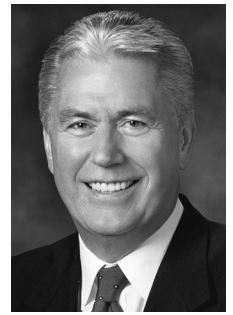


**Ngu Mongameli
Dieter F. Uchtdorf**

UMcebisi weSibini
kuBongameli BokuQala



Emva koThando Kuba yiNtoni?

Owethu othandekayo umprofethi, uMongameli Thomas S. Monson, ufundise ngokuba “uthando nguwona mnombo wevangeli.”¹

UThando lubalulekile kangangokuba uYesu walubiza “owokuqala nomkhulu umthetho” kwaye wathi naliphina inqaku lomthetho kunye namazwi abaprofethi lixhomekeke kuwo.²

Uthando lusesona sizathu singundoqo sako konke esikwenzayo kweli Bandla. Nkqubo nganye, ntlanganiso nganye, nasenzo ngasinye esiyinxalenye yaso thina nje-ngabafundi bakaYesu Krestu kumele sivele kolu phawu – ngokuba ngaphandle kothando lokwenene, “uthando olumsulwa lukaKrestu,” thina asiyonto.³

Xa sikuqonda oku ngengqondo kunye nentliziyo yethu, xa sibhengeza uthando lwethu ngoThixo nangabanye abantu – kulandela ntoni?

Ingaba ukuva imfesane kunye nothando ngabanye kwanele na? Ingaba ukubhengeza ngothando lwethu ngoThixo kunye nommelwane wethu kuyalanelisa uxanduva esinalo kuThixo?

Umzekeliso woNyana Ababini

Etempileni eYerusalem, ababingeleli abakhulu kunye nabadala bamaYuda baya kuYesu bezama ukumthiyela kumazwi waKhe. UMsindisi, kodwa, waguqulela iitafile kubo ngokubaxelela ibali.

“Umntu wayenabantwana ababini,” Yena waqalisa. Lo tata waya kowokuqala waze wamcela ukuba ayekusebenza esidiliyeni. Kodwa lo nyana wala. Ehubeni loo nyana “wazohlwaya, [waze] waya”

Lo tata waye waya kunyana wakhe wesibini waze wamcela ukuba ahambe ayokusebenza esidiliyeni. Lo nyana wesibini wamqinisekisa ukuba wayezokuya, kodwa akazange aye.

Waze uMsindisi wabhekisa kubabingeleli kunye nabadala kwaye wabuza, “Nguwuphi na kwabo bobabini owenza intando kayise?”

Kwakunyanzelekile ukuba bavume ukuba yayingunya-na wokuqala – lo wathi yena akazokuya waza ethubeni wazohlwaya kwaye wayokusebenza esidiliyeni.⁴

Umsindisi wasebenzisa eli bali ukugxininisa umthetho obalulekileyo – ngabo bathobela imiyalelo abona bamthanda ngokwenene uThixo.

Mhlawumbi kungenxa yoku uYesu wacela abantu ukuba bamamele kuwo kwaye bawalandele amazwi wabafarasi kunye nababhali kodwa bangawulandeli umzekelo wabo.⁵ Aba bafundisi benkolo babengayenzi into abayithethayo. Bona babethanda ukuthetha ngenkolo, kodwa ngokungekuhlanga bawuphosa umnombo wayo.

Izenzo kunye noSindiso Lwethu

Kwesinye kwezokugqibela iimfundiso zoMsindisi kuba-fundi baKhe, wathetha nabo ngomgwebo wokugqibela. Abangalunganga kunye nabalungileyo babeya kohlulwa. Abalungileyo babeya kufumana indlalifa yobomi banaphakade; abangalunganga babeyakusiwa kwisohlwayo sanaphakade.

Wayeyintoni umahluko phakathi kwalamaqela mabini? Abo balubonisa ngezenzo uthando lwabo basindiswa. Abo bangazange benze njalo bagwetywa.⁶ Inguquko

yokwenyani kwivangeli kaYesu Krestu nokuxatyiswe yiyo kunye nemithetho yayo iyakungqinwa zizenzo zethu kubomi bethu bemihla ngemihla.

Ekugqibeleni, isibhengezo nje sothando kuThixo kunye nabanye abantu asinako ukusenza silulungele usindiso olubaseleyo. Ngoba, njengoko uYesu wafundisa, “Asingabo bonke abathi kum, Nkosi, Nkosi abaya kungena ebukumkanini bamazulu; kodwa abo benza intando kaBawo osemazulwini.”⁷

Yintoni eza emva koThando?

Impendulo kulombuzo “Emva kothando, kuba yintoni?” isenokubalula kwaye ithi ngqo. Ukuba simthanda ngokwenyani uMsindisi, singqamanisa iintliziyiyo zethu kuYe kwaye sihambe kumkhondo wobufundi. Xa simthanda uThixo, siyakuzama ukugcina imiyalelo yaKhe.⁸

Ukuba sibathanda ngokwenyani abanye abantu, sizinikela ekuncedeni “amahlwempu nabasweleyo, abagulayo nababandezelekileyo.”⁹ Ngoba abo benza ezi zenzo zingenamona zemfesane kunye nokunceda,¹⁰ kwabona bangabafundi bakaYesu Krestu.

Oku kuko okuza emva kothando.

Lo ngumnombo wevangeli kaYesu Krestu.

IZIKHUMBUZO

1. Thomas S. Monson, “Love – the Essence of the Gospel,” *Liyahona*, Canzibe 2014, 91.
- 2 Bona Mateyu 22:36-40.
- 3 Bona Moronayi 7:46-47.
- 4 Bona Mateyu 21:28-32.
- 5 Bona Mateyu 23:3.
- 6 Bona Mateyu 25:31-46.
- 7 Mateyu 7:21.
- 8 Bona Yohane 14:15.
- 9 Imfundiso neMinqophiso 52:40.
- 10 Mozaya 18:8-9.

UKUFUNDISA NGALO MYALEZO

UMongameli Uchtdorf ucacisa abafundi bokwenyani bakaYesu Krestu njengabo babonisa uthando lwabo ngoThixo nabanye abantu ngezenzo zabo. Yena usifundisa ngokuba “ukuba simthanda ngokwenene uMsindisi, singqamanisa iintliziyiyo zethu kuYe kwaye sihamba kumkhondo wobufundi.” Cingisisa ngokubuzo abo ubafundisayo ukuba kungeziphi iindlela uthando olwabakhuthaza ngazo ekuhambeni kumkhondo wobufundi. Wena ungawaba amava wakho nabo ngokunjalo. Wena usenokucingisisa ngokubamema ukuba baluthandazele olungakumbi uthando lokwenene kunye namandla wokwenza okuphuma ethandweni.

ULUTSHA

Ukugcina Imiyalelo Nokuthanda Abanye

Xa sicinga ngothando, kuvame ukuba izinto zokuqala ukufika kwinqondo yethu kube yimiboniso bhanyabhanya yothando, itshokolethi, kunye neentyatyambo. Kodwa uthando – *olokwenyani* uthando – lunzulu kakhulu kwaye luzinikela ngakumbi kunoko. UYesu Krestu wasiphilela kwaye wasifela ngenxa yothando lwaKhe kuthi. Ngokwenene, eyona miyalelo mibini mikhulu kukuthanda uThixo kunye nokuthanda abanye (bona Mateyu 22:36-40 Kodwa thina *singabonisa* kanjani abanye ukuba siyabathanda?

UMongameli Uchtdorf wabelana ngomzekeliso kaKrestu woonyana ababini, omnye osebenzela uyise nomnye ongenzi njalo. UMsindisi wenza inqaku lokuba ngulo wamthobelayo kuphela oyena nyana wayemthanda ngokwenyani uyise. Ngokufanayo, xa sithobela imiyalelo kaThixo, sibonisa ukuba siyamthanda Yena kwaye sifuna ukubuyela kuYe.

Kodwa ke sikubonisa njani ukuba siyabathanda abanye? UMongameli Uchtdorf ucacisa nako oko: “Ukuba sibathanda ngokwenene abanye abantu, sizinikela ekuncedeni ‘amahlwempu nabasweleyo, abagulayo nababandezelekileyo.’ Ngoba abo benza ezizenzo zingenamona zemfesane kunye nokunceda, kwabona bangabafundi bakaYesu Krestu.”

Ngoko kwixesha elizayo xa ubona umzali wakho, umntwana wakowenu, okanye umhlobo, cinga ngokubanceda ukubonisa uthando lwakho ngabo. Akuyi kwezona bona bodwa kunye nawe ukuba bonwabe, kodwa kuyakwenza noBawo oseZulwini onwabe ngokunjalo.

ABANTWANA

Ukubonisa uThando

UYesu wachaza ibali lotata kunye noonyana bakhe ababini. Loo tata wayesebenza kwisidiliya kwaye wacela oonyana bakhe ababini ukuba bancedise. Unyana wokuqala wathi hayi ekuqaleni kodwa ethubeni waza ezokuncedisa esidiliyeni. Unyana wesibini wathi uzakuncedisa, kodwa akazange akwenze oku. UYesu wafundisa ukuba unyana wokuqala wabonisa uthando ngakumbi kuyise ngokuba athobeke.

Dlalani eli bali! Nize nibhale okanye nizobe izinto ezintathu eninokuzenza ukubonisa uthando lwenu kuBawo oseZulwini.



Ukholo, Usapho, Uncedo

Ubuzali bunguMsebenzi ONgcwele

Funda ngokuthandaza ezi zinto kwaye uphandele impembelelo yokuba yintoni na onokuyaba. Ukuqonda kabanzi "USapho: ISibhengezo kulo iHlabathi" kuza kulwandisa njani ukhoho lwakho kuThixo kwaye kubasikelele kanjani abo ubagadisiweyo ngokubafundisa ngokubandwendwela? Ngenkcukacha ethe vetshe, yiya ku reliefsociety.lds.org.

UBawo wethu oseZulwini waseka iintsapho ukuze zisincede sifunde imithetho elungileyo kwindawo enothando. UMongameli Thomas S. Monson wathi: "Ncoma umntwana wakho kwaye umwole; uthi kuye Mna ndiyakuthanda ngokugqithisileyo; soloko uwubonakalisa umbulelo wakho. Ungaze uvumele ingxaki ekumele isonjululwe ukuba ibaluleke ngaphezulu komntu ekumele athandwe."¹

USusan W. Tanner, owayesakuba ngumongameli jikelele Wamanina Aselula, wafundisa: "UBawo wethu oseZulwini ungumzekelo wendlela ekumele siyilande. Yena uyasithanda, uyasifundisa, unomonde ngathi, kwaye usithemba ngenkululeko yethu yokukhetha. . . . Ngamanye amaxesha ingqeqesho, ethetha 'ukufundisa' ibhidaniswa nokugxeka. Abantwana - ngokunjalo nabantu bobudala bonke - baphucula indlela yokuziphatha ngenxa yothando nenkuthazo ngaphezulu kunokufunyanwa kweempazamo."²

"Ukuba ngokunyanisekileyo siba nomthandazo wosapho, ufundo lwezibhalo, urhatya lwasekhayeni losapho, iintsikelelo zobubingeleli,

kunye nokugcina usuku lweSabatha," watsho uMdala Quentin L. Cook weQumrhu labaPostile Abalishumi elinambini, "abantwana bethu baya . . . kulilungela ikhaya lanaphakade ezulwini, akukhathaliseki ukuba bahlelwa yintoni kwihlabathi elinzima."³

Izibhalo Ezongezelelweyo

1Nifayi 8:37; 3Nifayi 22:13; Imfundiso neMinqophiso 93:40; 121:41

Amabali Wabaphilayo

"Mna ndandifunda iphephandaba xa omnye wabazukulwana bam abangamakhwenkwe wazifaka kum," watsho uMdala Robert D. Hales weQumrhu labaPostile Abalishumi elinambini. "Njengoko mna ndandifunda, ndonwaba kakhulu ukuva ilizwi lakhe elimnandi ngasemva. Yiba nomfanekisongqondweni ngokumangaliseka kwam xa, kwimizuzwana nje emva koko, wazifaka phakathi kwam nephepha elo. Ebambe ubuso bam ezandleni zakhe kwaye ecinezela impumlo yakhe kweyam, wabuza, "Tatomkhulu! Ukhona apho?"

". . . Ukubakho *apho* kuthetha

ukuqondisisa iintliziyo zolutshalwethu kunye nokuqhagamshelana nabo. Kwaye ukuqhakamshelana nabo akuthethi nje ukuncokola nabo kodwa nako nokwenza izinto nabo. . . .

"Thina kumele sicwangcise kwaye sithabathe amathuba okufundisa azivelelayo. . . .

". . . Njengokuba ndiya ndiphila, ndiya ndiqaphela ngakumbi ukuba amathuba okufundisa ebutsheni bam, ingakumbi lawo anikezelwa ngabazali bam, abolulile ubomi bam kwaye andenza ndaba ngulomntu ndinguye."⁴

IZIKHUMBUZO

1. Thomas S. Monson, "Love at Home—Counsel from Our Prophet," *Liyahona*, Thupha. 2011, 4.
2. Susan W. Tanner, "Did I Tell You . . . ?" *Liyahona* Canzibe 2003, 74.
3. Quentin L. Cook, "The Lord Is My Light," *Liyahona*, Canzibe 2015, 64.
4. Robert D. Hales, "Our Duty to God: The Mission of Parents and Leaders to the Rising Generation," *Liyahona*, Canzibe 2010, 96, 95.

Cingisisa Ngoku

Kutheni ivangeli ifundiswa ngcono ngolwimi kunye nomzekelo wothando?