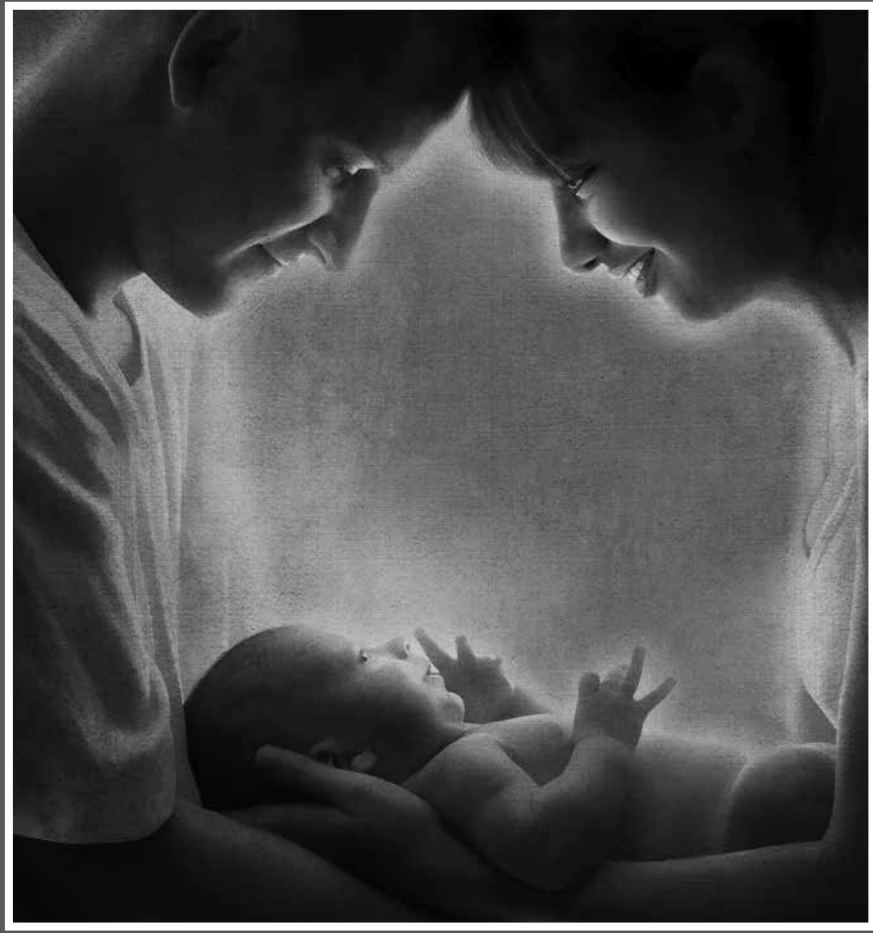
**ISIFUNDO SABANTU**
**ABADALA SESIKOLE**
**SESABATHA**

# 2 IZIKHATHI
## ZOMNDENI



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# Izikhathi Zempilo

Usuku lwesithupha Lokudala lwaseluphelile. Ngesikhathi sezinsuku ezinhlanu, umhlaba wawuguqulwe ekubeni yize waba yinto enhle ngokupheleleyo. Ukukhanya kwathatha indawo yobumnyama. Amanzi ayesehlehliselwe emuva ngokomyalelo kaNkulunkulu.“ ‘ “Uyakufika lapha, kepha ungadluli; lapha amaza akho aziqhenyayo ayakumiswa!” ’ ” (Jobe 38:11, NKJV). Umhlaba owomile wachuma waba nesembatho semibala kanye namaphunga. Izinyoni ngezinhlobo zazo zandiza ngenkathi izinhlanzi kanye nezilwane zasolwande zitshuza futhi ziphaxula ekhaya lazo lamanzi. Izilwane zasemhlabeni ngezinhlobo zazo zagijima, zagxuma, noma zalenga kumagatsha emithi, ngokohlobo uMdali ayezidale ngalo. Kwathi, Ekugcineni, isintu senziwa, ngokomfanekiso kaNkulunkulu, izidalwa ezehlukile kukho konke okudaliwe emhlabeni.

Lapho uNkulunkulu elungiselela iSabatha lokuqala losuku lwesikhombisa emhlabeni, wabuka akudalile wamemezela “kuhle kakhulu” (Gen. 1:31). Uma nje lokho bekungukuphela kwendaba—izwe elipheleleyo, nabantu abapheleleyo, bephila ingunaphakade. Awucabange: uAdamu noEva banezingane eziningi, kanye nabazukulu, bese kuba yizizukulwane, abazibuka zikhula izizukulwane ezingenamkhawulo, ngasinye siletha intokozo eyengeziwe kulesisibili sokuqala, kanye nakuNkulunkulu, ngokunjalo. Ngumbono thina—esiphila futhi sazi kuphela, umhlaba owile—esingakwazi ukuwucabanga.

Lokho kubangwa ngukuthi imicabango yethu yakheke emhlabeni owehluke kakhulu kunalowo uNkulunkulu ayewudale ekuqaleni. Yehluke kangakanani lemihlaba emibili, umhlaba ngaphambi kwesono kanye nalowo ongemuva kwesono na? Nasi Isibonelo

sokuqala. Lapho uAdamu noEva, kubhala u-Ellen White, "bebuka ukubuna kwembali kanye nokuwa kweqabunga izimpawu zokuqala zokubola, uAdamu kanye nomlingani wakhe balila ngokujule kakhulu kunalokho abantu abakulilela abafileyo babo. Ukufa kwazimbali ezithambileyo nezibuthakathaka nembala kwabangela umunyu; kepha lapho imithi emihle ilahla amaqabunga, lowo mbono wabakhumbuza ngeqiniso elinqala lokuthi ukufa kuyingxenye yakho konke okuphilayo."—*Patriarchs and Prophets,* p. 62. Asisathinteki ngendlela efanayo ngokuwa kweqabunga, njengoba siphile kuphela emhlabeni wesono, sesithathe ukufa kanye nokuhlupheka njengezinto okumele zibeyingxenye yokuphila.

Futhi isifundo salelikota simayelana nalokho: izikhathi zempilo, okungenani okwamanje, kulomhlaba owileyo. Futhi sizobuka lezizikhathi endaweni lapho iningi lethu lidlula kuzo, okuphakathi kwesiyingi somndeni.

Isintu sadalwa, e-Edene, ngokwengqikithi yomndeni; okokuqala umyeni kanye nonkosikazi, bese kuba nezingane, ezaba nezingane, kwathi ngalokho, saba nomlando womhlaba wethu kuze kube manje. Nembala, iningi lezindaba zokuqala zeBhayibheli, kusukela kuAdamu noEva, izingqalabutho, umbuso kaDavide, zonke zenzeka phakathi kwengqikithi yomndeni kanye nobudlelwane bomndeni. Kulo lonke iBhayobheli, nganoma iyiphi indlela, imindeni isiza ekwakheni isakhiwo sezigameko ezenzekayo. Okuyinto engamangalisi ngoba, futhi, lapho sihamba kulezizikhathi zempilo, nathi futhi, sikwenza lokhu ngamazinga athile ngokwemindeni.

Ngaphandle kwayo yonke imimoya elwa nemindeni, namuhla nasemandulo (ngokwesibonelo, umkhuba wesithembu ngezikhathi zebhayibheli wawuthayisela ekuzinzeni komndeni), futhi nakuba kunemizamo yokuchaza kabusha ukuthi umndeni yini ngempela, umqondo womndeni usekhona. Futhi kumele kubenjalo. Yilapho siqala khona, futhi imvamisa uba ngamandla amakhulu kunawo onke okulunga noma ububi ekwakheni izimpilo zethu kanye nendlela esiphendula ngayo izinselele esibhekana nazo lapho sidlula ezigabeni zempilo.

Futhi, njengalokhu umuntu ngamunye ehlukile, nomndeni ngamunye nawo wehlukile. Yingakho, isifundo salekota sikhomba izimiso, ezisekelwe eBhayibhelini, (okungumkhuleko wethu nethemba) ukuthi zingasiza ekwenzeni imindeni enamandla kwizigaba zonke zempilo.

*U-Claudio no Pamela Consuegra basebanza njengabaqondisi bezemindeni (Family Ministries directors) kwi-North American Division. Sebesebenzele ibandla ezigabeni ezahlukene iminyaka evile kwengu-30.*