba izenzo zethu zisisiphumo seengcinga zethu (bona Imizekeliso 23:7); ngokukwanjalo, kufuneka sizigcine iingcinga zethu zinyulu ukuba sifuna ukuzigcina siziphethe msulwa. Inye indlela edandalalisa ukucinga kwethu ebomini bethu yindlela esinxiba ngayo. Abo banxiba ngokuchubekileyo babonisa ukuba bayithatha ngokwemfihlo imizimba yabo.

Yiba nelungu leklasi obusele ulinikele ngaphambili libalise ibali elilandelayo likaMongameli Kimball.

“Isono, nje ngohambo, siqala kwinqwanqwa lokuqala, kwaye ubulumko namava afundisa ukuba kulula ukumelana nesihendo sokuqala kunezilandelayo, xa umfuziselo wokreko uqalile ukwakheka. Lo ngumboniso kwibali legqaza elalihlala phezulu emasebeni omthi lisinda ekonzakaleni, labona umhambi enqumla ehlathini ephethe ibhokisana emnyama engummangaliso. Igqaza labhabha lehla laze labambelela phezu kwegxalaba lomhambi. ‘Unantoni ebhokisini encinci emnyama?’ lambuza.

“ ‘Imibungu,’ umhambi waphendula.

“ ‘Uyayithengisa?’

“ ‘Ewe, kwaye ixabisa phantsi kakhulu, ixabisa usiba olunye umbungu.’

“Igqaza lacinga okwethutyana. ‘Makube ndinesigidi seentsiba. Ngokuqinisekileyo, andizange ndalahlekana nalo nolunye. Nali ithuba lokufumana idinala emnandi ngaphandle komsebenzi konke konke.’ Ngoko, laxelela indoda ukuba iiza kuthenga ubemnye. Yazingela ngocoselelo ngaphantsi kwephiko ikhangela elona lincinci. Yawuqinisa kancinci umzimba njengoko lalilitsala kodwa ubungakanani nobunjani bombungu yalwenza lazilibala msinya iintlungu. Phezulu emthini kwakhona laqalisa ukucula kamnandi njengangaphambili.

“Ngosuku olulandelayo labona kwalaa ndoda laza kwakhona latshintsha usiba ngombungu. Enjani yona ukumangalisa ukungasebenzi imizamo yokufumana idinala!

“Usuku ngalunye emva koko igqaza lanikezela ngosiba kwaye ukulahlekelwa kwabangathi konzakalisa kancinci-kancinci ngokuncipha. Ekuqaleni lalineentsiba ezininzi, kodwa ngokuya kudlula iintsuku lazifumana kunzima kakhulu ukubhabha. Ekugqibeleni, emva kokuphulukana nolunye usiba olubalulekileyo lweentsiba zalo alibanganako ukufikelela kwincopho yomthi, sele uyiyeka eyokubhabhela esibhakabhakeni. Phofu, lalingenako nokuphaphazela iinyawo ezimbalwa emoyeni, laze lanyanzeleka lifune ukutya kwalo neengqabe ezixabanayo, nezixhwithayo.

“Indoda enemibungu yayingasezi kwakhona, kuba kwakungekho zintsiba zokubhatala izidlo. Igqaza lalingasaculi kuba lalineentloni ngemeko yokuwa kwalo.

“Le yindlela ezithi izimbo ezingafanelekanga zisithimbe-kuqala kabuhlungu, zize zibelula ngakumbi, kude ekugqibeleni sikuko konke okusenza sicule sonwabe. Le yindlela ethi inkululeko ilahleke ngayo. Le yindlela esithi sizibone sivaleleke esonweni ngayo.” (*Miracle of Forgiveness*, pp. 214–215.)

Ngokubamba iingcinga zethu, ukunxiba ngenkcubeko nokuphula-phula nokuthobela imithetho kaBawo wethu waseZulwini zindlela esinokuthi sibe nokuziqinisekisa ukuba azinakusakhela mikhwa ingalunganga size siphulukane nokuzinxwema kwethu.

Xa unyana ka-Alma wayekrexeza. U-Alma wamxelela. “ Awazi na nyana wam, ukuba ezi zinto zilisikizi emehlweni weNkosi; ewe, elona sikizi kuzo zonke izono, ingekuko ukuchitha igazi longenatyala okanye ukukhanyela uMoya oyiNgcwele (Alma 39:5).

Kafuneka sazi siqonde kakuhle ubutyala bokungachubeki. Akufuneki sihlale sodwa ubomi obunyulu kuphela, kodwa kufuneka sifundise size sikhuthaze ukuziphatha kakhule kwabanye, ingakumbi abantwana bethu.

Singabakhuthaza njani abantwana bethu banxibe ngokuchubekileyo nokuziphatha nyulu?

Amandla oBubingeleli noKuziphatha Nyulu

Akukho namnye onokwaphula imithetho yokuzinxwema aze alindele ukufumana uxolo ngaphandle kokuzicelela uxolo ngenene. INcwadi kaMormon isixelela ukuba uMoya oyiNgcwele awunakuhlala kwitabanakile engenyulu (bona uHilamen 4:24). Kwaye ukuba silahla amandla oMoya oyiNgcwele, akwenzeki kuthi ukusebenzisa igunya lobubingeleli obuthotyelwe kuthi, iNkosi ithe, “Kwaye vumela zonke izinto zenziwe ngobunyulu phambi kwam” (D&C 42:41). Xa siziphethe nyulu, uMoya oyiNgcwele unokusebenza ngathi ukusinceda sisebenzise amandla obubingeleli kakuhle. Ngale ndlela, ububingeleli lukhuselo olukhulu esonweni. Ngoku busebenzisa ngokufanelekileyo, asikhonzi abanye ngempumelelo kuphela kodwa sikwafumana amandla okuzinikela umva izihungo. UMdala A. Theodore Tuttle unika umzekelo wendlela ekuthi ukungasulungeki kukhusele ngayo kuthi ukusebenzisa igunya lobubingeleli bethu.

Isibhanxa somfana safumana udliwano-ndlebe lemishini, “ubhala atsho uMdala Tuttle, “Kwaye, nangona wayebuzwa imibuzo ethe gca, wayiphendula ngobuxoki . . . waza emva koko wahamba waza kuzama ukufundisa ngevangeli. Leyo, enyanisweni, yayikukuvavanya kwakhe kokugqibela, uvavanyo angazange aluphumelele. Ubufundisi bafumanisa ukuba akanakukwazi ukwenza umsebenzi wobufundisi ngaphandle koMoya weNkosi. Ngoko lo mfundisi kwafuneka acele uxolelo waze waxela isono sokuxoka kwabo babethethane naye phambi koMoya weNkosi wayeza kuba naye. (“Men with a Message,” *Speeches to Seminary and Institute, B.Y.U.* 1958, p. 2.)

UMongameli Spencer W. Kimball unika ingcebiso enokuba luncedo kumfundisi okweli bali lingentla. Usixelela ukuba “nakuphi ukukhupha okanye ukuchula kwiindawo zokuzonwabisa kufuneka kumiswe de abe ubani uminyaka ili-16 okanye ngaphezulu, kwaye nangoko kufuneka ukujonga okukhulu okusetyenziswayo ekukhetheni nasekuzimiseleni. Abantu abatsha kufuneka bazibambe ekwayamaneni iminyaka eliqela, nanjengokuba inkwenkwe isaya kuya kwimishini yaye xa ineminyaka eli 19.” (“Marriage Covenant,” *Ensign*, Feb. 1975, p. 4.)

UMongameli Kimball uchaza athi “phakathi kwezono ezininzi zesondo, abantu abatsha abazaphulayo ezokulumana nokuzityikila. Oku kuhambisana okungekho mgceni akusoloko kukhokhelela kumbulo nje kuphela . . . nokuqhomfa—zonke izono ezibi. Kodwa kuzo nakwezabo zingabatyholi abenzakalisayo, kwaye kusoloko kunzima kulutsha ukwahlula apho ubani akuphelela khona nomnye apho aqala khona.” (*Miracle of Forgiveness*, p. 65.)

Ingcebiso kaMongameli Kimball yayiya kumnceda njani umfundisi oselula?

Ukuzigcina ngokuzinxwema nesidima kuvumela iNkosi isisikelele ngamandla omoya. Ngamanye amaxesha, kodwa, senza iimpazamo. Ukuba oku kwenzekile kufuneka sithethe nomongameli wethu wesebe, ubhishophu okanye umongameli wemishini ngaso. Uya kusicebisa aze asincede sifumane uxolelo.

INkosi izimisele ukusixolela xa sixela, sivume izono zethu njengoko kunokusinceda sihlale siziphethe nyulu. Uyabazi ubuthaka-thaka bethu kwaye uyakusinika indlela yethu yokumelana nezihendo. (Bona 1 kwabaseKorinte 10:13). Njengoncedo alongezileyo, uthumele abaprofethi bokusikhokhela nokusifundisa indlela yokuphila ngokwamabanga asinike wona.

Ukuba senza nantoni eyimfuneko ukuze sibenyulu phambi kweNkosi siya kubanako “ukuma ngokuzithemba - nokungoyiki nokungabi nazintloni nokungazifumani siphoxekile - phambi kukaThixo. Esi sisithembiso esigcinelwe nayiphi indoda nomfazi onesidima.” (Gordon B. Hinckley, “From My Generation to Yours, With Love,” *Improvement Era*, Dec. 1970, p. 73.)

Ukuziphatha nyulu kuya kuziphembelela njani imo zabantwana bethu? Singenza ntoni ukuseka umzekelo ongowena?

Nje ngabaphethe ububingeleli, asinako ukusingatha imisebenzi yomoya ngaphandle kokuba siziphathe nyulu. Indlela eyiyeyona ibhetele yokufikelela koku, kukungaze uvumele naluphi uhlobo lokungcola kungene ebomini bethu. Ukuba siseka umzekelo wentobeko kwimithetho yokuziphatha, abantwana bethu baya kufunda ukubaluleka kokuziphatha nyulu nokuzama ukuhlala beziphethe kakuhle ngokwabo.

ISiqukumbelo

INkosi isinike imithetho yokuzenza sonwabe. Nanini sithobela umthetho kaThixo, sifumana intsikelelo, kodwa nanini sisophula umthetho, sibandezelwa ngeziphumo zezenzo zethu. Ukuphila ubomi bokuziphatha nyulu singavuzwa ngeendlela ezininzi. Ubomi bokuhlala nyulu buphumeza amakhaya awonwabileyo nemitshato. Busigcina sikude nokuzithandabuza nokuzisola. Busigcina sikulungele ukukhonza iNkosi. Busivumela siye etempileni. Busivumela thina njengabaphethe ububingeleli sisebenzisa ububingeleli ngempumelelo endaweni zabanye. Okubaluleke ngaphezulu, kusinceda siphile ukuze sibenako ukuhlala sinoBawo waseZulwini ngonaphakade.

UMngeni

1. Thatha amanqanaba ayimfuneko okiziphatha nyulu.
2. Xoxa nosapho lwakho ngokubaluleka kokuziphatha nyulu nokuba masiziphathe nyulu njani.

IZibhalo eZongezelelweyo

UMateyu 5:27 (kufuneka singakrexezi ezintliziyweni zethu)

1 kuTimoti 2:9–10 (ukubaluleka kwenkcubeko)

2 Nifayi 9:36–39 (izipho zokuziphatha nyulu; izohlwayo zokuziphatha kakubi)

Yakobi 2:27–28 (iNkosi inonelela ekuzinxwemeni)

D&C 42:22–24, 80–81 (izohlwayo zokuziphath kakubi)

D&C 88:86 (ukuziphatha ngobunyulu kugcina inkululeko yomntu)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda isahluko 39, "UMthetho woKuzinxwena" kwimanywali ye*Nqobo yeVangeli*.
2. Fumana ibhodi netshokhwe
3. Nikela kumalungu eklasi anike amabali nezibhalo esifundweni.

Injongo yesi sifundo kukunceda thina siqonde uxanduva lwethu lokumisa iintsapho zanaphakade.

INtshayelelo

Umtshato waphakade sisiseko semfundiso seBandla likaYesu Krestu nenxenye ebaluleke kakhulu kwiicebo leNkosi ngathi. Ngaphandle kwawo asinakonwaba ngokupheleleyo okanye sifumane ubuqaqawuli ebukumkanini bezulu emaphakadeni. Umongameli Joseph Fielding Smith wabhala: "Umtshato, njengokuba uqondwa ngabaNgcwele bemihla yokuGqibela, ngumngqophiso [wanaphakade]. . . . Usisiseko sobuqaqawuli banaphakade, ngoba ngaphandle kwawo akuyi kubakho nkqubela yanaphakade ebukumkanini bukaThixo." (*Doctrines of Salvation, 2:58.*)

Umongameli Spencer W. Kimball wathi, "UBawo wethu waseZulwini unecebo ngokukhula komntu ukusukela ebusaneni ukuya kutsho ebuthixweni. Wabanenjongo yokuba wonke umntu kufuneka aphile nyulu [ukuba atshate] naphakade." ("The Lord's Plan for Men and Women," *Ensign*, Oct. 1975, pp. 2, 4.) Umtshato wanaphakade sisigalo seqela losapho lwaphakade. Njengokuba isibini sitshata etempileni sibenabantwana kwaye sigcine imithetho, sidala usapho lwanaphakade oluyakusizisela uvuyo nolonwabo naphakade.

UKulungiselela ukuba luSapho IwaNaphakade

Bonisa umfanekiso 35-a, "Iintsapho zanaphakade ziqala etempileni."

KwabaNgcwele bemihla yokuGqibela, itempile yenye yeendawo ezibaluleke kakhulu emhlabeni. Etempileni, imimiselo iyenziwa eyenza ukuba iintsapho ziphile kunye naphakade kuThixo. Njengeentloko zamakhaya ethu nanjengabaphathi bobubingeleli, sinoxanduva lokukhokela iintsapho zethu ebuqaqawulini. Oku kuthetha ukuba sinoxanduva lokulungiselela iintsapho zethu ziye etempileni. Ulungiselelo olunjalo luqala ngathi njengokuba sizama ukuhlonipha ububingeleli kwaye siphile cocekileyo ubomo bethu.

Xa indoda nenkosikazi betshata etempileni, batshatela obu bomi, kwaye bakwatywinelwa kunye naphakade. Ke ngoko, nabaphina abantwana ababa nabo batywinelwa kubo ngoko nangoko kwaye bazalelwe emngqophisweni. Xa abatshati sele betshatile kakade ngokusemthethweni ze baye etempileni ukuba bayokutywinwa naphakade, umyeni nenkosikazi batywinwa kuqala kunye, ze abantwana batywinelwe ebazalini babo. Emva



35-a

kotywino lwabo, abantwana abazalwe kubo sele betywinelwe kubo ngoko nangoko njengenxenywe yosapho lwabo lwanaphakade.

Nokuba sizilungiselela ukutshata etempileni okanye sizilungiselela nosapho lwethu ukuba sitywinwe etempileni, masizilungiselele ngendlela efanayo. Unyawo lwethu lokuqala kukumisa injongo yokuya etempileni. Kufuneka siyixoxe nonkosikazi kunye nabantwana izinto ekufuneka sizenze ukulungela, kwaye kunye simise umhla. Kufuneka siwubhale phantsi lo mhla, sithandazele uncedo lweNkosi ekuhlangabezeni lo mhla, ze senze konke esinako ukulungiselela. Ngapha koko, kuba itempile iyindawo engcwele kakhulu, kufuneka sizilungiselele ngokusemoyeni ukuyingena. Etempileni, senza iminqophiso yokubaluleka ngokusemoyeni, ngokuba sithembisa iNkosi ukuba sakugcina yonke imithetho yayo kwaye siyithobeke ngandlela yonke. Kuyimfuneko ke ngoko, ukuba siphile sulungekileyo kwaye sifune ukufumana uMoya ukuba silungiselela ukwenza le minqophiso.

Singenza ntoni ukuzilungiselela ngcono ngokusemoyeni? (Dwelisa iimpendulo ebhodini.)

Ezinye zeendlela esingazilungiselela ngazo zezi—

- Sithandaze rhoqo kwaye sinyaniseke.
- Sifunde izibhalo rhoqo.
- Siphile ngokuziphatha cocekileyo kwaye sihlambeke.
- Sithobeke kwaye siguquke.
- Ngokunyanisekileyo sibambe injikalanga yosapho nemithandazo yosapho.

Njengokuba sinyanisekile sisenza konke okusemandleni ethu ukuba sizilungiselele ngokusemoyeni, siya kufumana uncedo kuMoya oyiNgcwele.

Cela ilungu leklasi ebesele liceliwe ukuba lichaze eli bali lilandelayo.

Enye inkosikazi yachaza indlela usapho lwayo olwakha ngayo ulonwabo lwalo kunye njengokuba lwalulungiselela ukutywinwa kunye etempileni:

“Noxa ndingumntwana, ndingawuva umsindo, intiyo, ububi, xa abazali bam bephikisana. Kumaxa amaninzi ndikhalela mna kuba ndandisazi ukuba izinto zazingekho ngendlela ekwakumele zibe yiyo.

“Ndandiwuva umahluko kumakhaya abahlobo bam apho iintsapho zazihlanganiswe evangelini. . . . [Enkosi kuBhishophu wam noTitshala bamaKhaya, izinto zaqala ukutshintsha.] Ivangeli kancinci yaqala ukuba yinxenye yobomi bethu. . . . Iimpikiswano zaqala ukuba mbalwa—zaya zakude kunathi. . . . Usapho lwethu lwaluva uxanduva lokuphila

njengokuba sasifundiswa, ngakumbi ngoku sinenjongo yokusebenzela [itempile] Ukuba amagama arhabaxa ayethethwa ekucaphukeni, sasiphendula ngamazwi othando, nawenzolo nokunyaniseka. . . . Sasisiva ulonwabo lokunceda omnye nomnye. Umama noTata babengasoloko kufuneka bacele kathathu okanye kane; imisetyenzana yayisenziwa ngokuthuleyo, ngokukhawuleza, nakakuhle. Uthando nomnqweno wokunceda lwabanamandla kububi obabungaphambili, impakamo, kunye nokukhalaza rhoqo phakathi kwethu.

“Yintoni eyenza umahluko? Zizinto ezininzi. Mhlawumbi bubunyani bokulinda amaphupha ukuba afezekiswe. Njengokuba imithandazo yosapho neenjikalanga zosapho zaba yinxenye yobomi bethu, safunda ukwazi omnye nomnye kunye nokuthandana. Indlela esasiphila ngayo yavumela ubungqina bethu bukhule—ubungqina bomthandazo wosapho, ukufunda izibhalo, injikalanga yosapho, ukuzimasa iintlanganiso zebandla. Ubungqina bethu benyani yayingumthetho wekuguquka. Kwaye sasisazi ukuba uThixo uyaphila. Emva kwesigaba sexesha kwaye ngobu bungqina nengqiniseko yokuba sasinyulu, sasilungele ukuya etempileni yeNkosi ukuba sitywinwe njengosapho amaphakaze onke. . . .

“Xa sasime kumasango etempile, isingqokru sandivala umqala. Kwakukho ithuba lokuthandabuza—kodwa sangena. Umncedi weza kuzokusithatha esisa kwigumbo lotywino. Umama noTata babelapho, ubuso bukhanya, benxibe iimpahla zabo zetempile. Saguqa macala onke esibingelelo sibambene ngezandla. Umncedi wabamba inkwenkwana ukuze naye abe yinxenye yesangqa sosapho.

“Kwaze ke ngoku wathethwa amazwi eyesihlanganisa njengosapho naphade.

“Ndiyazi abazali bam bayandithanda, ngoba ndatywinwa kubo naphakade.” (Brenda Bloxham, “My Parents Took Us to the Temple,” *Ensign*, Aug. 1974, pp. 61–62.)

Ulungiselelo lwemali yinxenye nayo ebalulekileyo yokuya etempileni. Ngamanye amaxesha oku kuthetha iminyaka yocebo, yokugcina, nokusebenza kunye. Iintsapho ezininzi zincame yonke into ezinayo ukuya etempileni. Cingisisa okomzuzwana indlela ezibaluleke ngayo iintsapho zethu kuthi. Ingaba likhona naliphina ixabiso le mali elixabisisa ngaphezulu kuneentsapho zethu.

Ukuhlangabezana neendleko zokuya etempileni, kufuneka sifune ukuba iya kusixabisa malini ukuhamba ukuya nokubuya etempileni kwaye siqikelele nezinye iindleko ezinjengokutya nendawo yokuhlala. Xa sisazi eli xabiso, kufuneka ke ngoko sizimisele ukuba sakugcina malini nyanga nganye. Ukuba senza oku, ekugqibeleni siya kuya etempileni. (Bona ubungqina bukaMzalwana uVaha'iTonga kwisifundo 21.) Nokuba yintoni ekufuneka

siyenze ukulungiselela thina neentsapho zethu ukuya etempileni, kufuneka siqale ngoku. Iimbuyekezo kude zilinde naliphina ixesha kwaye nendleko ingakhona.

Cela ilungu ebeseliceliwe le qumrhu elakhe laya etempileni kunyo nosapho lwalo lichaze amalungiselelo alo namava.

Abantu abatsha abangekatshati bacetyisiwe kaninzi ngabaprofeti ukuba balungiselela umtshato wetempile. Umongameli Kimball wathi:

“Nangona abantu abaninzi abatsha ngelishesha bengenazo iitempile kwimimandla yabo, kukho iitempile kumgama ongcono. . . . Kulithemba lethu elimandla ukuba xa ulwenzile ulungiselelo lwakho olululo, ukuba uyakuya kwenye yezi tempile uyokutywinelwa naphakade ukuze abantwana bakho babengabakho isigxina kwaye nawe uyakuba ngumzali wabo ukuze kube ngumtshato waphakade.” (“The Marriage Decision,” *Ensign*, Feb. 1975, p. 4.)

Ukwakha uSapho lwaNaphakade

Bonisa umfanekiso 35-b, “Iintsapho ezitywinwe kunye etempileni zinesithembiso sokuba, ukuba zihlala zinyanisekile, ziyakuba kunye naphakade.”

Umtshato etempileni sisiqalo sosapho lwanaphakade. Kodwa esi sisiqalo nje sodwa. Ukuze sakhe unxulumano losapho oluya kuba naphakade, kufune sinyaniseke kwizithembizo esizenza etempileni. Kufuneka siphathane omnye nomnye ngokungathi sifuna ukuba kunye njengosapho amaphakade onke. Kufuneka sizame ukwenza amakhaya ethu afane nezulu emhlabeni.

Njengootata, singenza okuninzi ukwakha iintsapho zanaphakade. Akufuneki sibe nobutyebi okanye sifunde, kodwa kufuneka sihloniphe ububingeleli bethu. Ukuba senza njalo, siyakutshintshwa kwaye somelezwe ngobubingeleli kwaye sakufumana iimphembelelo zangaphakathi kuMoya oyiNgcwele oyakusinceda sakhe amaqela osapho lwanaphakade. Ezinye zezi zinto zingazenza ukwakha iintsapho zanaphakade—

- Ukubiza iintsapho zethu zibambe umthandazo wosapho.
- Ukucela omnye asikelele ukutya.
- Ukusa iintsapho zethu enkonzweni.
- Ukuhlawula isishumi neminye iminikelo.
- Ukunyaniseka kwinto yonke esiyenzayo.
- Ukuguqa kumthandazo wabucala kwaye sicele iNkosi isincede njengokuba sifundisa kwaye sithanda abafazi bethu nabantwana.
- Ukuthatha onke amathuba okufundisa iintsapho zethu ivangeli, ngakumbi ngenjikalanga yosapho.

Njengokuba sisikelela iintsapho zethu ngezi ndlela, siya kuvuyela ulonwabo lokuba yinxenye yosapho olungunaphakade.



台灣台榭聖殿

耶穌基督

末世聖徒

Abaphathi bobubingeleli abangatshatanga banganceda nabo iintsapho zabo zonwabe kwaye ziphile njengeentsapho zanaphakade. Xa siqonda icebo leNkosi ngeentsapho zethu, singabona ukuba amalungu eentsapho zethu ngabona bantu babaluleke kakhulu ebomini bethu. Kufuneka siwaphathe ngothando nobubele, kwaye senze konkeokungabakhuthaza kwaye siwomeleze.

Ukuba kukho amalungu amancinci aphele ububingeleli kwiklasi yakho, xaxa iindlela angalungisa ngaya ukutshate etempileni. Wacele achaze kutheni umtshato wanaphakade ubalulekile kuwo. Xaxa izinto angazenza ukwenza iintsapho zawo zonwabe ngoku.

ISiqukumbelo

Cela ilungu ebeseliceliwe leklasi lichaze eli bali lilandelayo.

Umfana waseMexico uchaza eli bali lilandelayo ngomalumekazi wakhe nomalume. Uchaza uvuyo olungakho kubomi bosapho lubhekise kumtshato wetempile:

“Umalume wam uDavid noMalumekazi uGauadalupe . . . babesoloko bexabana. Ikhaya labo laliyintlekele, kwaye abantwana babo babesokola ekungqineni imilo yonke imihla. Ekugqibeleni umalumekazi uGaudalupe waya kuhlala nabazali bakhe.

“Ngexesha lale yantlukwano, uMalume uDavid wahlangana nabafundisi waze wabhaptizwa emva kweentsuku ezimbalwa emva koko. Ukuqonda kwakhe okutsha kwevangeli kwamenza waqaphela ukuba usapho yayiliqela lanaphakade. Wathumela abafundisi kwinkosikazi yakhe nabantwana, kodwa bala ukumamela. [Ekugqibeleni] bayamkela ivangeli, bajoyina inkonzo, baza baqala ukuhlala kunye kwakhona. Kananjalo, imilo nengxabano zaqhubekela njengakuqala.

“Baxoxa ukubaluleka komtshato wetempile, kodwa iingxaki zentlupheko nempikiswano kwababamba kwinjongo yabo. [Kodwa emva kokuncama okuninzi ekugqibeleni babanakho ukuya etempileni.] Umalumekazi wam nomalume batywinwa kunye kunye nabanye babantwana babo, babuyela eMexico neesenti ezili-15 . . . kwaye kungekho msebenzi kumalume.

“Ukutshata etempileni akuzange kuzicime ezi ngxaki, kodwa kwanika umalumekazi wam nomalume amandla okuqhubekela phambili, nangaphandle kwemali, kodwa bazive bonwabile.

“Kancinci kancinci bafumana ukutya okwaneleyo, kwaye nomalume wafumana umsebenzi.

“Ndawubona umahluko omkhulu ebusweni babo nasebomini babo. Babonwabile kunangaphambili, kodwa ukumangaliseka kwam okukhulu andizange ndive zingxabano zininzi. Endaweni yazo ndeva amazwi othando . . .

35-b, Iintsapho ezitywinwe kunye etempileni zinesithembiso sokuba, ukuba zihlala ziyanyisekile, ziyakuba kunye naphakade.

“Kutshanje, umalume wam wandixelela, ‘Jorge, emva kokutshata iminyaka engama-24 kwaye sisokola kakhulu, silufumene ulonwabo lwethu. Kufana nokuba sasingabantu abatsha abacocekileyo abasandakutshata nje okokuqala kwaye ngoku ababonwabele iholide yanaphakade yabasanda kutshata.’ ” (Jorge Carlos Tejada Peraza, “Eternal Honeymoon,” *Ensign*, Aug. 1974, pp. 62–63.)

Singafumana uvuyo olukhulu ngenxa yobuhlobo bosapho banaphakade. Izilingo nobunzima zibalula xa sisobelana ngazo neentsapho zethu. Ubomi bethu buyatyeba kwaye bonwabeleke ngakumbi ngenxa yothando esabelana ngalo. Kwaye siva uxolo olukhulu nentuthuzeleko ngoba sinesiqinisekiso sokuba singakutye naphakade.

IMingeni

1. Ukuba awutshatanga etempileni, yenza icebo kwaye uqalise amalungiselelo okutywinwa etempileni nosapho lwakho. Ukuba kuyenzeka, fumana umfanekiso wetempile kwaye uwubeke apho ungabonakala lula. Ze kengoku emazantsi omfanekiso wetempile, ubhale umhla usapho lwakho oluwukhethileyo njengenjongo.
2. Ukuba sele utshate etempileni, qaphelisisa izinto omawuzenze ukuze uphile nosapho lwakho naphakade. Khetha indlela enye usapho lwakho olungaziphucula ngayo, ze uqale kule veki ukusebenza ngayo.

IZibhalo eZongezelelweyo

D&C 131:1–4 (kufuneka sitywinelwe emtshatweni ukungena iqondo eliphezulu lobukumkani bezulu)

D&C 132:19, 55 (iintsikelelo zithenjiswa abo batywinwe kunye njengeentsapho zanaphakade)

ULungiselelo lukaTitshala

Phambi kokufundisa esi sifundo:

1. Funda iSahluko 36, “USapho LungalolwaPhakade,” kwimanywali ye*Nqobo yeVangeli*.
2. Cela amalungu eklasi anike amabali nezibhalo esifundweni.
3. Cela ilungu lequmrhu esele laya etempileni nosapho lwalo lichaze ngamalungiselelo alo namava.

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Isalathiso

A

Abafazi

abaphathi bobubingeleli babathande
kwaye bacebisane na, 93–96
ingxelo nga, ngoJ. Reuben Clark,
Jr., 93–94

inclondlo phezu, ukumoshwa
kobubingeleli, 94

Abafezekisi bexesha lokuzihlanganisela,
11

Abalawuli Jikelele

imfuno ya, 78–85

ibonisiwe kwibali elibandakanya
uDavid O. McKay, 81–83

ingxelo ku, nguHarold B. Lee, 85
inkxaso, 84

uxanduva lwa, 80–81

Abangamashimi asixhenxe

amaQumrhu a, 80

Abantwana

abazali kufuneka bacebisane na, 93,
96–100

ingxelo eku ngu, ElRay L.
Christiansen, 99

ingxelo eku ngu, Richard L. Evans,
99

abazali kufuneka banike ubungqina ku,
111–13

ABapostile

bamiselwa nguYesu, 13

iQumrhu labaliShimi elineSibini, 80

Abaprofeti phakathi kwexesha

likaMoses nexesha likaYesu Krestu

Abazali

kufuneka bacebisane nabantwana,
99

ingxelo nga, ngu-ELRay L.
Christiansen, 99

ingxelo nga, nguRichard L. Evans,
99

Aron, umnakubo Moses, 12

E

Eliya, 12

F

Funda

ikhaya izilo levangeli, 107–13
ingxelo ngo, nguMarion G.

Romney, 107

ngeemanywali zobubingeleli
eziyimfuneko ukwazi imisebenzi
yobubingeleli, 5

ngezibhalo eziyimfuneko ukwazi
ngentando kaThixo, 5

Fundisa

ukuthanda abo si, 121–22

umsebenzi wombingeleli u, 49–50
ingxelo e, nguBoyd K. Packer,

121–22

ukulungisela u, ngevangeli, 118–21

G

Guquka, indlela yo, 206

ingxelo ngo, nguA. Theodore Tuttle,
206

H

Hambela amalungu, umsebenzi
wombingeleli u, 5-0053

Hezekile, 12

I

IBandla likaYesu Krestu

isiseko sobubingeleli, 13

lamiselwa nguYesu, 13

Ifomu yoqingqo-mali, 157

Igunya, uludwa lobubingeleli, 2, 9, 13
 limali, usapho, 152–58
 linkokeli zobubingeleli
 ukubaluleka kokuxhasa, 62
 ingxelo e, nguBoyd K. Packer, 62
 umdlawokulandela, imfuneko yokufumana amandla obubingeleli, 5
 linkonzo zenkathalo, uxanduva lomphathi wobubingeleli bukaMelkitsedeki, 65
 lintlanganiso, ukuhamba iNkonzo, 216
 lkhaya
 ilungelo, ingxelo kwi nguJoseph F. Smith, 145
 imvisiswano e, 93, 99
 ingxelo nge, nguDavid O. McKay, 99
 iziko lokufundela ivangeli, 107–13
 ingxelo nge, nguMarion G. Romney, 107–08
 ukungavisisani, izixhobo ze, 145–46
 ukunceda e
 umsebenzi katitshala eBubingelelini buka-Aron, 45–47
 umphathi wobubingeleli ukhokelela e, 93
 uxanduva lomphathi wobubingeleli bukaMalkitsedeki, 65
 llizwe
 ingxelo kwi, nguDavid O. McKay, 183
 inkonzo kwi, 183–89
 uxanduva kwi, 188
 ingxelo kwi, nguHarold B. Lee, 188
 lLizwi loBulumko
 alivumeli amachiza athile, 177
 iintsikelelo zokuthobela, 177–78
 lImali
 ingxelo kwi, nguSpencer W. Kimball, 152
 ingxelo kwi, nguBrigham Young, 154–56
 ukuphatha, 152–58
 lImfundiso yekhaya
 amandla e, ingxelo ku, nguH. Burke Peterson, 44–45
 umsebenzi katitshala kuBubingeleli buka-Aron, 42–45
 umsebenzi womphathi wobubingeleli bukaMelkitsedeki, 65
 lImveliyo yekhaya nogcino, 159–66
 ingxelo kwi, nguVaughn J. Featherstone, 161
 ingxelo kwi, nguSpencer W. Kimball, 87, 159, 161, 163
 lIndibano zothando, imigaqo nguSpencer W. Kimball, 251–52
 lIndlela yobubingeleli boMfezekisi, 11
 lIngqokelela yezinyanya, uxanduva lophethe uBubingeleli bukaMelkitsedeki, 65
 lInkathalelo yamazinyo, ukubaluleka kwe, ukwenzela impilo yomzimba, 179
 lInkathalo ngamayeza, ukubaluleka kwe, ukwenzela impilo yomzimba, 179
 lInkcubeko ukufunda, ekhayeni, 138–44
 ingxelo kwi, nguVaughn J. Featherstone, 139
 ingxelo kwi, nguSpencer W. Kimball, 238–39
 ingxelo kwi, nguBoyd K. Packer, 138, 140
 ingxelo kwi, ngu-A. Theodore Tuttle, 140–41
 lInkonzo, uBukrestu, 244–46
 ingxelo nge, nguHarold B. Lee, 244
 ingxelo nge, nguDavid O. McKay, 246
 ingxelo nge, nguThomas S. Monson, 244
 lInkonzo yeBandla umsebenzi wabaphethe uBubingeleli bukaMelkitsedeki, 67
 lInkonzo yeQumrhu umsebenzi wabaphathi boBubingeleli bukaMelkitsedeki, 67
 lInkonzo yoluntu, 183–89
 umsebenzi wabaphethe uBubingeleli bukaMelkitsedeki, 67
 uxanduva lomntu ngamnye nge, 183–88
 ingxelo kwi, nguDavid O. McKay, 183
 lIntobeko, iintsikelelo zisekelwe kwi, 70
 ingxelo kwi, nguJoseph Fielding Smith, 70

Intobeko, imfuneko yokufumana
amandla obubingeleli, 5
Intsikelelo, yofezekiso. Bona Intsikelelo
yomfezekisi
Intsikelelo yoMfezekisi, 71–77
ingxelo ngo, nguEldred G. Smith, 71
ingxelo ngo, nguJoseph Smith, 70
ingxelo ngo, nguJoseph F. Smith
ingxelo ngo, John A. Widtsoe, 73
Inzolo, ingxelo nge nguSpencer W.
Kimball, 235–40
Iqumrhu lobubingeleli
indlela, imisebenzi, 25–27
ingxelo nge, nguHarold B. Lee, 26
ingxelo nge, nguDavid O. McKay,
25–26
ingxelo nge, nguBoyd K. Packer,
26
ingxelo nge, nguStephen L.
Richards, 26
ukwenza inxenye yethu
njengamalungu e, 27
ibali liboniswa, nguVaughn J.
Featherstone, 28–30
ingxelo nge, nguJ. Reuben Clark,
Jr., 27
umsebenzi, 24–31
Isibhishophu esiphethayo, 80
Isimongameli sobubingeleli, izitshixo ze,
eziphathwa ngoomongameli bonke
beBandla, 9
ISimongameli soKuqala, 78–80
Isishumi, nokuphatha imali, 153
Isizwe, inkonzo kwi, 183–88
ingxelo kwi, nguDavid O. McKay,
183–84
Ityala nokuphathwa kwemali, 153
ingxelo eku, ngu-Ezra Taft Benson,
153
Ivangeli
ukulungiselela ukufundisa, 118–21
amanyathelo kwi, adweliswe
nguDavid O. McKay, 121
ingxelo nge, nguDavid O. McKay,
119–19
yafundiswa ngu-Adam kubantwana
bakhe, 9, 11

Ixesha lokuzihlanganisela
ukuzaliseka kwamaxesha, kwanikwa
kuJoseph Smith, 15
Izibhalo
ingxelo nge, nguBruce R. McConkie,
113
ufundo lwe
ekhayeni, 109
ingxelo nge, nguH. Burke
Peterson, 111
ingxelo nge, nguJoseph Smith,
192
kuyafuneka ukufumana
ubungqina, 192
kuyafuneka ukwazi intando
kaThixo, 5
ukufundisa nge, 124–31
ingxelo nge, nguJ. Reuben Clark, 124
ingxelo nge, nguHarold B. Lee, 130
ingxelo nge, nguMarion G. Romney,
130
umzekelo we, nguSpencer W.
Kimball, 127–29
Izitshixo
iintsikelelo zomoya namandla
ziphethwe buBubingeleli
bukaMelkitsedeke, 69
zesimongameli zobubingeleli
zafunyanwa ngu-Adam, 9
ziphathwe ngoomongameli bonke
beBandla, 9

K

Krestu. Bona uYesu Krestu

M

Mbingeleli, imisebenzi yo, 49–57
Mdala, imisebenzi yo, 64–67
Mdikoni
imisebenzi yo, 32–40
ingxelo kwi, nguVictor L. Brown,
32, 34
indlela alinceda ngayo iqumrhu
labadikoni, 38–39
Melkitsedeke, 13

Mfundisi
ngokusebenzayo, umsebenzi
wobubingeleli kukulungiselela,
56–57
ingxelo ngo, nguSpencer W.
Kimball, 57
umsebenzi wombingeleli wokuba, 53
Moses
wafumana imithetho nemimiselo, 12
wakhokela abantwana bakwaSirayeli
wabakhupha eYiphutha, 12

N

Nguquko, 205–12
imfuno yo, 205
ingxelo ngo, nguJoseph Fielding
Smith, 205
ingxelo ngo, nguHarold B. Lee, 211
ingxelo ngo, nguJoseph Smith, 205
nomnqophiso wobhaptizo, 218
uvuyo lo, 206–11

P

Phumla, ukubaluleka ko, ukwenzela
umzimba onempilo, 178

S

Sirayeli
igama likaYakobi latshintshelwa ku,
12
inzala kaYakobi yaziwa
njengabantwana baka, 12
uBubingeleli bukaMelkitsedeke
bathathwa kubantwana baka, 12
Smith, Joseph
ububingeleli babuyiselwa ngo, 13–14,
18–22
wamiselwa nguPetros, Yakobi,
noYohane, 2, 21–22
wamiselwa nguYohane umbhaptizi,
19–21

T

Thandaza
ngenkokelo ukusebenzisa
ububingeleli ngendlela eyiyi, 5
ngobungqina, 192
ukwazi intando kaThixo, 5

Titshala, uBubingeleli buka-Aron,
imisebenzi ka, 41–65

U

U-Adam
abantwana baka, usetyenziso
lokhetho, 11
ibandla elilungisiweyo, 9, 11
ubhaptizo, 9
ukufumana ububingeleli, 9
ukukhutshwa eMyezweni wase-Eden,
9
wafundisa ivangeli kubantwana
bakhe, 9, 11
Ubhaptizo
umsebenzi wombingeleli uku, 50
Ubhaptizo
ingxelo ku, nguSpencer W. Kimball,
213
inkqubela emva, 215–18
umnqophiso wo, 213–20
UBhishopu
imisebenzi ka, 58–63
okwexeshana, kuboniswe
nguThomas S. Monson, 59–60
ukolathwa ko, 58–59
Ububingeleli
abaphathi bo, ukunika umzekelo, 5–6
amandla avela kuThixo, 3
amandla ngokuphila nyulu, 2
amandla o, afunyanwa eluthandweni,
5
ingxelo ngo, nguH. Burke
Peterson, 2, 3
amandla o, ayakhula, 3–6
ingxelo ngo, ngu-A. Theodore Tuttle,
251
amandla o, ingxelo nga, nguH. Burke
Peterson, 3
amandla o, ingxelo nga, nguN. Eldon
Tanner, 6
amandla o nokuziphatha nyulu,
251–52
balahlwa liBandla ngexesha
lokumka kakhulu kuThixo, 13
emva konogumbe, 11–12
ibali lo, 9–15
igunya namandla, 2–3

- ingxelo ngo, nguJoseph F. Smith, 80
 izitshixo zo
 babuphethwe ngu-Adam, 9
 zisetiyenziwa ngokupheleleyo
 kuphela nguMongameli
 weBandla, 9
 kumaxesha eNcwadi kaMormon, 12
 kwimihla kaYesu, 13ingxelo ku, nguJ.
 Reuben Clark, Jr., 93–94
 ngamandla kaThixo, 1
 ingxelo ngo, nguHarold B. Lee, 1
 ingxelo ngo, nguJoseph Fielding
 Smith, 1–2
 u-Adam wafumana, 9
 ubunyulu bokuphatha, ingxelo e,
 nguN. Eldon Tanner, 6–7
 ukubuyiselwa ko, 16–23
 ngoJoseph Smith, 13–14, 18–22
 ukuzalisekisa
 ingxelo ngo, nguJoseph Fielding
 Smith, 30
 ingxelo ngo, nguWilford Woodruff,
 53–54
 uludwe lwegunya, 2, 3
 umphathi athande kwaye acebisane
 nenkosikazi yakhe, 93–96
 umphathi ukhokelela ekhaya, 93
 umphathi wo, angatshintsha ikhaya, 6
 ingxelo ngo, nguDavid O. McKay,
 6
- UBubingeleli, Aron
 amandla nemisebenzi yo, 21
 banikezelwa kuJoseph Smith no-
 Oliver Cowdery, 19–21
 bathiywa ngo-Aron, umnakubo
 Moses, 21
- UBubingeleli bukaMelkitsedeke. *Bona*
 uBubingeleli, Melkitsedeke
- UBubingeleli, Meltsideke, 12
 amandla nemisebenzi, 22
 banikezelwa kuJoseph Smith no-
 Oliver Cowdery, 21–22
 banikwa u-Isake ngu-Abraham, 12
 banikwa uYakobi ngu-Isake, 12
 baphathwa ngabaprofeti ukusuka
 kuMoses ukuya kuYesu Krestu, 12
 bathathwa kubantwana bakaSirayeli,
 12
- bathiywa ngendoda
 enguMelkitsedeke, 12, 21–22
- Ubuhlobo
 umsebenzi wamaqumru
 obubingeleli, 26–27
 ingxelo ku, nguBoyd K. Packer, 26
 ingxelo ku, nguStephen L.
 Richards, 26
- Ubungqina bevangeli, 190–95
 abazali kufuneka banike,
 ebantwenini, 111–13
 bunika amandla ekufundiseni, 135
 kubonisiwe kwibali ngu-Alvin R.
 Dyer, 135
 chaziweyo, 190–91
 ingxelo ngo, nguHarold B. Lee,
 190–91
 ukomeleza, 192–93
 ingxelo ngo, nguHarold B. Lee,
 192
 ukufumane, 191–92
 ingxelo ngo, nguLoren C. Dunn,
 191
 ingxelo ngo, nguParley P. Pratt,
 191
 ingxelo ngo, nguJoseph Smith,
 192
- Ubunye buyafuneka ekusebenzeni
 kwequmru lobubingeleli, 25–26
- Ubunyulu, ukufunda, ekhayeni, 138–44
 ingxelo ngo, nguVaughn J.
 Featherstone, 139
 ingxelo ngo, nguSpencer W. Kimball,
 138–39
 ingxelo ngo, nguBoyd K. Packer, 138,
 140
 ingxelo ngo, ngu-A. Theodore Tuttle,
 140–41
- Ucoceko, ukubaluleka ko
 impilo yomzimba wenyama, 178–79
- UDaniyeli, 12
- U-Efa wakhutshwa eMyezweni wase-
 Eden
- U-Enoki wakha iZiyoni, 11
- Uguquko, uxanduva lophethe
 uBubingeleli bukaMelkitsedeke, 65
- UKayin, 11
- Ukhetho, 11

- Ukholo, Bona uYesu Krestu, ukholo ku
Ukhuselo lwabakhonzi beNkosi, ibali
libonisiwe, nguWilford Woodruff, 56
- Ukrexezo, 249
- Ukubulisa eBandleni umsebenzi
katitshala kuBubingeleli buka-Aron,
45
- Ukubuyiswa kobubingeleli, 16–23
- Ukuchitha nokuphatha imali, 153
- Ukufunda, ukudala umoya wo, ekhaya,
108
ingxelo e, nguDavid O. McKay, 108
- Ukufundisa
eBandleni, 116–23
ingxelo ngo, nguBoyd K. Packer,
116–17
- ehlabathini, 118
ngamandla oMoya oyiNgcwele,
132–37
ingxelo e, nguDavid O. McKay,
132
ingxelo e, ngu-A. Theodore Tuttle,
132
ingxelo e, nguBrigham Young, 122
- ngokusezibhalweni, 124–31
ingxelo ngo, nguJ. Reuben Clark,
124
ingxelo ngo, nguMarion G.
Romney, 130
ingxelo ngo, nguJoseph Smith,
124–27
umzekelo wo, nguSpencer W.
Kimball, 127–29
- ngoMoya, 122
ukubaluleka ko, 122
ingxelo ngo, nguVaughn J.
Featherstone, 122
ingxelo ngo, nguDavid O. McKay,
122
- ukulungisela u, 114–23
ingxelo ngo, nguDavid O. McKay,
118–21
ingxelo ngo, nguBoyd K. Packer,
116–21
ingxelo ngo, nguThomas S.
Monson, 117–18
- Ukugqibelela, indlela e, 218–19
ingxelo e, nguSpencer W. Kimball,
218
- Ukulawula ngendlondlo
kubafazi, ukumoshwa kobubingeleli,
94
ingxelo, nguDavid O. McKay,
25–26
- Ukulungu
kuyafuneka ukuba namandla
obubingeleli
kuyakufuneka ukuqinisa iqumrhu
lobubingeleli, 25
- Ukulungela ukuphatha ububingeleli
ingxelo e, nguN. Eldon Tanner, 6–7
- Ukumka kuThixo, 11
okukhulu, 13, 16–18
okokuqala okukhulu, 11
- Ukunceda abanye nomnqophiso
wobhaptizo, 218
- Ukuthamba, ukubaluleka ko, ukwenzela
impilo yomzimba wenyama, 179
- Ukuxhomekeka kuwe, ingxelo ngo,
nguSpencer W. Kimball, 159
- Ukuzalisekisa amabizo obubingeleli,
53–54
ingxelo kububingeleli
nguVictor L. Brown, 55
nguWilford Woodruff, 53–55
- Ukuzibatya, 249
- Ukuzila, 228–34
ibali libonisa amandla oku, ngu-Ezra
Taft Benson, 232–33
ibali libonisa amandla oku,
nguMatthew Cowley, 231–33
nomnqophiso wobhaptizo, 216
- Ukuzilela ubungqina, 192
- Ukuzimela, ingxelo eku nguSpencer W.
Kimball, 159
- Ukuzinxwema. Bona Ukuziphatha nyulu
Ukuziphatha nyulu, 248–53
amandla obubingeleli e, 251–52
ibali elibonisa ukuphulukana no,
nguSpencer W. Kimball, 250
ingxelo e, nguSpencer W. Kimball,
251–52

- ingxelo e, nguGordon B. Hinckley, 252
- ingxelo e, nguBoyd K. Packer, 248–49
- ingxelo e, ngu-A. Theodore Tuttle, 251
- Ulalwano lwabantu abasini sifanayo, 249
- Ulondolozo, nokuphathwa kwemali, 153
- Ulonwabo, ukubaluleka ko, ukwenzela ukuphila komzimba, 179
- ingxelo ngo, nguBrigham Young, 182
- Umbingeleli omkhulu, imisebenzi yo, 64–67, 69
- Umenzi woxolo, ukuba, umsebenzi katitshala kuBubingeleli buka-Aron, 47
- Umfezekisi, I-ofisi yobubingeleli bo, 70–77
- ingxelo ngo, nguJoseph Smith, 71
- Umiselo kuBubingeleli buka-Aron, umsebenzi wombingeleli uku, 53
- Umnikelo wokuzila, 32–33
- Umnqweno ofunekayo ukufumana amandla ebubingelelini, 3
- Umongameli weSebe, ukolathwa ko. *Bona* ubhishophu, ukolathwa ko, 58–59
- Umongemeli weSebe, imisebenzi ka. *Bona* ubhishophu, imisebenzi ka
- UMoya oyiNgcwele
- ukufumana inkokelo yo, 133
- ingxelo ngo, nguMarion G. Romney, 133–35
- ukufundisa ngamandla o, 132–37
- ingxelo ngo, nguDavid O. McKay, 132
- ingxelo ngo, ngu-A. Theodore Tuttle, 132
- uncedo lo, 224
- ingxelo ngo, nguHeber J. Grant, 225–26
- ingxelo ngo, nguHenry D. Moyle, 226
- ingxelo ngo, nguFranklin D. Richards, 224, 225
- uThixo usebenza ngo, 3
- UMoya oyiNgcwele, isipho so, 221–27
- ingxelo ku, nguLeGrand Richards, 221–23
- ingxelo ku, nguLorenzo Snow, 221
- ukugcina, 223–24
- ingxelo ngo, nguMelvin J. Ballard, 223
- ingxelo ngo, nguJoseph Smith, 223
- ingxelo ngo, nguJoseph Fielding Smith, 224
- UMoya, ukufundisa ngo, 122. *Bona* kananjalo uMoya oyiNgcwele
- Umsebenzi
- iqumrhu linceda ukufumana, 173
- ingxelo ngo, nguHoward W. Hunter, 173
- ukukhetha, 167–72
- ukwakha nokuphucula, ubuchule, 167–75
- amava ngo, kaHeber J. Grant, 174
- Umsebenzi
- ukuqhela, 173–74
- umthetho nentsikelelo, 153, 167, 178
- Umsebenzi weTempile, uxanduva lomphathi woBubingeleli bukaMelkitsedeke, 65
- Umthandazo, 228–34
- nomnqophiso wobhaptizo, 216
- usapho. *Bona* uSapho, umthandazo
- Umthendeleko
- nesipho soMoya oyiNgcwele, 223
- nomnqophiso wobhaptizo, 218
- ukuxabiseka ko, ingxelo ngo, nguVictor L. Brown, 34
- ulungiselelo lo
- umsebenzi katitshala
- kuBubingeleli buka-Aron, 45
- umsebenzi wombingeleli ukusikelela, 50
- Umthetho
- iinkokeli zoBubingeleli
- bukaMelkitsedeke kufuneka sihloniphe, zithobebe, kwaye zixhase, 67
- Umtshato, naphakade, 254–61. *Bona* kananjalo

- ingxelo ku, nguJoseph Fielding Smith, 254
 usapho, naphakade
 Umyezo wase-Eden, u-Adam no-Efa bakhutshwa ku, 9
 Umzekelo
 abaphethe ububingeleli bamisela, 5–6, 41
 ukubaluleka ko, 139–40
 Umzimba, wenyama, ingxelo ngo, nguBrigham Young, 176
 Uncediso
 kwababandezelekileyo umsebenzi wamaqumrhu obubingeleli, 26
 ibali elibonisayo ngu, Vaughn J. Featherstone, 28–30
 ingxelo ku, nguJ. Reuben Clark, Jr., 27
 ingxelo ku, nguHarold B. Lee, 26
 Uqhomfo, 249
 USapho
 amabhunga nokuphathwa kwemali, 154–56
 iimali, 152–58
 iingxaki, ukuzinzisa ngendlela ezolileyo, 145–51
 ingxelo ku, nguSpencer W. Kimball, 148, 149
 ingxelo ku, nguBoyd K. Packer, 147
 iintsikelelo ku, 89–91
 injikalanga yekhaya, 111
 komelezwa ngumthandazo nokuzila, 228–30
 ibali elibonisa, nguM. Russell Ballard, Jr. 230
 naphakade, 254–61
 ingxelo ku, nguSpencer W. Kimball, 258
 ukulungiselela ukuba, 254–58
 ukwakhiwa, 258–61
 ukungabikho mvano ku
 amava ku, kaJoseph Smith, 145
 izixhobo zo, 145–47
 uloluleko lo, ngumphathi olungileyo wobubingeleli, 6
 umthandazo
 iintsikelelo zo, 104, 108
 ingxelo ku, nguHeber J. Grant, 104–05
 ingxelo ku, nguSpencer W. Kimball, 101, 104–05
 ukwenza, ukusebenza ekhayeni, 103–04
 uncedo ekoyiseni isihendo, 101–103
 utata akhokele, 101–106
 unxulumaniso, uxanduva lophethe uBubingeleli bukaMelkitsedeke, 65
 utata ujongane neemfuno zo, 86–92
 utata ukuba acebisane no, amalungu, 93–100
 ingxelo ku, ngu-EIRay L. Christianse, 99
 ingxelo ku, nguRichard L. Evans, 99
 Utata
 iintsikelelo ku, 89–91
 ukucebisana namalungu osapho, 93–100
 ingxelo ngo, ngu-EIRay L. Christianse, 99
 ingxelo ngo, nguRichard L. Evans, 99
 uxanduva luka, ngenkathalelo yosapho, 86–92
 Uthando
 amandla obubingeleli afumaneka, kwabanye, 5
 ingxelo ku, nguTheodore M. Burton, 243
 ingxelo ku, nguDavid O. McKay, 246
 ingxelo ku, nguMark E. Peterson, 243
 lwabafazi nabantwana, 5
 nomsebenzi, 241–47
 umthetho wo, 241–43
 ingxelo e, nguSpencer W. Kimball, 246
 ingxelo e, nguH. Burke Peterson, 246
 ingxelo e, nguN. Eldon Tanner, 243
 Uthando lwenene. Bona uThando
 UThixo
 intando ka, yaziwa ngofundo lwezibhalo, 5

intando ka, yaziwa ngomthandazo, 5
 isebenza ngoMoya oyiNgcwele, 3
 ububingeleli ngamandla ka, 1
 wanika ububingeleli ku-Adam, 9
 yimfelaphi yamandla obubingeleli, 3

Y

Yakobi, 12

Yesu Krestu

aBapostile abamiselweyo, 2, 13

iBandla elimisiweyo, 13

ukubuyiselwa kwevangeli epheleleyo,
 13

waphatha izitshixo zobubingeleli, 13

Yesu Krestu, ukholo, ku, 196–204

ibali liboniswa, nguMarion G.

Romney, 103

ingxelo ngo, nguBrigham Young, 169

lunceda umntu abenokuncama,
 196–98

ukomeleza, 198–203

umgaqo wokuqala wevangeli, 196

Z

Ziyoni

ka-Inoki wathathelwa phezulu

ezulwini, 11

yakhiwa ngu-Inoki, 11

IiTempile weZakhiwo

1. ITempile yaseSalt Lake City
2. Itempile yaseProvo
3. ITempile yaseMlanjeni iYordane
4. ITempile yaseWashington
5. ITempile yaseArizona
6. ITempile yaseOgden
7. ITempile yaseLogan
8. ITempile yaseSão Paulo
9. ITempile yaseHawaii
10. ITempile yaseTokyo
11. ITempile yaseSwiss
12. ITempile yaseLos Angeles
13. ITempile yaseSt. George
14. ITempile yaseIdaho Falls
15. ITempile yaseOakland
16. ITempile yaseLondon
17. ITempile yaseAlberta
18. ITempile yaseNew Zealand
19. ITempile yaseSeattle
20. ITempile yaseManti
21. ITempile yaseSamoa
22. IChibi lobhaptizo leTempile yaseOakland
23. INdlu yoBukumkani bukaThixo yeTempileni yaseProvo
24. INdlu yotywino yeTempile ye Arizona
25. INdlu yotywino yeTempile yaseSalt Lake City
26. INdlu yoBukumkani bukaThixo eTempileni yase Salt Lake City
27. ITempile kaHerode kwiYerusalem eNdala (iSixeko Esibunjiweyo)
28. ISakhiwo seOfisi yeNkonzo e Salt Lake City
29. ISakhiwo sophatho ncwadi zeNkonzo eSalt Lake City.
30. IGumbi elisisele seerekhodi kwiNtaba i Granite Kufutshane neSalt Lake City
31. AMagumbi eentlanganiso zeLDS elizweni jikelele

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