Uthando Lakuqala

Indaba yezothando eBhayibhelini

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Isigaba 1 – Siqala ngokuwa komuntu kuze kufike ukubusiswa kuka-Abrahama

Adrian Ebens

Maranathamedia.com

WWW.FATHEROFLOVE.INFO

adrian@life-matters.org

Ihunyushwe nguTommy Makhura

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1. Uthando Lakuqala

Ngesikhathi eshumayela entabeni, uJesu wathinta amaphuzu ambalwa angumzabalazo kwabesilisa. Enye yalawa maphuzu ithi.

> “Nizwile kwathiwa: ‘Ungaphingi.’ (28) Kepha mina ngithi kini: Yilowo nalowo obuka owesifazane, amkhanuke, usephingile naye enhliziyweni yakhe. Mat 5:27-28

Kunoma ngumuphi umKrestu wesilisa, lamazwi ayadumaza kakhulu ekuziqhenyeni angacabanga ukuthi unakho. Kulawamazwi uJesu uthinta insika yobugqila bomuntu wesilisa esonweni. Kuwo wonke umuntu ofisa ukuba nenhliziyo ehlanzekile, lawa mazwi amqhubela emadolweni ngokukhulu ukudabuka kanye nokubonakala kokuswela koMsindisi ophilayo ngaphakathi enhliziyweni. Ukumazi uJesu kungukwazi ukuthi akazange waqala wabuka umuntu wesifazane waze wamfisa/wamkhanuka. Ngolwazi lwalesisiqiniseko, nathi sinethemba lokuthi nathi njengabantu besilisa abawile, nathi sinakho ukuthi sithwalwe ezinhliziyweni zethu sibuyiselwe emuva le, othandweni lwakuqala[uqobo].

Uma sesicabanga ngesikhathi u-Adamu wayembona ibanga lokuqala u-Eva, iningi labantu besilisa licabanga ukuthi wathi WOOO! MAN! Mayibabo! kepha lokhu kulethela eMbhalweni izizindlo nemibono yenhliziyo ekhohlakele. Iningi labantu besilisa abakwazi nokuqala bacabange umfanekiso wasensimini, funa imvelo yabo ekhohlakele ithathe indawo ibuse. Ukuze siqonde uthando olwalukade lusenhliziyweni ka-Adamu ngesikhathi ebona u-Eva, konke okumele sikwenze ngukufunda iBhayibheli njengalokhu libhaliwe.

> UJehova uNkulunkulu wakha owesifazane ngobambo abeluthathile kumuntu, wamyisa kumuntu. (23) Wayesethi umuntu: “Lo useyithambo lamathambo ami nenyama yenyama yami; uyakubizwa ngokuthi indodakazi, ngokuba uthathwe endodeni.” Gen 2:22-23

Qaphelisisa amazwi ka-Adamu amehlo abo esahlangana nje. “Leli yithambo lamathambo ami, nenyama yenyama yami: uzakubizwa ngowesifazane ngoba wathathwa kumuntu.” Insuka yaloluthando lakuqala akusikho ukuthi u-Adamu wabona into enhle wasefisa ukuyizuza. Wabona umuntu owayethole impilo yakhe kuye; wabona umuntu owavele endaweni eseduzekakhulu nenhliziyo

yakhe ngakho-ke wamunakekela sengathi wayezinakekela yena uqobo, enakekela uqobo lwakhe lwesibili. Njengalokhu u-Phawule eyichaza kalula.

> Kanjalo amadoda afanele ukuthanda omkawo njengemizimba yawo. Othanda umkakhe uzithanda yena. (29) Ngokuba akakho owake wazonda eyakhe inyama, kepha uyayondla, ayiphathe kahle, njengalokhu noKristu enza kulo ibandla; (30) ngokuba singamalungu omzimba wakhe. Eph 5:28-30

Siyabona ukuthi njengalokhu u-Adamu washo ku-Eva ukuthi uyinyama nethambo lakhe, ngendlela efanayo u-Adamu wesibili usho ebandleni, wena uyinyama nethambo lami. Usithanda hhayi ngoba sinento ethile esingamunika yona kodwa ngoba sivele kuye. Uthando olunje!

Ngaphezu kwalokhu, uma ufunda indaba kuGenesise wesibili ngokuqaphela, uzobona ukuthi u-Adamu wabekwa ensimini ngaphezu kwayo yonke indalo ngaphambi kokuthi owesifazane adalwe ngobambo lwakhe. Uma wayephuma evela kuye, konke ayenakho wamunikeza ukuthi abe yinceku kanye naye. Siphinde sibuze, ingabe wakwenza konke lokhu ngoba ebona okuthile ayefisa ukuthi akuzuze noma akuphathe? Ingabe wayefisa ukumthenga ngemfuyo yakhe? Cha, leli akusilo uthando olwalusenhliziyweni ka-Adamu ngo-Eva. Uthando olwalukuye ngoluvela kuNkulunkulu, uNkulunkulu uluthando. Kodwa ngolunjani na lolothando? NgesiGerike libizwa ngokuthi *Agape* okush'ukuthi uthando oluphanayo; uthando olungancikanga kwizimpawu ezithile lo othandwayoonazo. Uthando olujwayelekile namhlanje okukhulunya ngalo ngesikhathi esiningi ngelibizwa ngesiGerike ukuthi *Eros*, esingalitholi eBhayibhelini. Lolu luthando oluthanda okuhle, okubukekayo, nokuhloniphekile kuphela. Loluhlobo lothandolungukufisa noma ukulangazela ukuzuza nokuthokozela izinto ezijabulisa amehlo, inkanuko kanye nemizimba yethu. Bheka izibonelo ku Judges 14:2,3 no 2 Samuel 11:2.

Ngesikhathi u-Eva wayeza ku-Adamu ephethe isithelo ababenqatshelwe sona, weza ethwele into uNkulunkulu wayengayinikanga u-Adamu ukuthi amnike yona. Ngalesisithelo u-Eva wayephethe into ayengenayo u-Adamu. Waphenduka emthini nengqondo yakhe igcwele ngendlela entsha yokucabanga:

> Kepha yaqhubeka inyoka, ngezwi lomculo, ngezindumiso ezicashile ngobuhle bakhe obudlula okwazi; amazwi ayo awazange angabi namsebenzi, amjabulisa. *Patriarchs and Prophets* page 53

USathane wakhuluma no-Eva njengomuntu owayemuhle ngokwakhe. Akakhulumanga naye njengomuntu owayenikiwe ifa lakhe ngu-Adamu. Wakhuluma naye kwangathi ngumuntu owayemuhle ngempela lokhu kwamenza amoyizele okwamenze akhohlwe ngomsuka walobo buhle. Ingqondo ebuka owesifazane, icabange ngobuhle bakhe ukuze izuze okuthile kuyo ingqondo ephefumulelwe nguSathane uqobo lwakhe.

Kwakukhona okwakuthathekisa nanoba kwakungajwayelekanga ngo-Eva ngesikhathi eza kumyeni wakhe emanzi te! Ngokushokobeza. Ngalokhu kuziqonda okusha ayenakho, nokuphapha, nokuzithemba kanye nenkuthalo yakhe konke lokhu kwaba nendonsela thizeni ku-Adamu. Kwakungajwayelekile kepha kwakuthathekisa ngesikhathi esifanayo. Ngokuthabatha lesi sithelo u-Adamu akagcinanga ngokuphula umthetho kaNkulunkulu kodwa uze waqala/wasekela umthetho omusha obuzokwenzaukuthi amadodana akhe wonke abuke kowesifazane ukuze bathole okuthile. Ekujuleni kwenhliziyo yabantu besilisa kwakuzobakhona isitembusokuthi owesifazane ngempela nguye onika ukuphila, ukuthi yena uphethe indlela yokuphila. Kanjalo-ke ukukhonza kowesifazane ongcwele kwaqala kanti futhi ingqondo yomuntu wesilisa yagcwalaisithombe sowesifazane engembethe kwaba luphawu lobugqila bakhe obusha. Lona ngumfanekiso owaba luphawu lomonakalo owabakhona ensimini; owesilisa wayesezobheka kowesifazane ukuthi amuphe ukuphila, injabulo, nentokoz kunokuthi owesifazane ebheke kowesilisa ukuthi amuphe lezi zinto. Ngalesi sehlakalo uthando lwendoda olwalungu-*Agape*lwaphenduka ngendlela ebuhlungu lwaba ngu-*Eros.* Uthando olwalukade luphana ngaphandle kokufuna okwalo lwaphenduka lwaba luthando olufuna noluthokozisa olwakho kuphela.

Vele loluthando olusha lwabeka owesifazane kwesinye isigaba sobugqila. Ukuze akwazi ukunikeza owesilisa into eyokubuka, ukwenzela akwazi ukumheha owesilisa, kwakumele aphathe into ethile angamnika yona. Kanjalo-ke kwazaleka umhlaba wemfashini nokuzilungisisa komzimba. Owesifazane manje sekumele ebonakalise ukubaluleka kwakhe nadume ngakho kowesilisa afisa ukumzuza. Ngokungazi owesifazane usuka enqaba ifa lakhe elivela kowesilisa, useza kuye ngemigomo nemibandelayakhe naye lokhu kwadala amava angemnandi kubo bobabili.

Qaphelisisa uthando lwakuqala ayenalo u-Adamu ngo-Eva, lalingancikanga ezintweni ayenazo ngaphakathi noma ngokwakhe kepha kulokhu -; wayevele

kuye u-Adamu. Wanikela ku-Eva konke ayeyikunikiwe ngoba wayeqhamuke kuye. Lolu luthando uqobo(*Agape)*, yilo uthando lwakuqala.

Uzophinda unake ukuthi indlela iyodwa eyokuqinisekisa ukuthi uthando ngolwangempela futhi luhlanzekile, kwamele kwazeke ngaphandle kokungabaza ukuthi othandwayo wayengena lutho kuyena okwakungabangela ukuba uthando luvuke komunye.Uma owesifazane wayenokunye ngakuye okwakungavelanga kowesilisa, uhlobo lothando olwavuka ngu-Eros kanti owesifazane kwakumele eqhubeke eveza izithelo noma lokhu okwaqala kwaba yindonsela kowesilisa, kanti lokhu kulethela ukufa. Khumbula, u-Adamu wanikeza ngesizathu sokuthi kungani emthanda owesifazane – uyithambo lamathambo ami nenyama yenyama yami – lesi siyisisekelosothando lwangempela.

Njengoba ifa lika-Eva elavela ku-Adamu lwaluyisiqiniseko sothando lwakhe kuye, nakanjalo ifa likaKrestu elavela kuBaba lwaluyisiqiniseko lothando lwakhe ayenalo ngeNdodana, ngoba phela sadalwa ngokomfanekiso wabo. UBaba washo wathi:

> Bheka, kwavela izwi ezulwini, lithi: "Lo uyiNdodana yami ethandekayo[Agapetos] engithokozile ngayo**.**" Matt 3:17

Iyodwa vo! Indlela yokuthi uNkulunkulu uBaba ethande iNdodana ngothando lwakuqala elihlanzekile, ingeyokuthi iNdodana yanikezwa konke enakho nguYise. Lena yiyona ndlela yokuqinisekisa uthando oluhlanzekile. Uma uYise ebuka emehlweni weNdodana ayithande ngoba phela ingumninimandla wonke noma ngoba ingusosayensi singasho ukuthi lolu akusilo uthando oluhlanzekile*,* kodwa yinhlobo yothando olukhohlakele.Kodwa-ke ngoba siyatshelwa eBhayibhelini ukuthi uNkulunkulu wanikela konke eNdodaneni, ngalokhu siyabona ukuthi uthando lwakhe luhlanzekile futhi alunasici, lungu-Agape kanti yilo afuna ukwabelana nathi ngalo. Sithanda ngaloluthandongoba wasithanda ngalo yena kuqala.

> Thina siyathanda[Agape], ngokuba yena wasithanda[Agape] kuqala**.** 1 John 4:19

Uma sikhonza uNkulunkulu othanda ngenxa yezimpawu neziqu esinazo kithina nathi sizoyenza njalo. Kanti uma sikhonza iNdodana eyanikezwa zonke izinto nathi siphenduka sibe loku esikubukile.Kanti uma sikhonza iNdodana eyanikezwa zonke izinto, ephumula esiqinisekweni esimnandi sothando

lukaBaba, nathi singaguqulelwa emfanekisweni waloluthando, nathi sithande njengoba uNkulunkulu ethanda iNdodana yakhe.

UNkulunkulu wethu uluthando lwangempela, kuye ukukhohlakalaakukho nhlobo.

2. Kungena Mahloni

Izibalo zikhuluma okuningi uma kuza ebudlelwaneni obuphakathi kwabantu. Imishado engaphezulu kwe50% iphela ngokwehlukana emazweni amaningi, lokhu kulethela isithombe esicacile esokuthi laba bantu abatholanga ababekulindele emishadweni yabo. Kwabaningi abahlalayo emshadweni, amava abo nawo asuka angemnandi kodwa bahlala ngoba bengaboni indlela encono noma begcwele ukwesaba ukwenza umehluko. Amazwi okuphoxeka, wokudideka, awokuthukuthela Kanye nokuphatheka kabi eza ngamava atholakala ebudlelwaneni babantu ashwankathelwe embuzweni otholakala kwelinye iculo elangithathekisa ebusheni bami ngesikhathi sisakhula mandulo:

Luyini uthado empeleni?

Ukhona kodwa umuntu othanda omunye ngempela?

Esahlukeni esidlule siwuphendulile lombuzo othi “luyini uthando na?” ngokuhlola ukuthi kwenzekani ngesikhathi u-Adamu wayembona ibanga lokuqala u-Eve. Siyakhumbula ukuthi ngesikhathi wayethi “leli yithambo lamathambo ami nenyama yenyama yami,” wayemthanda hhayi ngenxa yalokhu ayenakho ngaphakathi kuyena kepha ngoba wavela kuye kanti futhi enokujula nobubanzibokumazi, namaphupho akhe, nenjabulo yakhe nezifiso ayenazo, nokuthi abe ngumlingani anga bambisana uhambo naye. Ukuhlanzeka, ukungabinacazana nokukhululeka kwaloluthando kubuthelelwe ndawonye kulawa mazwi.

> Babehamba ze bobabili, u-Adamu nomkakhe, bengenamahloni.
> Gen 2:25

Igama elithi mahloni ngesi Heberu lichaza okulandelayo:

- Ukuphoxeka
- Ukubambezeleka okusho ukuthi okulindelwe kungagcwaliseki
- Ukudideka
- Ukoma

Lokhu u-Adamu beno-Eva abebanamava ngakho kuyikho konke esikulangazela ngaso sonke isikhathi kepha asike sikufumane noma sikuthole. Indlela esuka ekuthokozeni, enkululweni, ekwaneleni, ekungazini kodwa isothandweni

elethela ekuphoxakaleni, ekudidekeni nasekomeni umsuka wayo utholakala ekuthatheni nasekudleni kwesithelo abakade bangasinakwanga; lena yiyo indlela eyabangela ukuwa kwethu othandweni oluhlanzekilesayowela othandweni olukhohlakele.

Sifanelwe wukusefa kahle lendaba yaseBhayibhelini njenge-*archaeologist*ifuna incebo yakudala, ngokuqaphela sigudluza inhlabathi ese ihlele emuva kwesikhathi eside ukuze sithole amaphuzu ngomlando athi akhulume okuningi ngokuba khona kwethu namhlanje. Loluthando olwaluphakathi kuka-Adamu no-Eva lwadalwa lwakhula ngobukhulu ubuchwepheshe nguNkulunkulu ukuqinisekisa injabulo yabo engunaphakade. Imvelaphi yabazali bethu bakuqala iphethe imfihlakalo yaloluthando olunganamahloni elalingafihlanga kulo ukuphoxeka. Qaphelisisa okulandelayo:

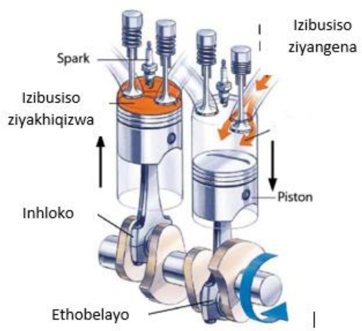
- UNkulunkulu wamdala u-Adamu wasembeka ensimini. Gen 2:7
- UNkulunkulu wenza u-Adamu inceku nongaphezu-konke kwezulu. Gen 2:8,15
- UNkulunkulu wamyala u-Adamu ngomuthi wokuphila Kanye nomuthi wolwazi. Gen 2:16
- UNkulunkulu wenza u-Adamu azizwe edinga umngane noma umlingani. Gen 2:20
- UNkulunkulu wamlalisa u-Adamu (ngesiHeberu legama lisho ukufa) Gen 2:21
- UNkulunkulu wathatha ubambo luka-Adamu wabumba owesifazane ngalolubambo oluphilayo. Gen 2:22
- UNkulunkulu wasemletha ke owesifazane kowesilisa esemvusile. Gen 2:22

Lokulandelana kwamaphuzu kubalulekile ekuqondeni imfihlo yothando lwakuqala lwabazali bethu elingana mahloni. U-Eve akukho ayenako ayengakunikwanga nguNkulunkulu ngo-Adamu. Ubukhosi nokubusa ayenakho u-Adamu kwalaliswa wavuselwa ekuphileni okusha nomlingani othathwe ngasehlangothini lwakhe. Ngesikhathi elala u-Adamu, inhliziyo yakhe yayigcwele ukulangazelela kokwabelana ngothando olwaluchichima ayengathanda ngalo omunye owayengaqonda. Uma evuka, wabona omunye owayengamupha zonke izinto ayezamukeliswe nguNkulunkulu. U-Adamu ekwazi konke lokhu wanika owesifazane konke ayenakho. U-Eva wayenobambo lwakhe, ene DNA yakhe, enenhliziyo yakhe, enekhaya lakhe, enensimu yakhe, enayo yonke into yakhe. Naye uqobo ukwazi kahle ukuthi u-

Adamu walala wanikela ngenxenye yakhe ukuze abekhona[1]. Owesifazane njengempilo yakho konke lokhu ebheka emehlweni womyeni wakhe, inhliziyo yakhe igcwele ngokubonga, injabulo nentokozo. Owesifazane uphila umzuzu nomzuzu esazi ukuthi konke anako wakunikezwa ngumyeni wakhe.

Lobudlelwanoobuphakathi kowesilisa nowesifazane bebungahlala bukhona ngenxa yothando olwaluzogeleza njengomthomboolwalungeke lubenamahloni. Imfihlo, isithumbululi-inkinga, ihabhu, ingqikithi, inhliziyo yaloluthando olumangalisayo ihleli ekutheni sazi futhi sikhumbule imvelaphi yethu nokuthi kuze kanjani ukuthi sibekhona.Uma-nje u-Adamu wayengakhumbula ukuthi wadalwa wase wabekwa ensimini njengomholi nomphathi ukuze anakekele, avikele futhi abe yinceku ethembekile yakho konkeayekunikiwe,wayezochithelazonke izibusiso ayezinikiwe kukhokonke okwakungaphansi kwakhe. Njengoba owesifazane eyamukela ukugcwala kwezibusiso ezivela kumyeni wakhe ebheka kuye ngenhlonipho, nokuzithoba ngenjabulo futhi emlalela ngokwethemba ebonakalisa ukuthemba ebuholini bomyeni wakhe, ngokwenza njalo ehlonipha ubuholi bakhe njengowesifazane eme ngasemthonjeni, udonsa ekujuleni kwenhliziyo izibusiso ezidlula ayenazo ngaphambilini.

Singenza isibonelo saloluhlelo lothando ngokusebenza komshini wama-pistoni amabili. I-*piston* eyakuqala u-Adamu, ngenjabulo yakhe lapho ethola umlingani weqiniso owayevela kuye, uqala noma uvusa umvuthwandaba wezibusiso othumela amafutha entokozo kwikhavithi ye-piston yesibili kanti ngesikhathi esifanayo ijikisa i-*crankshaft* okwenza ukuthi ipiston yesibili inyuke iyephezulu okudalaukuvukakwempendulo yothando, kunyuke i-piston eyokuqala okugcwalisa leyo khavithingokuthobeka ngenjabulo, nenhlonipho. Lohlelolothandolwenza lomthombougcwalise imifula emine egeleza



[1]Lokhu kulala kuka-Adamu kuhlehlisela emlandweni ngokulala kuka-Abrahamu okwaletha ukuzalwa kuka-Israyeli, nokulala kukaJesu ethuneni okwazala ibandla lakhe. Okuhlehlisela ezindlekweni uBaba abe nazo ukuze kube khona umhlaba wonke.

ensimini, inisele umhlaba wonke.Gen 2:10-14. Yeka umklamo omangalisayo!Umfanekiso oyisimanga ngempela otshengisa ukuthi umhlaba usebenza kanjani ngoba phela senziwe ngokomfanekiso kaNkulunkulu. Gen 1:27.

Siphinde futhi, sigcizelela iphuzu elithi lendlela yohlelo lokuhamba kothando incike emuntwini ngamunye ngamunye ukuthi aziqonde imvelaphi yakhe, ezazi ungubani kanye nendawo yakhe kuzidalwa zonke zikaNkulunkulu. Uma nje u-Adamu wayengakhumbula ukuthi uyinhloko yasensimini, wakhumbula ukuthi konke kwakungaphansi kwakhe nokuthi wayekunikwe nguNkulunkulu, nanokuthi konke nje kungokwaNkulunkulu wayezonaka agcine ayekuphathisiwe; wayezoqhubeka anike isibusiso kukho konke okwaku ngaphansi kwakhe. Uma nje u-Eva wayengakhumbula ukuthi ukuphila kwakhe kwavela ku-Adamu nokuthi nje konke ayekubona futhi obeseyincekukazi yakho kanye no-Adamu wakunikwa ngumyeni wakhe ngokwentando kaNkulunkulu, ubezophelelisa uhambo lwezibusiso kanti bobabili babengeke babe namahloni.

3. Yenziwe ngokomfanekiso Wakhe – Phethini kaNkulunkulu

> UNkulunkulu wathi: "Masenze abantu ngomfanekiso wethu.. 27 UNkulunkulu wamdala umuntu ngomfanekiso wakhe; wamdala ngomfanekiso kaNkulunkulu; wabadala owesilisa nowesifazane. Gen 1:26,27

Uma sifunda kahle uGenesise owakuqala nowesibili sivezelwa ubudlelwana buka Adamu no-Eva obabuzohlala njalo othandweni oluhlanzekile(agape). Imfihlo yalomshini wothando ilele ekutheni umuntu ngamunye akhumbule ukuthi uvele kuphi nokuthi yini abakunikwa. Uthando lukaNkulunkulu nokuphakama kwalo lothululelwa phezu kuka-Adamu, lwase lwathululelwa phezu kuka-Eva bese ngokubonga loluthando lubonakaliswa luphindela kuNkulunkulu ongumsuka olwavela kuye kwasekuqaleni.

IBhayibheli liyasitshela ukuthi lobubudlelwana bakuqala babantu kwakungumfanekiso noma iphetheni kaNkulunkulu neNdodana yakhe. Ingabe yini okunye esingakufunda kule phetheni na?

> Nokho kithina kukhona uNkulunkulu munye, uYise, **okuvela kuye konke**, nathi sikhonela yena, nenkosi inye, uJesu Kristu, **okungaye konke**, nathi sikhona ngaye. 1 Cor 8:6

UBaba uchazwa enje "ngokuvela kuye konke" – umsuka wakho konke ukuphila nezibusiso. INdodana yona ichazwa nje "ngokungaye konke" – umgudu wakho konke ukuphila Kanye nezibusiso. Umahluko phakathi kwalaba bobabili ubaluleke kakhulu ukugcina umshini wothando uqhubeka. Kanjani na? Ngokubuka uBaba njengaye okuvela kuye konke iNdodana ihlezi njalo igcwele ukumbonga uYise ngokumnika zonke izinto. UBaba uma ebheka iNdodana njengevele kuyo, ufisa kangaka ukuthi athululele izibusiso phezu kwayo amnike zonke izinto ngoba phela lena yindlela nohlobo lothando ayilo – Ukuphana. Lomshini wothando uzoqhubeka ugeleza okomthombo wezibusiso uma nje uBaba neNdodana behlala eziqwini/ezindaweni zabo, njengokuvela kuye konke nokungaye konke.

Uhlobo lokuphakama kwalomthombo wezibusiso ubonakaliswa kulawa mazwi

> Kepha-ke ngithanda ukuba nazi ukuthi inhloko yawo onke amadoda inguKristu, nenhloko yowesifazane iyindoda, nenhloko kaKristu inguNkulunkulu. 1 Cor 11:3

Njengoba uNkulunkulu eyinhloko kaKrestu, kanjalo futhi owesilisa uyinhloko yowesifazane. Lokhu kuyinxenye ebaluleke kakhulu ekuqondeni okuqanjwayo uma kuthiwa udalwe ngokomfanekiso wabo. Ukuba yinhloko kuhlobene kakhulu nendlela leligama elisetshenziswe ngakhona ensimini.

> E-Edene kwavela umfula owamanzisa insimu; wahlukana khona, waba **ngamakhanda**amane. Gen 2:10

Iphethini kaNkulunkulu iveza inhloko njengomsuka wezibusiso ngoba uBaba wethu osezulwini ungumsuka wazo zonke izibusiso. Njengoba lesibusiso sidlula siya eNdodaneni, ibayinhloko ngaphezu kwendoda ukuze akwazi ukudlulisa lesisibusiso. Indoda iyamukela lesisibusiso ngakho ikwazi ukuthi ibeyinhloko ukuze idlulise lesisibusiso kunkosikazi. Ingabe unkosikazi kumele eqondise ukubonga kwakhe kubani na? Kubo bonke abadlale indima yokuba ngumgudu wokudlulisa isibusiso size sifike nakuye; nguNkulunkulu, neNdodana kanye nomyeni wakhe. Imfihlo ekugcineni lomgudu wezibusiso usebenza ukukhumbula nokwazi ukuthi ngubani inhloko yakho, ngubani okuvela kuye konke, okumele uqondise kuye ukubonga kwakho. Njalo-ke kuyakhanya ukuthi lonke loluhlelolungcike ekwazini umahluko phakathi kokuvele kuye nokuvelengaye konke.

Uma ungahlolisisa iBhayibheli kahle uzobona ukuthi lephethini kaNkulunkulu, eyenhloko(1) nothobelayo(2)yambuliwe ezindaweni eziningi.

UmsukaOkuvela kuye	**Umgudu–Okuza ngaye**	**Itholakalaphi**
Baba	INdodana	1 Cor 8:6; 1 Cor 11:3; Heb 1:1-3
UMyeni	UNkosikazi	Gen 3:16; 1 Cor 11:3; Eph 5:25; 1 Pet 3:1
UBaba	UMama	Ex 20:12; Eph 6:1; Col 3:20
UMama	Abantwana	1 Tim 2:15
UKrestu	UMyeni	1 Cor 11:3
UKrestu	Ibandla	Eph 5:25
UMdala/UMfund	Umhlambi	1 Pet 5:2; 1 Thess 5:12,13
Inkosi/Umholi	Abahlali/Izakhamu	Rom 13:1-3; 1 Pet 2:13,14
IBhayibheli	UMdala/UMfundisi	2 Tim 4:2; 1 Pet 5:2

Uma lePhatheni kaNkulunkulu ilandelwa ngokugcwele nezibusiso zizosilandela ngokugcwala kwazo, thina nemindeni yethu. Isibonelo uma sihlonipha uyihlo nonyoko, sithenjiswa impilo ende. Uma sikhulisa ngothando labo abangaphezu kwethu siyabusiseka ngokushumayela kwabo nangokunxusa kwabo empilweni engcwele.

Ngaphandle kwezibusiso zenjabulo, intokozo nobuhle bokukhonza ndawonye eziwela phezukwethu ngalephatheni kaNkulunkulu, zikhona nezinye izibusiso zokuvikeleka esizithola ngomgudu. Ngaso sonke isikhathi lo "okuvela ngaye"zonke izintouvikelekile "ngokuvela kuye" zonke izinto, uphinda abe negunya lakhe. Njengesibonelo sokuthi ingane ivikeleke kangakanani, sibona okulandelayo:

1. Ingane ivikelwa ngunina,
2. Ovikelwe ngumyeni wakhe,
3. Ovikelwe ngamaphoyisa,
4. Avikelwe nguhulumeni,
5. Ogcotshwe wamiswa nguNkulunkulu.

Uma silandela lendaba ngokomoya siyabona ukuthi:

1. Ubaba ukhuthazwa ngabadala bebandla noma abefundisi
2. Abathobela izwi likaNkulunkulu
3. Elabhalwa ngabaprofethi,
4. Abathumelwa nanamhlanje abathunywa nguKrestu,
5. Akunikezwa nguYise.

Uma siya ngokusondela ngamandla endaweni lapho khona sibonakalisa umfanekiso noma iphetheni kaNkulunkulu kanjalo nokuvikeleka kwethu, nokubusiseka kwethu kanye nokuthula esiba nako kuzokhula. Loluhlelo lokubusisa besinga lufanekisa nohlelo olukhulu lokunisela umoya kaNkulunkulu emhlabeni wonke. Umndeni ngamunye ngamunye uphenduka isiteshi sokudlulisela izibusiso, nokubonga. Umphakathi ngamunye, ibandla ngalinye, nesizwe ngasinye lidlala indima ekuqinisekiseni ukuthi wonke umuntu ugcwala ngothando lukaBaba.

Kusobala ukuthi kungubuwula ukucabanga ukuthi uNkulunkulu beneNdodana bangakhohlwa ukuthi bangabobani.Umsuka walomthombo awusoze wayeka ukugeleza. IBhayibheli liyasiqinisekisa

"Ngokuba mina Jehova angiguquki; Mal 3:6

> UJesu Kristu nguyena izolo nanamuhla, yebo, naphakade. Heb 13:8

UBaba neNdodana abasoze bashintsha. Umthombo wokuphila ogeleza uvela esihlalweni sikaNkulunkulu awusoze wema. Kepha siyazi ukuthi sekwaba khonaukuphuka komgudu. Ukungeniswa kwesono kwaba ngukungeniswa kwendlela yokucabanga eyafisa ukuguqula imithetho yePhetheni noma umfanekiso kaNkulunkulu. Insuka yalokukweqa-mthetho yaqala ngoLucifer owawela kude nothando lukaNkulunkulu oluzidelayo, wawela ekuzithandeni yena. IBhayibheli liyasitshela indlela uSathane wafisa ukuguqula lephetheni engcwele:

> "Yeka ukuwa kwakho ezulwini, khwezi elikhanyayo, ndodana yokusa, nokunqunyelwa kwakho phansi, wena owawuthobisa izizwe. (13) Wena wathi enhliziyweni yakho: 'Ngiyakukhuphukela ezulwini, ngiphakamise isihlalo sami sobukhosi phezu kwezinkanyezi zikaNkulunkulu, ngihlale entabeni yomhlangano ngasekugcineni kwasenyakatho. (14) Ngiyakukhuphuka phezu kwezindawo eziphakemeyo zamafu, ngizenze ngibe ngangoPhezukonke.' Isa 14:12-14

Kulezizindimana sibona umuntuongafuni ukuba ngaphansi kokuvikeleka nokunakekelwa kwephethini engcwele, kepha ofuna ukuba njengongaphezu konke, afane naye ncamashi. USathane wenqaba iqiniso elithi wamukela konke ayenako wafuna ukuma esigabeni noma ezingeni likaNkulunkulu uqobolwakhe. Ekuqaleni uSathane wayefuna ukwenzwa olingana neNdodana, yena owayengaphezulu kwakhe ngokuphatha, engafuni ukuthi abengophathwa yiNdodana, enesifiso sokuya nqo kuBaba ngaphandle kokuya kuKrestu. UBaba, ngenxa yephetheni engcwele, wasuka wamela nokuvikela iNdodana yakhe washo ubudlelwana enabo kuzo zonke izidalwa zakhe. UKrestu akazivikelanga ngokwakhe noma azikhulumele njengommeli, konke loku kwayenza nguBaba. USathane wanqaba wamelana nomyalokaBaba othi iNdodana mayidunyiswe ibatshazwe, wase wafisa ukuba ngangoPhezu-Konke.

Kwaba yisifiso sikaSathane sokuthi abukwe njengongaPhezu Konke esadala amanga awatshelwa abazali bethu athi "nizofana noNkulunkulu" futhi "anizukufa nokufa." ULucifer wadalwa waba ngophatha ukukhanya. UNkulunkulu wayemnike ukudlula zonke ezinye izidalwa (Eze 28:14). Ebuka

konke ayekuniwe, bheka isimanga! wakhohlwa ukuthi nangempela ukunikeziwe konke lokhu. Konke ayenako uLucifer, wayekufumane ngenxa yeNdodana kaNkulunkulu eyamdala ngokwentando kaBaba. Uma nje wayengaqhubeka ebheke iNdodana ngokubonga,elangazelaukufana nayo eyayiphila ngokukhulu ukuzithoba, nokulalela nokubonga kuBaba wayo, wayengeke aze asuke ephethenini engcwele awele nasesonweni. Impande yesono kungukukhohlwa imvelaphi yakho njengovele wamukela zonke izinto esandleni seNdodana kaNkulunkulu ngentando ka Nkulunkulu uBaba.

Uma singadideka nje nanoma ngeyiphi indlela mayelana nobudlelwana buka Yise neNdodana, ngo-kuvela kuye konke nokuvele ngaye konke iphethini engcwele yezibusiso iyaphuka enqondweni zethu. Nathi sivele singasaba umgudu wezibusiso nakwabanye. Kubaluleke ngempela ukukhumbula lomthetho.

> Kepha thina sonke esibuka ngobuso obambuliwe inkazimulo yeNkosi njengasesibukweni siyaguqulwa, sibe njengalowo mfanekiso ngokuya enkazimulweni, njengalokhu kumi ngeNkosi enguMoya. 2 Cor 3:18

Njengabantu abadaliwe, kuyimvelo yethu ukuthi siguquka sibe njengomfanekiso waloku okuvela emehlweni ethu kuNgcwele. Lokhu esicabanga ukuthi uNkulunkulu uyikho kuyilokho esizofisa ukuba njengakho. USathane waveza oluntwini umqondo owasenza sicabange ukuthi nathi sesingaba njengoNkulunkulu, hhayi ngesimilo kepha ngisho nangamandla, nolwazi nempilo imbala. Ukuphepha kothando lukaNkulunkulu kuhleli ekwazini ukuthi iNdodana yamukele zonke izinto enazo kuYise. Njengoba besesishilo ngaphambilini, ukuthi yonke imibono ethi iNdodana ineziqunezinto ezingavelanga kuNkulunkulu ngakho ezimuhehayo nangayiphi indlela ibhidliza iqiniso elithi uNkulunkulu uluthando futhi ngaso sonke isikhathi ngoba phela loluthando alufuni okwalo, empeleni alufuni lutho. Uma sicabanga ukuthi uthatheka ngezinto ezinamandla noma ezinhle lokhu kuchaza ukuthi umthetho ungu-*Eros,* umthandi wokuhle kuphela noma okunamandla kodwa.

Uma siqonda iNdodana kaNkulunkulu njengomuntu owamukele zonke izinto ayenazo nokuthi akuzanga ngenxa yezinto noma izilingo eyayinazo iNdodana, ezenza ukuthi uBaba amenze abe ngolingana naye. Uma

sesikuqonda lokhu nathi singaba nesiqiniseko sokuthi umthetho we-Agape nathi awusoze usuke enqondweni zethu. Ukwazi imvelaphi yeNdodana kaNkulunkulu kuyimfihlo eyokuhlala uxhumene emthonjeni wezibusiso. Njengoba wasitshela uJesu

> UJesu wathi kuye: "Mina ngiyindlela, neqiniso, nokuphila; akakho oza kuBaba ngaphandle kwami. John 14:6

> Onayo iNdodana unokuphila; ongenayo iNdodana kaNkulunkulu akanakho ukuphila. 1 John 5:12

Imfihlo yokuthi umuntu nomkakhe behlale othandweni lwangempela nasebudlelwaneni babo isekutheni bahloniphe uBaba njengaye *okuvele kuye konke* kanti iNdodana njengeNkosi*okuvele ngaye konke* (1 Cor 8:6). Uma lephethini sesinayo ezinqondweni zethu, sizoguqulwa siphenduke njengomfanekiso wobudlelwano babo ezingeni lethu singabantu njengalokhu ayeshilo ngathi kwasekuqaleni ukuthi sadalwa ngokomfanekiso kaNkulunkulu.

Kuyamangalisa nje ukucabanga ukuthi esigabeni esesikuso ngokomlando womuntu, khulunyaka 21, ukuthi sesingakhetha ukuphila ngalendlela, kepha lokhu akunakwenzeka uma sikhumbula ukuthi ukuwa komuntu kwabalusizi kangakanani. Isethembiso senyoka kowesifazane esokuthi sizofana sibe njengothixo nanokuthi asoze sife nokufa siyesaba nemiphumela emibi kithina.

4. ISangoma Nosafunda kuso

Sesibukile sahlola uthando olwakuqala olwalukhona ensimini yase-Edeni, sathola ku-Adamu beno-Eva umshini owenza uthando luhlale njalo lukhona olwaluhlelwe ukuthi lugeleze kuyoyonke into eyayizoba khona emhlabeni ekwandeni kwabo. Ukuchithwa kwezibusiso ezivela ku-Adamu no-Eva nokubuyiselwa kokubonga kuka Eva ku-Adamu kwakuzogcina amafutha kulaba bobabili, nabo bezinzile emvelaphini yabo ngokomfanekiso abawuwo, oyedwa ophathayo, oyinhloko noyedwa othobelayo, umzimba; bekhumbula futhi ukuthi konke ababenakho bakunikezwa nguNkulunkulu oluthando eliphanayo.

Ukuthi lomumo wezinto ensiminienhle wahlala isikhathi esingakanani asitshelwa kodwa ngeshwa kwaba khona isigameko esadala ukuthi konke lokhu kume. Sifuna ukuhlolisisa kahle lezizigameko sithole ukuqonda ukuthi uthando lwakuqala lwaphuka kanjani lwase luphendulwa luthandwana olukhohlakele esilibiza ukuthi *Eros* ngesi-Gerike.

Ngesizathu esingasazi u-Eva uzithola engasemthini esawunqatshelwa, ecabanga ngokunqaba kukaNkulunkulu ukudla isithelo salesisihlahla. Ilizwi elinobuhlakani elivela kunyoka lwavusa … ukwamenza eme emangele.

> Yathi kowesifazane: "Ngempela uNkulunkulu ushilo yini ukuthi: 'Ningadli emithini yasensimini,' na?" Gen 3:1

U-Eva wayesazi kahle kamhlophe ukuthi uNkulunkulu wayenike umyeni wakhe zonke izintonokuthi kwakungezakhe kodwa zivela kuNkulunkulu ngenxa yomyeni wakhe. Umbuzo awuthola mayelana namazwi ayekhulunywe nguNkulunkulu kwakungumzamo wokufaka ukungabaza enqondweni yakhe ngokuthi liyini na iqiniso. Ukuba nombuzo ngamazwi akhulunywe nguNkulunkulu kwaba yinto entsha ku-Eva, kanti ngaso sonke isikhathi ehleli exoxisana nenyoka wayekhweshela kude nendawo yakhe endalweni kaNkulunkulu. Ukuheheka kwakhe ukuthi evikele uNkulunkulu kwaba ngukunxuswa kwakhe ukuze ephume ngaphansi komguduwezibusiso,lombuzo kwakuyindlela yokumenza ukuthi ebukane nezinto eyedwa noma ngokwakhe. Lokhu kwamenza akhohlwe uba kwakungamele akhulume nanoma ngubani obezobuza, engazeki, ngaphandle kokuvikeleka nokumbozwa noma ukunakekelwa ngumyeni wakhe. Lokhu nje kwaba ngokwanele ukumenzaephenduke ezihambele angasho lutho.

Sithola okokusikisela ukuba wayengakhululekileuma wayephendula. Njengenjwayelo uma sethukile noma sizizwa sicindezekile sinokwenza ihaba sicabanga ukuthi ukongeza kwemininingwana kuzosivikela ngendlela thizeni enqondweni zethu.

> Owesifazane wathi enyokeni: "Singadla izithelo zemithi yasensimini, (3) kepha ngezithelo zomuthi ophakathi nensimu uNkulunkulu ushilo ukuthi: 'Ningazidli, **ningazithintiukuba ningafi.**' " Gen 3:2-3

Kodwa ingabe uNkulunkulu wayetheni, kumyeni wakhe, obesewamchazela khona?

> kepha ungadli kuwo umuthi wokwazi okuhle nokubi, ngokuba **mhla udla kuwo uyakufa nokufa**. Gen 2:17

UNkulunkulu wayethe uma bedla bazokufa kodwa u-Eva ngenxa yokucindezeleka wongeza ezwini likaNkulunkulu ukuthi uma babengathinta babezofa nokufa. Loku kwamnika ithuba elihle uSathane lokuthi ashaye. Ngokubeka esandleni sika-Eva isithelo uyewasala nobufakazi bokuthi nakhu usithintile isithelo kodwa akafanga impela. Ufakazi uSathane ayebudinga ukubonakalisa ukuthi uNkulunkulu wayeqamba amanga bavela emlonyeni ka-Eva.

Ukuzithemba kwakhe uba wayengakwazi ukumelana nesimo ngaphandle kokudinga umvikeli wakhe owayegcotshiwe kwamenza azithole esendaweni lapho khona wayebona kusobala ukuthi uNkulunkulu wayengabatshelanga iqiniso. Isifiso sakhe sokuvikela uNkulunkulu savulela uSathane indlela yokuthi enze u-Eva engabaze ngoNkulunkulu. Sasibi isitha, ukukhohlisa kwaso, ubuqili baso!

U-Eva wayengazi ukuthi uxoxisana nomoya omubi. Hhayi noma muphi umoya omubi, kodwa uyise wayo yonke imoya emibi! Sesingaphikisa sithi owesifazane wayengazi okwakwenzeka kuye, kodwa wayesazi kahle kamhlophe ukuthi wayengafanele aziphathe ngokuzithemba kepha ebalekele ezingalweni zendoda ayeyamukele zonke izinto kuyo, kanti futhi emnikwe nguNkulunkulu ukuthi abe ngumvikeli nesihlangu sakhe kwezikamoya.

Esebona ukuthi owesifazane usebhekane nofakazi olubukeka luphatheka elokuthi uNkulunkulu akathembakali, empini yakhe uSathane washaya uthando lukaNkulunkulu ngesibhakela ukuze amise uthanjana lwakhe olwamanga u-Eros.

> Inyoka yathi kowesifazane: "Aniyikufa nokufa; (5) kepha uNkulunkulu uyazi ukuthi mhla nizidla, kuyakuvuleka amehlo enu, nibe njengoNkulunkulu, nikwazi okuhle nokubi." Gen 3:4-5

Umusho othi "anizukufa nakufa," uthwele imbewu yenkunzi-malanga yemfundiso ewushevu ethi izimpilo zethu azincikanga/yamanga kuNkulunkulu kepha kuyinto esinayo kithina ngokwemvelo.sengeze kulokhu, umbono othi kukhona izinto emhlabeni esingazisebenzisa ukuthuthukisa impilo zethu namandla ethu nakho konkeokwethu. Lawamanga enikwe ithutshana noma evunyelwa, abulala ku-Eva yonke imizwa yokubonga ayenayo kowesilisa ngoba phela evele kuye, ethole nokuphila kwakhe kuye.Okwesibili, wayengaphinde abe nokubonga (kuNkulunkulu) ngemvelo eyayimzungezile abayinikwe nguThixo ngoba phela "ngokuqina isibindi" kwakhe nemizamo yakhe waziphandela into eyamenza ukuthi aphakamele ezingeni lakhe "langempela" abe yisithixo-kazi naye. Wayengaphinde azivumele ukuhlukumezeka ngoba ezithoba ngaphansi "kokuphathwa yinhloko ebuswe yiyo," wayefumane enye indlela eyisa kuNkulunkulu leyo ndlela kwakunguye; leyo ndlela kwaba nje ukuqonda ukuthi unezibongo zobuthixo *ngaphakathi* kuyena, lesambulo sifike kuye ngokuhlakanipha kwenyoka "enobuntu".

Amazwi awenyoka abe nomthelela ngoba phela masinye nje wabona okuthile kulesisithelo.

> Owesifazane ebona ukuthi umuthi ulungele ukudliwa, nokuthi uyabukeka emehlweni, nokuthi umuthi unxanelekile ekuhlakaniphiseni, wathatha izithelo zawo, wadla, wanika nendoda yakhe kanye naye, nayo yadla. Gen 3:6

Imbewu yenyoka yamenza wabona isihlahla sinokulunga *ngokwaso*, sibukeka futhi sithokozisa emehlweni. Uye wadonswa yiziqu zalesisihlahla kanti ngokudla kwakhe isithelo wabeka isinqumo sakheukwamukela okwakubonakala njengeqiniso emehlweni akhe, kanti okwakumelene nalokho okwakukhulunywe nguNkulunkulu.

Ukuqinisekisa ukuthi sihamba sonke, masiphinde sihambe kulokhu kahle. U-Evawayekhuluma nomoya omubi. Ngesikhathi edla, ekhetha lokhu ayekutshelwe yilomoya, wawunxusa ukuthi uthathe indawo enqondweni yakhe. Ngakho-ke ngesikhathi eza ku-Adamu wayenamadimoni. Ngaphezu kwalokho, weza ephethe umyalezo walomoya-omubi othembisa ngamandla amasha enza umuntu efane noNkulunkulu. Lokhu kumenza umamawethu wokuqala abe yisangoma.

Ephenduka nje owesifazane emthini weza, ephethwe nguSathane. Uza kumyeni wakhe, hhayi njengonkosikazi ozithobileyo, kepha njengomfundisi wenkolo entsha. Njengoba emile u-Adamu phambi kuka-Eva, sibona isibonelo sawo wonke amadoda iminyaka idlula awama phambi kwezitsha ezingomama njengo-*Delphi* nabo bonke abanye abathembisa ukuba nolwazi ngekusasa. Embuka unkosikazi wakhe u-Adamu, owayeyithambo lamathambo akhe, uhlangana nomoya ongasambuki njengenkosi, nomuntu amukele konke kuye. U-Eva phela wayesezitholele esinye isinqandamathe, omunye umfundisi owayemthembise zonke izifiso zenhliziyo yakhe ngaphandle kokuthi athobele umuntu. Wayezile ke u-Eva, hhayi ukuzofunda kepha ukufundisa, hhayi ukuzothobela kepha ukuyala intobeko. Lomoya wesifazane obusuphethwe yimimoya yobumnyama waba yindlela noma umgudu wokumzuza ukuthi ebe ngumfundi.

Umoya owawusuka ku-Eva ufika enqondweni ka-Adamu wawungasiwo wokubonga kepha omunye nje, ongahlaliseki nophithizelayo, umoya ohehayo, odakayo nodukisayo.Njengoba embuka nje, u-Eva sekethumela izimpawu ezibonakalayonama-*pheromones*athi u-Adamu uyamthokozisa. Useze esebenzise nomzimba wakhe njengesikhali esihlephulayo ukumzuza ukuthi u-Adamu ebeyisigqila esikhonza "lomuntu ongunkulunkulu" omusha. U-Adamu uzwa ukukhala kwalesi sangomaesiziveza njengomkakhe onothando, engazi ukuthi ngempela useyi-*vemphaya* elifuna ukumgwinya limphendule abe yisthixo u-Nimrode. Kwakuzoba kuhle uma u-Adamu wayenga khumbula ukuthi:

> Ngokuba imiyalo iyisibani, nomthetho ungukukhanya, nokusola ngokulaya kuyindlela yokuphila, (24) ukuze ugcinwe kowesifazane omubi, nasekuthopheni kolimi lowesifazane ondindayo. (25) Ungakhanuki ubuhle bakhe enhliziyweni yakho, angakubambi ngezinkophe zakhe. (26) Ngokuba intengo yowesifazane

> oyisiphingi iyiqebelengwane lesinkwa, kepha umfazi womuntu uzingela umphefumulo onqabileyo. Prov 6:23-26

U-Adamuwalwa nenyoka isesimeni salomfundisi omusha. Ngaye, inyoka yasebenzisa amandla ayo ifuna ukumzuzela enkolweni entsha. Esandleni u-Eva, wayethembisa ukuphila kepha enhliziyweni yakhe u-Adamu uyazi lokhu - kungukufa.

> ukuba wophulwe kowesifazane ondindayo nakuye owezizwe onamazwi athophayo, (17) oshiya umngane wobusha bakhe, akhohlwe isivumelwano sikaNkulunkulu wakhe, (18) ngokuba indlu yakhe ishonela ekufeni, nasezithunzini izindlela zakhe. Prov 2:16-18

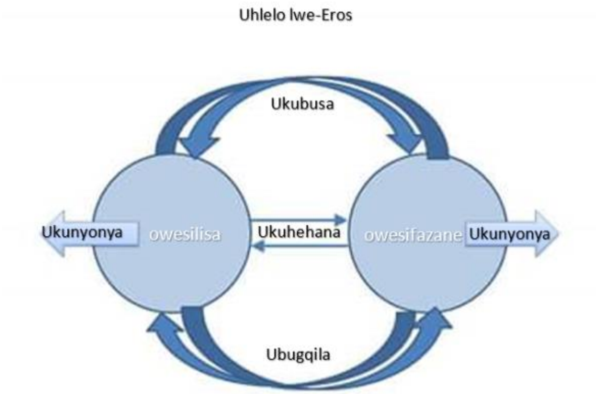
Akuvelanga ku-Adamu ukuthi umkakhe sefile; owesifazane owayemnene, elalela, egcwele ngomoya wokubonga kuNkulunkulu ngomyeni wakhe wafa emthini wokwazi.Njenge ndodana yalomama, ngiyamlilela, aw! umama wam ompofu, obulawe emthini wokwazi wathunjwa ngumoya omubi onjengo kwalasha uqobo.Ngaphezu kwaloku, umoya omnandi othobekile owawusenhliziyweni ka-Eva kwa kungoka-Krestu impela kanti ekudleni isithelo, wabethela uKrestu esphambanweni ngakho-ke waphenduka iwundlu elahlatshwa kwasekusukelweni komhlaba

Ingabe u-Adamu waziqhenya ngethemba lokuthi ekudleni kwakhe isithelo wayengangena kulomhlaba wobumnyama wayengasindisa umkakhe? Ingabe wazizwa ephephile ekulweni kwakhe noSathane? Nokuthi angemehlula? Uma ngicabanga ngobaba wethu u-Adamu, nobuhlungu ayebhekane nako, inhliziyo yami iyamudabukela ngosizi, ngifuna ukumemeza kuye ngithi “ngiyacela baba! Ngicela ungoni umelane noBaba wethu oLuthando!” kepha akusenani angikwazi ukufinyela indlebe yakhe, uthatha isithelo.

Uhlelo olusha lomhlaba lwasekelwa; u-Adamu waphenduka isigqila sowesifazane. Yena(u-Adamu) wayezoba ngumfundi kanti owesifazane abengumfundisi. Kwakuzoba khona ingxenye yowesilisa eyayizobuka kowesifazane ukuthola impilo (nazo zonke ezinye izibusiso) kanti futhi esesitholile isithelo waba nemizwa eyayingeke imenze evume ukuphathwa ngowesifazane nanoma ngubani omunye. Manje babehluthulelwe empini yobulili ukuthi ngubani obezophatha abuse omunye. Uma sikholwa ukuthi omunye unamandla, impilo iba yimpi eyokuzuza nokuphatha zonke izinto ezikhangayo.

Ukuhlanzeka nokubamsulwa kwalomshini wothando lwakuqala elakhulula izibusiso ukusuka ekhanda nokubonga ukusuka kothobelayo lwakhishwa kwangena esikhundleni umdlalo wokukhangayo nokunyanyekayo. Lona kwaba luhlelo lomhlaba olusha lapho khona okumelanayo kuyahehana. Lenkolo entsha ifundisa ukuthi wonke umuntu unempilo engapheli nokuthi angayenza kanye namandla akhe ukuthi athuthuke ngokuzihlanganisa nomunye umuntu. Imfihlo yalolu thando olusha yikuheha umlingani ozokwenza ukhukhumale kodwa ungeke ubavumele ukuthi bakuphathe. Lawa mava amasha wabantu besilisa nabesifazane angawokuheha okuxubene nokuphatha ngokukhulu ubucwepheshe bobuqili; indlela yokuveza umzimba wakho ngesikhathi esifanayo ufihla umoya wakho. Uthando oluhle namava awekhona kuqala ayeletha ukubonga nenhlonipho, ayasuka kungene esikhaleni sawo isiqiniseko esisha esimuncu esingukuyaphambili nemuva lokuhehana nokunyanyana kokumelene; ubumnandi besikhashana obulandelwa yimizwa eyize neyesicasulo.[2]Ukufuna ngaso sonke isikhathi kepha unganeliseki. Lawa mava ayengawongo azosakaza umoya kaKrestu emhlabeni wonke, kepha kwaba yinto edla igwinye konke ehlangana nakho kungasali lutho. Into enhle ngohlelo lukaNkulunkulu noma ngothando lwe-Agape kungukuthi amalungu womabili azi kahle ukuthi konke anakho akunikwa nokuthi ngenxa yokuthi uNkulunkulu uLuthando(Agape) uzosinika zonke intswelo zethu.Kepha u-Eros ngolunye uhlangothi kwamele azingele azifunele okwalo ngakho aluwenamile noma lenaliseke.

[2]Isibonelo salokhu bheka 2 Sam 13:10-15. U-Amon udlwengule udadewabo ngenxa yenkanuko eqeda lapho wamzonda.



Kuza njengento emangalisayo ukuthi u-Eva wayengumthakathi ophethwe ngamadimoni. Kufana nesikhathi u-Adamu ebheke u-Eva, ezwa kungenzi umqondo ukuthi umuntu owayemuhle njengaye angazwakala emubi ngalokho ayekuphakamisa. Abantu abaningi nanamhlanje bacabanga ukuthi okwenziwa ngu-Eva kwa kuyinto encane. Akukho kungabaza ekuthini wayedukisiwe futhi engazwisisi ukuthi kwenzekeni kuye, kepha lokhu kwenza ukusetshenziswa kwakhe nguSathane kube yingozi kakhulu ukubangela ukuthi ewise u-Adamu. Ingabe lokhu kuchaza ukuthi abesilisa sekumele besole abesifazane ngecala? Cha! Ikusasa labantu lalusezandleni zakhe (u-Adam) kanti wenza isinqumo esibucayi kakhulu njengenhloko yomndeni woluntu.Ukuba yinhlokoyomndeni kusho ukuthi u-Adamu waye-nomthwalowokuwa komuntu, kepha ukuze sizwisise indaba ngokugcwele phakathi kwabantu (besilisa nabesifazane) simele siqonde kwenzekeni ekuqaleni nokuthi sawa kanjani othandweni lwakuqala.

Lithi iBhayibheli “indoda enqondo mbili izindlela zayo zonke azitholakali.” Indoda inemiqondo emibili ngokuthi izizwa ingumphathi kanye nesigqila ngokufanayo kowesifazane. Ubuka kuye ukuze akwazi ukuthola ingcebo eligugu aphinde athembe ukuthi uzomnika konke akudingayo kanti ngesikhathi esifanayo afune ukumphatha. Lesi simo asicabangi nakancane ngecebo likaNkulunkulu elokuphindisela umuntu othandweni lwangempela, elizoyenza ukuthi abe nesifiso sokubusisa umkakhe, ethembe ukuthi umka wakhe uzophindisela ngenhlonipho ebuholeni bowesilisa. Manje ngoba engumam’mfundisi wenkolo entsha, owesifazane unesifiso sokuletha umyeni wakhe ezinyaweni zakhe abe ngesikhathi esifanayo ethanda, esaba amandla akhe nemikhuba yakhe yesosha.

Asikwazi ukusho kwanele ukuthi izidalwa ezimbili ezifuna ukudonsana ziphinde zifune ukuphathana ekugcineni ziyabhuqana zibulalane. Azikwazi ukuhlala zinambithe iphakade. Ngaphandle kokulethwa kwembewu entsha, amava woluntu namalanga okuphila kwakhe ngalendlela entsha yokuphila (Eros), eyokuhehana nokunyanyana yayizophelela khona ensimini. Nanoma uMoya keKrestu waxoshwa ekuweni kwasensimini, isethembiso sokufa kwakhe njengembewu yowesifazane savula isango ukuze insala ka-Adamu izuzeke embusweni wothando(Agape).

5. Isethembiso sembewu ye-Agape

Uma ngicabanga ngezinyoni eziyakha kwenye indawo ngokwesimo njengehansi lase *Canada* elithi ngenxa yemizwa yalo lindize lisuka e-*Arctic Circle* liye eningizimukweMelika ukuze zibalekele ubusika base *Arctic*. UBaba wethu osezulwini ufaka kulawa mahansi isazela esivumela lezi zinyoni ukuthi zindize zizule ibanga elinga ngenkulungwane ngobucwepheshe obumangalisayo ukuze loluhlobo lusinde. Ungacabanga nje uma bekuthiwa imizwa yokuqonda isaluleko yalawa mahansi ayengawayisa enyakatho? Ukuthi kwakuzokwenzekani na? Ngisikhathi esifishana nje inani lamahansi lwaluzosulwa emhlabeni.

Ngeshwa, lokhu kuchaza okwenzeke kumuntu ngesikhathi abazali bethu beyamukela amanga wenyoka waqala ukwethemba ukuthi ukuphila ababenakho kwakuvele kungokwabo ngokwenvelo. Kunokuthi izinhliziyozabo ziphendukele kuNkulunkulu ngokubonga nangothando, bagcwala ngesifiso esaba ngesemvelo esokuphukela ngasehlangothini lwasenyakatho befane noNgaphezu Konke. (Bheka ku Isa 14:12-14) Amanga athi babezofana noNkulunkulu aye waguqula ukuqonda kwabo neseluleko wadala ukuthi uluntu lundize lubheke enyakatho kunokuthi luye eningizumu ukuze luphephe.

Ispistoni eyayiyinhle ngesinye isikhathi yothando u-*Agape* yazithola ingaphansi kwamandla amasha, aguqula umshini ukuthi ungasaba ngumthombo ogeleza ngomusa, ukubekezela, Kanye nokubonga kepha ube yiphayipi lendle elinukayo elikhafula umhawu, ukubusa, inkhohliso, amanga Kanye nenzondo ukuze u-mina aneliseke.

Imbewu enechefu yayitshaliwe enqondweni ka-Efa wase esetshenziswa nguSathane ukutshala lembewu enqondweni ka-Adamu. Uma lembewu ibisitshalekile emagumbini wenqondweni ka-Adamu, ipulani yomshini wothando yabhidlizwa kanti imithetho yofuzo eyayihlelelwe ukuthi iveze eminye imishini yothando ye-Agape ezinqondweni zabantwana baka-Adamu.Manje yase iveza ipulane ye-Eros eyenza ukuthi inhliziyo ifise ukundizela enyakatho, ifise ukuba ngoNkulunkulu kunokuthi indizele eningizimungokudumisa ngokuthobeka uNkulunkulu weqiniso, onguye onika konke ukuphila nezibusiso.

Lembewu yayigqame yazibeka ekhosombeni bengqondo. Kwakungena kwenzeka ukuthi uNkulunkulu alalise u-Adamu, ehluthule lembewu. Lena

kwakungasiyo inkinga eyayidinga umakhenikhi kepha kuyinkinga yezikamoya. Kwakukhona indlela eyodwa vho! uNkulunkulu wayengayisebenzisa ukufinyelela lembewu ayibhidlize. Kwakunendlela eyodwa eyokuthi uNkulunkulu afinyelele ingqondo yomuntu aphindisele umshini wothando. Sifunda ngalepulani kuGen 3:15,16. Ekhuluma noSathane, uNkulunkulu wathi:

> Ngizakubeka ubutha phakathi kwakho nowesifazane, naphakathi kwenzalo yakho nenzalo yakhe. Yona iyakuchoboza ikhanda lakho, wena uyakulimaza isithende sayo." (16) Wathi kowesifazane: "Ngizakukubangela ubuhlungu obukhulu ekukhulelweni kwakho; uyakubeletha abantwana ngobuhlungu. Ukunxanela kwakho kuyakuba sendodeni yakho; yona iyakukubusa."Gen 3:15-16

Lona kwakungumqondo owawunengozi kakhulu. Ingane yayizozalwa, isizukulwana sika-Adamu no-Eva eyayizo bhekana noSathane ezweni elalingelakhe. Yayizobhidliza ulothando lwechefu elingu-Eros, olwalufihlwe ekujuleni kwenhliziyo yomuntu. USathane wayezosicila isithende sayo, kepha yona yayizoshabalalisa uSathane ekugcineni, kanti nendlelayokuphepha yayizovuleka kuluntu.Isethembiso sembewu sadlula kusizukulwane ngesizukulwane kanti ngaso sonke isikhathi leso sethembiso sa siphindwa. U-Abrahamu wathenjiswa ukuhthi imbewu yayizoza ngomndeni wakhe kanti yonke imindeni yomhlaba ibizobusiswa ngayo. (Gen 12:1-3) Ekhuluma ngalesi sethembiso, u-Phawule uthi kwelisha iTestemente:

> Manje-ke izithembiso zanikwa u-Abrahama nenzalo yakhe; akasho ukuthi: "Ezinzalweni," kungathi ngeziningi, kepha kungathi ngeyodwa ukuthi: Nasenzalweni yakho enguKristu. Gal 3:16

Imbewu eyayiza kwakunguKrestu. Wayezoza evela ezulwini ngomshini wakhe wothando lwangempela wayezozalwa abe ngumuntu, uluntu olwalunomshini omusha wothando i-Eros.Lempi yayizoba nolaka olukhulu ngoba imbewu yenyoka yayizofuna ukubulala imbewu yowesifazane ukumvimbela ukuthi engabhidlizi umshini we-Eros kuluntu. ukungqubuzana kwaba kukhulu ngangokuthi uKrestu esondela insika yalombuso we-Eros enhliziyweni yomuntu, kwazwakala ekhala lawa mazwi:

> Waqhubeka ingcosana, wawa ngobuso bakhe, wakhuleka wathi: "Baba, uma kungenzeka, akudlule kimi lesi sitsha; nokho kungabi

> njengokuba ngithanda mina, kodwa njengokuba uthanda wena.” Matt 26:39

umprofethi u-Isaya ekhuluma ngaloku kungqubuzana okukhulu, wathi ekhuluma ngaye:

> Njengalokhu abaningi bamangala ngayo ubuso bayo babonakele kunobabantu, nesimo sayo kunesamadodana abantu. Isa 52:14

Kulempi yengqondo noSathane, iNdodana kaNkulunkulu yayizonikezwa ilungelo lokungena empini ngokuba ngomunye wethu singabantu. Wayezothatha phezu kwakhe imvelo eyayigcwele ngalembewu yenkohlakalo eyichefu ukuze akwazi ukuyibhidliza. Ngendlela yothando lwangempela, iNdodana yayizodweba indlela engqondweni yoluntu ezokwenza ukuthi sizonde noma sibe nobutha kulembewu. Ngakho njengoba kwakumele kwenzeke ukuthi eze ngo-Adamu, uNkulunkulu wakwazi ukuthi ebeke lobutha enhliziyweni ka-Adamu no-Eva.

Uma uKrestu wayesezile wavula lendlela encane ngempilo eyayemelane nommshini we-Eros ngaso sonke isikhathi, wayengayithatha lembewu ayenayo engcwabeni ayibhidlize.

> kodwa siyambona owenziwe waba mncinyane isikhashana kunezingelosi, uJesu, ebekiwe umqhele wenkazimulo nodumo ngenxa yokuhlupheka kokufa, ukuze ngomusa kaNkulunkulu ezwe ukufa ngenxa yabo bonke. Heb 2:9

> Ngakho-ke njengokuba abantwana bahlanganyela igazi nenyama, naye uqobo wahlanganyela khona lokho, ukuze ngokufa amchithe obe nawo amandla okufa onguSathaneHeb 2:14

Eseyibhidlizile lembewu yenyoka, uKrestu wayenganikeza ithemba kulendlela ayihambile yena qala, ehambela thina. Uma sasinga hamba ezinyathelweni zakhe nathi besingamelana nalembewu enobuthi ngoba imbewu kaKrestu iba ngeyethu ngokholo kuye njengo-Adamu wesibili (1 Cor 15:45). Umthombo oligugu wothando lwangempela ubungabuye ugeleze ezinhliziyweni zabantu. Kwayisu elimangalisayo leli, kanti nothando oluyisimanga ukuthi uNkulunkulu enikele ngeNdodana yakhe othunyweni oluyingozi kangaka ukuze thina sibe nethuba lokubuya siphile othandweni olugeleza luvela esihlalweni sikaNkulunkulu.

Siphindela kuGenesise 3:15 siyanaka ukuthi uNkulunkulu wengeza izinga lobuhlungu kowesifazane ekubeletheni. Lokhu kwa kukhomba ubuhlungu kwalobutha nempi ephakathi kwalezimbewu. Umshini we-Eros ka-Adamu wawuzodlulela ezinganeni zakhe kanti ke ubuhlungu kowesifazane buveza ubuthi nodlame Phakathi kwalezi mbewu ezibini. Yonke ingane yayizonikezwa ukukhanya okuthile nguKrestu ukuzebabe nobutha kwimbewu yenyoka engaphakathi. Kusesenjalo, ngoba yonke ingane izalwa ine mbewu yenyoka kuyona,iqala ngakulolu hlangothi, lembewu ibizama ngakho konke ukuthi ibhidlize imbewu entsha evela ku-Krestu. Konke ukuzalwa kwengane kuyisikhumbuzo somzabalazo kaKrestu ukuthi enqobe imbewu yenyoka, kanye nomzabalazo omkhulu ukuze indoda izalwe kabusha embusweni wokukhanya. Ngakho siyabonaukuthi ngokuzalwa kwengane yonke iqiniso elithi:

> Ngokuba inyama ikhanuka okuphambene noMoya, kepha uMoya ukhanuka okuphambene nenyama; ngokuba lezi zinto Gal 5:17

Ingxenye yokugcina kuGenesise 3:16 isibukisa ukubuyiselwa okwakuzokwenzeka ngenxa yembewu yowesifazane. Ngokwemvelo indlela esisabela kulokhu ngeyokwenqaba, kodwa lokhu kusabela kungumphumela wenqondo ye-Eros esabanayo njenge fa.

> "Ukunxanela kwakho kuyakuba sendodeni yakho; yona iyakukubusa."

Kwisangoma namadodakazi aso, nalabo abafundo kuso, lomusho uchaza isimemezelo sempi okumelwe imiswe ngakho konke. Kepha kulabo abahamba indlela encane esekelwe nguKrestu, lamazwi ayisethembiso esihle sokubuyiselwa kothando lwe-Agape ebudlelwaneni bomuntu nomkakhe.Ukufisa kukamama emyenini wakhe kungukuvuka kothando (Agape) kuye nokunaka ukuthi konke anako wakunikezwa ngamyeni wakhe. Ukuphatha kuka myeni kuyisikhumbuzo sokuthi owesifazane uphume wavela kuyenokuthi unelungelo lokuthandwa nokuvikelwa ngaso sonke isikhathi. Ukufisa (kowesifazane) nokuphatha (kowesilisa) ngama-*pistoni* amabili aletha isethembiso soThando, olusibuyisela emfanekisweni womthombo omnandi ovela esihlalweni sikaNkulunkulu.Loku kufisa okusentliziyweni yowesifazane kungumoya kakrestu okunguye onokufisa onokulangazelela uBaba njengaye owamnika zonke izinto. Lesisifiso senza kwenzeke uba itilosi libe khona elisenza ukuthi sikwazi ngokukhulu

ukubonga sindize sakhele ngaseningizimu, ngase zinyaweni zomniki wokuphila kwethu simvumele ukuthi abe ngumphathi wasenyakatho yedwa.uGenesise 3:16 unika isethembiso sokubuyiselwa kwePhetheni kaNkulunkulu.

6. Inzalo yesidlova ye-Eros

Akamoshanga isikhathi uSathane sokuthi ehlule imbewu eyayithenjisiwe, uvele waqala ukusebenzisa umshini wakhe we-Eros ngokukhulula uhambo lobudlova nencithakalo.

> Kepha uJehova wabona ukuthi ububi bomuntu bukhulu emhlabeni nokuthi zonke izizindlo zemicabango yenhliziyo yakhe zimbi njalo.
> Gen 6:5

Masithini ukubuyela emuva kancane ukuze sibone indlela umthetho wokusebenza we-Eros obuhlanganiswe emazwini wenyoka ubuzosheshisa uhlanze umhlaba wonke ngamanzi kanjani.

Siyakhumbula ukuthi ngesikhathi u-Eva eza ku-Adamu ekhwelwe nguSathane, ephethe isithelo ngesandla, weza njengesithunywa noma isigijimi. USathane wayezama ukudonsela u-Adamu embusweni wakhe we-Eros ngaye u-Eva. Wayefuna ukumzuzela ngasehlangothini lakhe kanti amenze ngumfundi wakhe. Manje ngoba esembusweni omusha, wabona u-Adamu njengomuntu owayenamandla owayengaba lusizi, ame ngakuye bebhekane nanoma yini eyayizoza. Ufuna ukumheha ngobuhle bakhe; ubambe isithelo sokufa phambi kwakhe njengomcebo okufanele abenawo.Lesithelo, sasiphethe isithembiso sezwe Elisha lapho eba yinkosi yakho konke. Njengesigijimi, u-Eva waba yisango lalokhu kuphila okusha. Ukwenama okweza nalesi sithelo nenjabulo wokwenza esingavunyelwe kwaletha masinya nje ize nokulindela okungagcwalisekanga. Lokhu kwabangubunqunu nokuba namahloni ababengazanga baba nako ngaphambilini. Ukudumazeka kuka-Adamu kuzwakala ku-Eva kanti naye futhi uphoxekile ukuthi umyeni wakhe akanelisekanga, futhi akanokubonga kodwa ungongangeneki, ucikekile nokucasuka.

Qaphela ukuthi lenqubo yesethembiso esilethela ekudumaleni iphindeka mihla namalanga ebudlelwaneni babantu besifazane nabesilisa. Isango lowesifazane onqunu lithembisa owesilisa ukwenama nelizwe lamaphupho.[3]Lesisifiso esihlale ekujuleni kwenhliziyo sokuzuza uphathe,

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[3]Leli qiniso selenziwe indlela yokukhonza noma imicikilisho kwizinkolo eziningi zamahedeni, kantiyaphakanyiswa nakwi-noveli ebizwa*The Da Vinci Code.*

uthokozele owesifazane kungukwenaba kokufisa kuka-Adamu kokuzuza, nokujabulela isithelo esavela emthini wokwazi okuhle nokubi.Ukhumbule ukuthi amanga wenyoka asithembisa amandla ngaphakathi kanti manje kunokuthi u-Adamu ebheke u-Eva njengomunye ovele kuyena, umbuka njengamandla thizeni angamenza ukuthi naye abengunkulunkulu. Ukuze ehehe owesifazane ubonakalisa ngamandla akhe ukuze amjabulise. Lena yinqubo yokuhehana omunye komunye; inqubo yokukhangwa ngokuhlanganyela. Yiqiniso ukuthi owesifazane akakwazi ukunika isipiliyoni saphezulu. Imizwa yomzuzwana ishesh' iphele kanti owesilisa usala enjalo futhi engaphansi kokweneliseka. Kubantu besilisa abaningi lona kuba ngumjikelezo wokuzisola.Ngaphakathi ekujuleni kwengqondo yakhe, onqunu wesifazane uthembisa ukuphila, iphakade, nobunkulunkulu kodwa ngokuphoxeka ngokungafezeki kwezithembiso kushiya imizwa yokungabi nalutho nokukhungatheka. Isimo siyaguquka owesilisa aphenduke abe ngofunayo, ebhekelele ukuthi owesifazane enze, elethe ispiliyoni asifisayo esizo hlala. ukwehluleka kowesifazane ukuthi enelise umyeni wakhe kumenza aphele ithemba noma aphendule ngokucasuka nokunyanya komyeni wakhenokuthathazeka kwakhe ngocansi.[4]Kanjalo-ke ukuphikisana okuhlangene (okuvela kubo bobabini) kuqeda lenqubo. Impikiswano eningi eqhubeka ekamelweni lokulala ibuya endabeni yesithelo sasentsimini nokuthembisa kobuNkulunkulu kowesifazane onqunu.

Lona ngumjikelezo we-Eros

1. Ukuheha
2. Ukulindela
3. Ukukhwela/Ukuzuza
4. Ukudumazeka
5. Ukunyonya

Enhliziyweni yendlela youkucabanga ye-Eros yinkolo ethi ukuzuza kwaloko okubukeka kukuhle, kuthandeka futhi kukuhle kusinika esikudingayo empilweni. Lokhu kuhlezi kuzokwahluleka, kube yisibhicongo ngoba indaba

[4]NgesiHeberu*Tamid* (Strongs H8548) bhekau-Isa 52:5 “my name continually every dayis blasphemed.”

yoThando lakuqala iveza into yokuba asidalwanga ngalendlela, nokuthi akukho lutho kithina elingaveza ukwaneliseka okungahlala njalo.

Sibona umphumela walomjikelezo we-Eros ukhula kusukela emthini kuze kufike ebudlelwaneni babantu besilisa nabesifazane.

> amadodana kaNkulunkulu abona amadodakazi abantu ukuthi mahle, azithathela abafazi kuwo awathandayo.Gen 6:2

Uma sibheka ngokucophelela leli vesi sibona okufanayo ngokwenzeke ku-Eva nesithelo.

Umjikelezo we-Eros	Genesise 3:6-10 Imvelaphi ye-Eros	Genesise 6:2-5 ifale-Eros libonakala ebudlelwaneni nasemishadweni
1. Ukuheha (Vidi)	Owesifazane **ebona**(H7200)[5]	amadodana kaNkulunkulu **abona**(H7200)
2.Ukulindela (Veni)	umuthi **ulungele**(H2896)	amadodakazi abantu ukuthi **mahle**(H2896)
3.Ukuzuza (Vici)[6]	(H3947)wa**thatha** izithelo zawo, wadla	**Azithathela**(H3947)abafazi kuwoawathandayo.
4. Ukudumazeka	(7) ...babona ukuthi bahamba ze	(4) awazalela abantwana, iziqhwaga [7]
5.Ukunyonya	(8)U-Adamu nomkakhe bazifihla (10)...owesifazane ongiphe yena	(5) ububi bomuntu bukhulu emhlabeni nokuthi zonke izizindlo zemicabango yenhliziyo yakhe zimbi njalo.

[5]Izinombolo kubakaki zivela kuConcordance kaStrongs

[6]Adaptation of Julius Caesar’s boast “I came, I saw, I conquered” http://en.wikipedia.org/wiki/Veni,vidi,vici. U-Eve yena *wabona*isithelo bese *weza*phambili ngokulangazela *ukuzuza.*

[7]Ukubonakala kwezingane zesihluku kutshengisa izinkinga emishadweni nokuswela ukuthula.

Ukulandelana kwamagama wabona, okuhle,wakuthatha kuGenesise 3:6 kufana njengamagama *wabona*, *okuhle,wakuthatha*kuGenesis 6:2. Ukubona into enhle bese uzithathele yona ngesifiso sokuyisenzisa kuyimpande we-Eros. Amadodana kaNkulunkulu akhohlisiwe njengo nyoko. Abona abesifazane bebahle belungele ukudla kwenyama, bayathatha, emuva kokuthath bayazuza bedle. Isikhathi ngasinye umuntu ekhanuka emva kowesifazane, umi emthini uthatha isithelo kwinyoka. Isikhathi ngasinye umuntu ekhanuka emva kowesifazane ukhohliswa ngamanga athiowesifazane unamandla angamunika impilo ngawo athuthukise nesikhundla sakhe emhlabeni.

Kusobala ukuthi laba besifazane ababebahle babengahlalanga emakhaya abo benethemba ukuthi uNkulunkulu “uzobaletha kubayeni babo.” Babezigcizelela wonke amakhevu nezitho zonke ababenazo ababengazisebenzisa ukuthi amadoda ebathathe. Ngaso sonke isikhathi uma umuntu wesifazane ezibuka esibukweni, ezibuza ukuthi “ingabe nginakho ukubukeka yini, ingabe ngizophendula amakhanda abantu ngalenguba na?” ume ngasesihlahleni uthatha isithelo kwinyonka. Ngaso sonke isikathi owesifazane egcoka ngesifiso sokuthi amadoda ebuke ubuhle bakhe uyaqiniseka ukunambitha isitheloesibabayo se-Eros.

Umdlalo wokuba nesithakazelo komunye wabesilisa nabesifazane, lapho khona babuka befise okuthile komunye kudala umjikelezo wemvelo we-Eros wokuhehana, ukungabi nalutho nokunyonyana noma ukuphikana.

Imizwelo emibi eyakhekayo Phakathi kwabesifazane nabesilisa iba yimbewu esizukulwaneni esilandelayo. Kunokuthi bakhule ngolwazi oluthi konke abanako kuvela kubazali babo, kunokuthi bahloniphe bathokozise abazali bakhetha ukufuna ukudla kwenyama, bakuthathe, baqhubeke ngomjikelezo wokufuna izulu ngesango lowesifazane onqunu. IBhayibheli lisho okuthathekisayo ngabantwana abavela ebudlelwaneni obunje:

> Ngalezo zinsuku kwakukhona iziqhwaga emhlabeni, nangasemuva futhi, lapho amadodana kaNkulunkulu engena kuwo amadodakazi abantu, awazalela abantwana. Lana **ayengamadodana** asendulo **anamandla**, anegama lodumo. Gen 6:4

Igama elithi amadoda anamandla lisho ibutho elinamandla nezicwaka. Izingane zalabo abakhethe abesifazane ngoba bebukeka bebahle ziye zaphinda isigameko sasentsimini zasekela ubudlelwano bazo ezimisweni

zika-Eros; ukufuna lokho okujabulisa nothuthukisa umina. Kungekadluli izizukulwana ezimbalwa nje, lezimiso zaziguqule umhlaba waba yindawo egcwele ubudlova nokungcola. Imicabango yezinhliziyo zabo yayimibi njalo.

Naphezu kweqiniso elokuthi umoya omnandi kaKrestu ubusase khona ezinhliziywerni zamadodana kaNkulunkulu, aqhubuke akhetha indlela yawo. Uma bekhetha owesifazane ngoba emuhle, lokhu kwakutshengisa ukuthi izinhliziyo zabo zazigcwele ngo-Eros hayi ngo-Agape. Loku kutshengisa ukuthi uMoya kaKrestu wawunqatshiwe.Lawa madoda wayengathi “leli yithambo lamathambo ami nenyama yenyama yami” wayethi *WOOO! MAN!*Nabesifazane uma bezenza bahle bahehe amadoda, babekhetha i-Eros kunokuthi bekhethe i-Agape. Nabo benqabela uMoya kaKrestu. Bonke ubudlelwano obuyame kulesisisekelo ayikwazi ukukhuthazelela ukuhlolwa kwesikhathi, ayinakuhlala. Izithelo ezimbi zizohlala zivela.

Manje uma mina ngishade ngalendlela futhi ngisazi kahle ukuthi ukukhangwa komzimba kudlale indima enkulu ebudlelwaneni bami? Bheka iNdodana kaNkulunkulu ubone ukuthi ungothandekayo futhi uthandiwe ngoba evele kuNkulunkulu. (John 17:8) Njengoba simbuka ngendlela ayiyo, nathi siguqulwa sibe njengomfanekiso wakhe bese sifunde nokuthanda ngothando lwe-Agape. Kwabanigni bethu, sesiphile ibanga elide ngezindlela ezingezona zokucabanga, nokufisa nokufuna izinto kubalingani bethu. Loku kucabanga akushabalali kusuke ngokuphazima kweso. Imfihlo yokuphenduka ngukwazi ukuthi iNdodana kaNkulunkulu ingubani ngempela? Uligumbi lwe-Agape ngoba wanikezwa zonke izinto. Usuku nosuku njengoba sicabanga ngaye sibona umoya wakhe omnene nothobekile ohleli njalo uphumulile ezingalweni zikababa, nathi sizofana naye. Futhi lapho siMbona ngokwengeziwe nakakhulu sizofisa ukufana naye sithandazele uMoya wakhe ukuthi ubuse ezinhliziyweni zethu. Ngokuya sinaka indleko wayezimisele ukungena kuzo ukuze asinike uMoya wakhe we-Agape sizogcwala ngokubonga. Sibona uba uBaba wayefuna ukumnikela izinhliziyo zethu zizoqala ukunambitha iqiniso le-Agape. 1 John 4:8-10.

Kuthiwani uma ngisebudlelwaneni obuqala ngokungalungile kodwa ngisengashadile? Lokhu sizokhuluma ngako ngokugcwele ezahlukaneni ezilandelayo, kodwa impendulo emfushane ingukuthi BHEKA iNdodana kaNkulunkulu, uphenduke ekufiseni kokuzuza kulethele ubuze, ubuhlungu kanye namathuba obudlova.

Okwamanje abanye bangacabanga, "ingabe uthi abantu akufanele bezwe ubumnandi bespiliyoni socansi?" Kuyacaca ukuthi uNkulunkulu unikile lesi sipho ukuthi sijatshulelwe endaweni efanele. Indaba esikhuluma ngayo kungumbangela waloku kujabula nokuthi ufanekisa nani na enhliziuyweni yabantu besilisa nabesifazane. Esikuveza lapha yikuthi ukuhlangana ngokocansi okuyame ekufiseni kwenyama kuzohlala kuveza izithelo ezishiya umunyu emphefumlweni.

Imbewu ye-Eros etshalwe ezinhliziyweni zabantu besilisa nabesifazane ayigcinanga nje ebudlelwaneni babo; iye yaba yindlela yemvelo entsha uma nje umuntu ehlangana nacabanga ukuthi kunamandla thizeni. Kunjalo ukuthi yonke into iyeyaphenduka amandla embusweni we-Eros. Isipiliyoni sokudla isithelo sesihlahla sayenza yonke into ekhona emhlabeni ibukeke njengento engaba namandla okuthuthukisa u- "mina". Izinto zabanye abantu zaba yincebo ekhangayo kwabanye. Umlingani womunye umuntu kwakulula uba aphenduka abe yinto ekhangayo komunye umuntu, abe ngumsuka wokukhanga komunye. Konke lokhu kwaphenduka kwaba yimvelo nento ejwayelekile emhlabeni we-Eros. Umbuzo obungabuzwa nje kwaba ngowokuthi lawa mandla ngingawathola kanjani, ngokusebenzisa amandla noma ukuxhaphaza okucashile. Lokhu yiko okwadala ukuthi imicabango yezingqondo zabantu ibe ngemibi ngaso sonke isikhathi. Kunokuthi bebone umhlaba odaliwe kuyisipho esivele kuBaba wethu ongu-Agape neNdodana yakhe, yonke into yaphenduka ingcebo okwakumele ithathwe izuzwe ukuze abantu benambithe iphakade/izulu babe ngonkulunkulu.

Ngeshwa, ngoba i-Eros incike kakheulu kuloko okubonakalayo, uNkulunkulu ongabonwa onguye owababadala wafiphala ezingqondweni zabo. Uma wayekhona uNkulunkulu kwakumele aziveze azibonakalise emhlabeni amehlo ambone. Kanti futhi ngoba umuntu wayewile ngenxa yamandla kaSathane, isimo sengqondo esemvelo kuNkulunkulu sasizofana nesikaSathane kuNkulunkulu. Siyakhumbula ukuthi lona isifiso sakhe kwakungukuba njengoNkulunkulu emandleni nasenkazimulweni yakhe yonke. (Isa 14:12-14). Embusweni we-Eros, ukuzuza nokuba namandla negunya okunguNkulunkulu kuphela onalo kwakuzoba yisifiso esikhulu somuntu. Lenqubo yokuwina ukubuswa nguNkulunkulu ukuze sizuze amandla akhe kwabayinhliziyo yayo yonke inkolo eyenziwe ngumuntu. Empeleni ukwazana noNkulunkulu weqiniso kwaba kumvelo. Loku kwadala ukuthi umuntu akhonzi akhuleke lonke uhlobo lwezinto ekufuneni kwabo ukuthi babe njengoNkulunkulu.

> ngokuba kuthe bemazi uNkulunkulu, kabamdumisanga, kabambonganga njengoNkulunkulu, kodwa balutheka ekuzindleni kwabo; inhliziyo yabo engaqondiyo yaba mnyama. (22) Bezisho ukuthi bahlakaniphile baba yiziwula, (23) nenkazimulo kaNkulunkulu ongabhubhiyo bayiguqula (ya)fana nomfanekiso womuntu obhubhayo, owezinyoni, nowezilwane ezinezinyawo ezine nezinwabuzelayo. Rom 1:21-23

Ehlanganisa isithelo sesihlahla nesigijimi sowesifazane, umuntu wazenzela izindlela zenkolo ezokukhonza imvelo yomhlaba kakhulu-kazi izimiso zesifazane. Kwabaningi, isipiliyoni socansi saba yisango esilethela ephakadeni kanjalo kea bantu baqala ukutsha ezinkanukweni zabo, hayi kwabesifazane kuphela kodwa nakwabanye abesilisa nezinye izilwanyane; yonke into eyayibonakala ngathi inamandla. Konke lokhu kwaba ngumphumela wezimiso ze-Eros. Inqubo yomthandazo yaphenduka indlela elula yokucela ukuze uzuze.

> Zivelaphi izimpi, nokulwa kuvelaphi phakathi kwenu na? Akuveli yini lapho ezinkanukweni zenu ezilwayo ezithweni zenu na? (2) Niyafisa, nokho aninalutho; niyabulala ninomhawu, nokho anizuzi lutho; niyalwa nenza impi. Aninalutho, ngokuba ningaceli; (3) niyacela, nokho anamukeliswa, ngokuba nicela kabi, ukuze nikuchithele ezinkanukweni zenu. (4) Ziphingi, anazi yini ukuthi ukuthanda izwe [Eros] kungubutha kuNkulunkulu? [Agape][8] na? Ngakho lowo othanda ukuba ngumhlobo wezwe[Eros], umi eyisitha sikaNkulunkulu[Agape]. James 4:1-4

Loku kufisa kwamandla kwimvelo yomhlaba nokuhlanekezela kolwazi lukaNkulunkulu weqiniso kwadala ukuthi kube khona ubudlova nokuncola okwabangela ukuthi umhlaba omdala ibhidlizwe upheliswe ngamanzi. Bangcwila abantu ngozamcolo we-Eros. Ingabe imbewu yowesifazane yayizophendula njani na kulesisigemegeme?

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[8]Izwe lichaza izimiso ze-Eros ezokufunela umina izinto okumelene noNkulunkulu onikela ngoba kuyimvelo yakhe ukuphana.

7. Usizi lukaNkulunkulu

> Wayesezisola uJehova ukuthi wayebenzile abantu emhlabeni, wadabuka enhliziyweni yakhe. Gen 6:6 (NKJV)

Ngaphakathi komzuzu ngamunye wesikhathi, kuphuma esihlalweni sika Nkulunkulu isixuku esinamandla somusa nothando namandla esinika ukuphila emhlabeni. amagquma agcwele izihlahla, izimbali nezitshalwa ezinemibala eminingi namakha aletha ukuhlobisa ngemuva kwamakhaya wabantu. Izithelo ezimnandi, imifino enomsoco singasasho izinkulungwana zemihlobo wezidlo ezidliwayo ematafuleni wabantu. Izigidi zezinhliziyo ziyashaya nge-*pulse* yempilo egeleza ivela Kuye okukuye ukuphila okunaphakade. Kuyinjabulo kaNkulunkulu ukunikela kanti ukusukela ekuweni komuntu akuzanga kwazwakala ukubonga nokuncane, ukubonga okuvela enhliziyweni, kanti nalabo abakwazi ukuthi babongele ukudla abazothi bakudle, amazwi asuka asuka ahlose ukugculisa owashoyo nabamlalele ukuthi nangempela bayabonga uma beze ukuzobona, bathathe, bazuze.

Bayibiza iminyaka embili-emibi. Ubuhlungu obuzwiwa ngabazali uma abantwana babo beshwabanisa ubuso ibanga lokuqala bethi HHAYI! Ukweyisa okungaka, ubuwula buboshwe enhliziyweni yengane! Umama esesitolo nengane, ithi ukubona into eyithokozisayo isandla sayo ngokuphazima kweso siyaluleka ukuzithathela yona. Yizo izithelo zembewu ye-Eros esikhuluma ngazo. Umama uyadlula ethemba ukuthi lesi sicelo sizonyamalala. Kuvele kuvuke siskhalo, umsindo wokuphela ithemba, kuqale umdlalo ngempela. Kusuka kuyimpi yentando ezimbili. Ingane iqala ukulula isandla sayo iqale ukudonsa izinto emashelifini njengoba ukubiza kusekhona. Unina engakhetha ukunika into engathulisa lengane noma ezame ukubekezela lomdlalo oqhubekayo, nokukhala nazo zonke ezinye izindlela zokuthola ento eyifunayo lengane. Ngalesi sikhathi, cishe wonke umyalo womzali uyanqatshwa, uyaphikiswa. Lena yimvelo yoluntu. Kwabaningi bethu, ukukhula kusifundisa ukusa kakhulu nokuqhaphela ekuvezeni ukukhanuka kwethu kokubona, nokuthatha, nokuzizuzela.

Lesikhathi semnyaka singumbonakaliso waloku okuseza ngesakhathi seminyake yasebusheni lapho khona inkundla yempi inzima kakhulu kodwa ukwenqaba kusase ngokufanayo. Kufika isikhathi lapho khona abazali bafikelwa lusisi. Uma bekhumbula injabulo eyeza ngalengane,

ingane abethe bayondla, bayithanda, bayinakekela konke lokhu kusuka kungasho lutho ngaleso sikhathi, futhi lokhu kusetshenziswa yingane ukugoqa isandla somzali. Ubuhlungu obufika kumzali ngesikhathi esiningi siqhuba ukuthi umzali azimisele ukuthi uzokulwa naloku kumelana akuqede. Ngesikhathi esingi omama bancenga oyise ukuthi behlise umoya ekuphenduleni ukungabongi nokudelela okuphindaphindiwe kwengane. Abanye abazali ekushesheni kwabo ukuvumela intando yomuntu omusha bagcina ngokuthenga izipho ngaphezulu kodwa ukwenelisekakwelha kanti ukubiza kuqhubeka ngokwenyuka. Lezi yezinye zezithelo ezeza ngesangoma nabafunda kuso.

Uma besingabona izinto ngeso likaNkulnkulu, sibone iningi Labantu limanzi nte ngomoya we-Eros, belula izandla zabo ukufinyelela bezuze izinto uNkulunkulu wayebanike zona vele njengophawu lothando lwakhe oluphanayo, mhlambe besizoqala ukuqonda usizi lwakhe? Izingqondo zabo zitshile ziqinile ukuthi ziqonde amaqiniso akamoya, abakwazi ukufika ekuqondeni ukuthi ukhona. Kukhona nje ichashaza lembewu elincane kunembeza oluthi konke lokhu kwanikezwa njengesipho ngenhliziyo egcwele uThando.

Umuntu uya ngokuya ekhohlwa ukuthi ungothandiwe ngokuphinda-phinda kwesenzakalo sasentsimini se-Eros. Njengoba eya ngokuya ezithathela, kanjalo nokubonga kuya kuphela enhliziyweni yakhe, kanjalo akakwazi ukuthi ephane. Umjikelezo ngamunye we-Eros ephendula ukuheheka kube ngukudumazeka, udala ukufisa kokuzuza okuningi ukuze kuxutshwe indumalo. Kanjalo siyabona ukuzalwa kokulutha; ukwenza into ethembisa izulu noma iphakade kepha ekushiya uzizwa ungenalutho kanti ucindezekile. Ukulutha kuyisibonakaliso esiphelele sokuphathwa komphefumulo yi-Eros.

Ngakwelinye ihlangothi isimiso se-Agape sona sithi:

> ... Namukelisiwe ngesihle, yiphani ngesihle. Matt 10:8

Kuyisimiso esilula kakhulu, kepha esinamandla njalo. It is a simply yet powerful principle. Uma uyangokunaka ukuthi unikwe okuningi, kanjalo nawe uzonika ngendlela efanayo. Kungumuntu oyazi ukuthi ubusisiwe ongabusisa abanye. Lo kuphela ophila ngokubonga enhliziyweni yakhe onganikela ngokugcwele nokucicimayo. Njengoba elotshile umbhali wendumiso.

> Ulungisa itafula phambi kwami ebusweni bezitha zami; ugcoba ikhanda lami ngamafutha; indebe yami iyachichima. (6) Impela okuhle nomusa kuyakungilandela imihla yonke yokuphila kwami; ngiyakuhlala endlini kaJehova kuze kube phakade. Psa 23:5-6

Ukubonga kudala ukuthi ikomishi ligelezele nakwabanye, uma lokhu kwenzeka kungathintha izimpilo zezigidi zabantu. Uthando lwakuqala lwaluhlelwe ngalendlela, ukuze lubusise yonke imindeni esemhlabeni. U-Adamu beno-Eve kwakumele babe ngumsuka woThando ogcwele ngokubonga owawuzogeleza njengamagagasi kubo bonke abantwana babo. Kodwa manje, u-Eros wayethathe indawo emphufumlweni womuntu owawuphila, waphenduka umqothu wendumalo efisa ukuzuzela yona.

UNkulunkulu ebheka umhlaba wonke, ebheka nanoma ngubani obezophendula kulembewu yoThando, ngesikhathi lapho kwakubukeka ngathi konke sekuphelile, kwafunyanwa indoda eyaphendula.

> Kepha uNowa wathola umusa emehlweni kaJehova. Gen 6:8

Ngithanda indlela levesi esobala. U-Nowa ecabanga ngomhlaba, wabona ngokholo emehlweni kaNkulunkulu wabona umusa, nobubele. Inhliziyo kaNowa yagcwala ngokubonga. Imfihlo yenjabulo kungukwazi ukuthi ubusisekile, ubusiswe ngohlezi esihlalweni sobukhosi bezwe lonke. Ungacabanga ngentokozo kaNkulunkulu! Ngemva kweminyaka engamakhulu kungekho noyedwa owayephendula ngendlela efanele emuseni wakhe, kwaba khona inhlansi yokubonga enhliziyweni ka-Nowa. UMoya ka Krestu ubonakala uhlezi enhliziyweni yendoda eyakhe ezweni eligcwele incithakalo. Imbewu yoThando lwe-Agape iphila enhliziyweni yomuntu. Njengomphumela uNkulunkulu engakwazi ukuthela isibusiso ngaye uluntu lungashabalaliswa yimbewu ye-Eros. U-Nowa wayekhomba imbewu eyayiseza, eyayizoxhopha ikhanda yenyoka.

Ngokufunda ukuthi uNkulunkulu unomusa, uNowa waphenduka umgudu wezibusiso kubo bonke aba bezophenduka kumyalezo ayenawo. Ukubona uThando luka Nkulunkulu lwamenza abe yisitsha somusa kaNkulunkulu emhlabeni. Umyalezo wawulula. Umhlaba uzobhubha kanti njengofakazi owokuthi uthemba uNkulunkulu, umkhumbi omkhulu kwakumele wakhiwe ngokuyala kukaNkulunkulu ukulungisilela lomcimbi. Labo abamkholwayo u-Nowa balungiselela ukungena emkhumbini babezosinda. Labo abanqaba

uNowa njengesiwula babezoqonda sekukudala ukuthi banqabe indlela eyodwa vho! Eyokusinda eyayikhona.

Kwaphela amakhulu eminyaka umoya kaNkulunkulu uqhubeka ucela abantu uba bephenduke ezimisweni ze-Eros bavume imbewu yesethembiso yoThando u-Agape enikwa labo abaveza izithelo zokukholwa kuwundlu elahlatshwa. Ukukhohlakala kwaqhubeka Nokwanda ngenkani enkulu. Ngoba ukweneliseka ngokocansi kwaqhubeka nako kwehla, kwadala uba befune ezinye izindlela ezingaqondakali futhi ezishaqisayo ngaphezu kwezonyaka odlule.Izingane zaqhubeka zaba izisulu zokufisa okubi nezimiso ezibucayi ezokufisa ukusebenzisa amandla emvelo ukunelisa inkanuko zabo, lokhu kwaholela ekuhlatshelweni kwabantu nokukhuluke ngokocansi okubi okungacatshangelwayo.

Kwakuzoba nini ukukhala kwezingane ezincance kuzwakala, zilungiselelwa izinjabulo kanye nezinhlanzi zabantu ababi nabakhohlakele? Ngubani na ongaqonda usizi lukaNkulunkulu engufakazi kulobu bugebengu? Suku nosuku, unyaka nomnyaka, iminyaka elikhulu emva kweminye kwaqhubeka ukuzijabulisa, ubumnandi ngaphandle kokunaka Lona onika zonke lezi zipho. Kwakumele kumiswe. Kepha nangaleso sikhathi uNkulunkulu wabanika abantu emhlabeni indlela yokuphepha uma babengayikhetha.

Isikhathi esingangeminyaka engu-120, uNkulunkulu waqhubeka elula isandla sakhe kuluntu oluwile ngokushumayela kukaNowa, enxusa, encenga, ebiza kodwa abantu babengenandaba.Ngisho nesibonakaliso esimangazayo sezilwanyana zihamba ngendlela ehlelekile zingena emkhumbini azibashukumisanga. Izinhliziyo zabo zazingasunduzeki, zingaguquki, zingasindiseki.

Njengoba amathonsi emvula aqala ukuwa, kuza ukuqhashisa okuphazamisayo ukuthi izimpilo zabo ezingena kubonga kuNkulunkulu sezingavele zipheliswe. Njengoba umbani uhlasela umhlaba ngokufutheka nokuduma kududuza phansi, abantu bakhumbula ubuso obungenacala ababekudla bekubhidliza ezinkanukweni zabo. Umhlaba wagabha lokhu konakala ngokuvukela okukhulu. Imvelo yayibubula ngenxa yokukhohlakala komuntu kanti manje imbewu ye-Eros yavuna umvuzo wayo ogcwele. Abantu babheka ngokukhulu ukwesaba amakhaya abo nama-althare wezithixo zabo zigezwa ziphonswa izicucu.Ukukhala okusabisayo kwadabula emkhathini kanti emlonyeni wabanecala kwakugcwele ukuhlambalaza.

Ukubekezela kukaNkulunkulu kwaphela kanti manje amagagasi wobubi nokubulawa kwabangena cala kwamiswa endleleni yako.

Konke uNkulunkulu wayefisile ukuthi akunike umuntu uba ejabule, ebe nenxenye emthunzi wesibusiso kwahluthulwa yimbewu yenyoka. Ngubani ongaqonda usizi luka Nkulunkulu uma ecabanga ngazo zonke lezi zinto? Kusenjalo, imiphefumulo eyishiyagalombili yasindiswa ngamanzi. Imbewu yesithembiso yaloxoloxoza ngethemba enhliziyweni kaNowa, iphethe isethembiso sesiqalo esisha.

8. Indoda Ebusisiwe

Nanoma uzamcolo wayesule umhlaba wonke kukho konke ukungcola kwabantu ababebuswa ngumjikelezo wokuzizuzela, imbewu ye-Eros yabambelela emphakathini wabantu ngamadodana kaNowa. uHamu akagcinanga ngokubona ubuze buka yise, kwakukhona awazama ukukuthatha okuthile kuyise ngesikhathi esathe ukuphuza amanzi amnandi. Kwathi sekusile kuyise, nokwazi kobugebengu obushukumisa igazi okwakwenzekile. Imisebenzi yobumnyama yabantu abaphila ngesikhathi sikazamcolo eyabonwa ngu-Hamuzathola indawo kuye kwadaleka ububi futhi emhlabeni.

Ngokuvumela u-Eros emqhube ukuthi egcwalise izifiso ezingezona zemvelo, waletha isiqalekiso kuye nabantwana bakhe.

> UNowa waphaphama ekudakweni, wezwa lokho ebikwenzile kuye indodana yakhe encane. (25) Wathi: "Makaqalekiswe uKhanani, abe yisigqila sezigqila kubafowabo." (26) Wathi futhi: "Ubusisiwe uJehova, uNkulunkulu kaShemi, uKhanani abe yisigqila sabo. Gen 9:24-26

Lana sibona isimiso esibaluleke kakhulu ebudlelwaneni. Uma abantu bezifisela izinto ezenza uba bengatshengisi inhlonipho kuloyo obanika ukuphila(abazali), kufunyanwa isiqalekiso lapho. Kanti uma umuntu ezifisela yena, ufundisa abantwana bakhe ukuthi nabo bezifisele bona qala benga naki ukuphila nezibusiso abazinikezwa ngabazali nanoma ngubani omunye.

Indodana eyakuqala kaHamu kwakungu-Kushe kanti indodana kaKushe inguNimrode. Njengoba uyise wayefisile wabuya wathatha okwakungesiko okwakhe nakanjalo noNimrode ngesifiso sakhe sokugcwalisa isikhala sesibusiso empilweni yakhe wavusa ibutho lamadoda waqala ukunqoba izakhamuzi eza ziseduze naye, waziyakhela umbuso wakhe. Gen 10:10,11. UJosephus usitshela okunye ngoNimrode

> "Manje-ke, kwakunguNimrode owabenza ukuthi babe nenzondo engaka kuNkulunkulu. Wa eyisizukulwane sikaHamu, indodana kaNowa, eyindoda enesibindi, enamandla kakhulu. **Wabakhuthaza uba bengamniki [udumo namandla] (uNkulunkulu), kwangathi ukuba nesibindi kwabo yikho okwabalethela injabulo. Kancane kancane waphendula**

umbuso wawenza obuswa ngobudlova nangobushiqela, ebona ingekho enye indlela yokususa abantu ekwesabeni kukaNkulunkulu, kunokuthi abenze bebone ukuncika kwabo emandleni akhe..." u*Josephus. Antiquities Book 1 Chapter 4 Para. 2*

Lapha sibona umphumela we-Eros owenza uba abantu bezifisele izinto.

1. Ukuzinika amandla (anizukufa nakufa)
2. Ukholwe uba injabulo iza ngokuzithemba (uzithathele konke okufisayo)
3. Ufune ukuphatha phezu kwakho konke (nizofana/nizoba nje ngoNkulunkulu)

Nangempela uma uqala lomjikelezo, uhlezi vele uzophoxakala nakanjani bese unyonyeke kulabo ofisa ukuzuza kubo lokho ofuna ukukuphatha. Uma abantu befisa ukuzuza indumiso kwabanye abantu, bazonqaba yonke lemizamo umphumela uba yimpi.

Ngesikhathi esifishane, umhlaba wazithola ugoqelelwe kulomjikelezo we-Eros nokufisa kokuzuza. Njengoba abantu benqaba iqiniso lokuthi konke ababenako kuvele kuNkulunkulu kuyisipho, umphumela waba ngukuzwa isiqalekiso sobugovu emoyeni. Kwadlula iminyaka embalwa uNimrode wayesezakhele ubukhosi ngebutho lakhe, nenkolo esekelwe ekukhonzeni ucansini nemvelo, kanye nomphakathi ususe uNkulunkulu ezingqondweni zabo.

Kwakhona umhlaba wagcwala ngabantu ababenezinkanuko bengena kubonga. Cishe yonke imindeni esemhlabeni yayisebenza ngokwezimiso ze-Eros ezokuhehana nokunyonya kunokuthi zibe ngokwezimiso ze-Agape ezingukubonga nenhlonipho kulabo abanikeza ngokuphila. Imicabango yabantu yayingegcwele ukudla, ucansi, amandla nempi abantu befisa ukuzitholela iphakade/izulu/ubuthixo. Indaba kaHamu noNimrode iletha izifundo ezokuthi ubudlovu bungakhula kusenzo esisodwa esobugovu bufike nasekuthini kube khona impi yamabutho kubulalanwe, kubhidlizwe kwemindeni.

Amehlo kaJehova wehla wenyuka phansi naphezulu emhlabeni ukuze athole indoda eyayikholwa enhliziyweni yayo uba yayibusisiwe; indoda eyayinokubonga enhliziyweni yayo, eyayingaba yigumbi loThando futhi emhlabeni. Uma uNkulunkulu wayengafumana indoda eyodwa vho!

eyakhetha uba ikholwe ukuthi ibusisiwe, wayengathululela kuyo izibusiso engena valo uba lezi zibusiso zingaphendula inhliziyo yayo kuMniki. Khona Phakathi kombuso kaNimrode obugovu indoda enjalo yafunyanwa. Yayinjenge sihluthulelo esasimnene ngaphathi kwenchithakalo yokufisa eyayizungezile. Leyo ndoda kwakungu-Abramu. Naye wayethintwe ngamasiko we-Eros kepha kusenjalo inhliziyo yakhe yayimnene uba ifundiseke ngokuthanda uNkulunkulu owayedale konke, nokuthi abe ngumngane kuye.

> UJehova wathi ku-Abrama: "Phuma ezweni lakini, nasezihlotsheni zakho, nasendlini kayihlo, uye ezweni engiyakukukhombisa lona. (2) Ngiyakukwenza isizwe esikhulu, ngikubusise, ngenze igama lakho libe likhulu, wena ube yisibusiso. (3) Ngiyakubabusisa abakubusisayo, nokuqalekisayo ngiyakumqalekisa; imindeni yonke yomhlaba iyakubusiswa kuwe." Gen 12:1-3

Qaphelauba uNkulunkulu wathi uzobusisa u-Abramu, nokuthi uyakuba yisibusiso. Yindoda ebusisiwe engaba yisibusiso emndenini wayo nasemphakathini. UNkulunkulu wayezomenza u-Abram abemkhulu hayi uba ezijabulise kodwa ukuze abusise yonke imindeni esemhlabeni. Kunjalo lesenzo asibanga lula njengoba kuzwakala. Imbewu ye-Eros ayezithole kuqala ku-Adamu kwakumele elwe nombono othi izinto ezintle zibuya kulabo abazifunayo bafake imizamo ukuba babenazo. Uma uNkulunkulu wayesithi uzobusisa u-Abramu, kwakukhona umbandela owodwa – suka ezweni lakini, amasiko akho agcwele ukukhonza izithombe, shiya lokhu uhambe nami. Kodwa ukuba yisizwe esikhulu akukwazi ukuba sobala! Ngokuqinisekile akunjalo! Ukushiya emuva imininingwane nabantu abangakuphakamisa, uhambe uyohlala ehlane lapho khona kunabantu abambalwa abanamasiko nezindlela izingajwayelekile. Lena ayizwakali njengendlela ehlakaniphile yokuba yisizwe esikhulu esinamandla.

U-Abramu walalela umyalo washiya konke ayekujwayele. Walandela indlela eyayibukeka imelene nokuba yisizwe esikhulu. UNkulunkulu ubuye uqinisekisa u-Abramu ngalesi sethembiso.

> UJehova wabonakala ku-Abrama, wathi: "Leli zwe ngiyakulinika inzalo yakho." Wamakhela khona i-altare uJehova owayebonakele kuye. Gen 12:7

U-Abramu wabhekana nochungechunge lwezinselelo kodwa ayikho eyayidlula eyokuthi wayengena ndodana. Uma ezoba yisizwe esikhulu, kwakudingeka ukuba abe neyodwa nje indodana. Ingabe uyaqhubeka ethemba noma ukhetha uba enze okuthile ngalokhu? Ingabe uthemba lo owenze isethembiso noma wenza isethembiso sifezeke ngokwakhe? Ngobunye ubusuke ecabanga ngalezi zinto, uNkulunkulu uza kuye.

> 3 U-Abrama wathi futhi: "Bheka, awunginikanga nzalo; bheka, inceku yendlu yami iyakuba yindlalifa yami." (4) Bheka, izwi likaJehova leza kuye, lathi: "Lona akayikudla ifa lakho, kepha oyakuphuma ezibilinini zakho uyakudla ifa lakho." (5) Wamphumisela ngaphandle, wathi: "Bheka ngasezulwini, ubale izinkanyezi, uma ungazibala." Wathi kuye: "Kuyakuba njalo inzalo yakho." (6) Wakholwa nguJehova; wambalela lokho kwaba ngukulunga. Gen 15:3-6

Nayi imfihlo esobala ekulungeni: Kholwa loko uNkulunkulu athi uzokubusisa ngako. Kholwa ukuthi ungumuntu obusisekile. Yilokho nje! Ingabe uNkulunkulu usibusise ngani?

> Yena ongayigodlanga eyakhe iNdodana, kepha wayinikela ngenxa yethu sonke, kungaba kanjani ukuba angasiphi konke kanye nayo na? Rom 8:32

Uma uNkulunkulu esibusise ngeNdodana yakhe, sine siqiniseko sokuthi usinikile zonke izinto. Konke esimele sikwenze yikuthi simkholwe. Lokhu yikho okwayenzwa ngu-Abramu.

> Wakholwa nguJehova; wambalela lokho kwaba ngukulunga. Gen 15:6

Lena yimfihlo enjabulweni kunoma ngobuphi ubudlelwano; lena yihlansi ezovusa uThando lukaNkulunkulu emphefumulweni: Kholwa ukuba uNkulunkulu ukunikile lokho akuthembise kona, ukholwe ukuba nguye akunike konke osunako namanje. Uma ukwenza loku, njengo-Abramu, uzoba ngumuntu obusisekile kanti umuntu obusisekile ogeleza ngesifiso sokuphana njengoba naye enikiwe.

Lena yimfihlo yenjabulo ehlalayo emshadweni. Hlala kukho konke onako, okunikiwe, bese uzobanesifiso sokuphana. Hlala kukho konke "omele"

ubenakho uzohlala njalo uthatha. Ingabe umlingani wakho akakuphathi ngendlela ofanele ukuphathwa ngayo? Baphathe ngendlela ozizwa ufanele ukuphathwa ngayo! Ingabe akukho ongabonga ngako? Ingabe uNkulunkulu akakugqokisanga wakufuza ngokudla, wakunika indawo eyokulala? Ingabe akakuvulelanga eziyinkulungwane izimbali, wenza imisebe yelanga yadansa phezu kwamanzi phambi kwakho? Akapendanga isibhakabhaka ngemibala emihle yegolide ilanga lingekashoni? Ngempela ungakusho yini uba awubusisekile?

Kuyakhanya uba ukwenza lokhu kunzima kakhulu uma umlingani oyedwa ekhetha ukuba nobugovu, efisa nokubangumphathi phezu komunye. Ukuthi sibambelela ekukhanyeni okuthi uNkulunkulu usinikile izinto eziningi kunokufiphala emehlweni ethu lusizi esibanalo, kodwa uma singayeka ukubona into esingabanokubonga ngayo, sizinekela ebugovini siphenduka sifane nomunye umlingani, sigcwele usizi nokuzihawukela.

U-Hamu noNimrode babeqalekisiwe ngenxa yokufisa inzuzo, ukuzitholela injabulo hlezi kuzoletha ukudumazeka. Uma sithatha ukuze sijabule, lokhu kusho kona ukuthi singabantwana balamadoda ayeqalekisiwe kanti futhi nathi sizoqalekisa abanye. U-Abramu wa eyindoda ebusisiwe. Uma singabantwana baka-Abramu kuzomele sikholwe uba singabantwana bendoda ebusisiwe.

Kanti uma singabantwana bendoda ebusisiwe nathi eqinisweni Sibusisiwe.

Kanti obusisiwe naye uzobusisa.

Namukelisiwe ngesihle, yiphani ngesihle.

Uthando Lakuqala

Indaba yezothando eBhayibhileni

Uma sikhonza uNkulunkulu othanda ngenxa yeziqu ezithile, nathi sizokwenza njalo. Siphenduka sibe yilokho esikubonayo. Kodwa uma sikhonza iNdodana eyanikezwa konke, ehlala othandweni olumnandi lwe-Agape lukaYise, nathi sizoguquka sibe njengomfanekiso waloluthando, sithande njengoba uNkulunkulu ethanda iNdodana yakhe. UNkulunkulu wethu uluthando olwangempela, kuye umina akekho nhlobo.