

Ugwalo lukaJohane Bunyane

IMPI ENGCWELE

UThelma H. Jenkins

Okumunyethweyo

Isandulelo	4
Isingeniso.....	5
Isigaba sokuqala - Ukuwa lohlengo.....	8
1. Umphefumulo Womuntu ulalela umkhohlisi	8
2. UDiyabhola, inkosana engumcindezi	14
3. Izikhali zikaDiyabhola.....	21
4. UNkulunkulu Somandla uthumela inkululeko	30
5. Ukulwa ngaphandle lezesabiso ngaphakathi	42
6. UEmanuweli uyeza egade ibhiza ukuzanqoba	51
7. UDiyabhola uyayangiswa njalo uyaxotshwa.....	61
8. Uthethelelo lwesikhosini	71
9. Ukungena kukaEmanuweli ngokunqoba	81
10. Ukuthonisiswa kwabakaDiyabhola	88
11. Intokozo yobukhona bukaEmanuweli	95
Isigaba Sesibili - Ukuhlehlela emuva lokubuyiselwa.....	103
12. Ungaphi, E ungaphi uEmanuweli?	103
13. Ugobe lwesitha.....	112
14. Izinsizi zokuhlehlela emuva	117
15. UDiyabhola ubuya azuze intuba yokungena	124
16. Ukubuyela kweNkosana elangazelelwayo	134
17. UDiyabhola uyaxotshwa ekucineni	143
18. UEmanuweli ukhuluma kuMphefumulo Womuntu wakhe ..	151

Isandulelo

Ngemva kweBhayibhili, "UHAMBO LOMHAMBI" lulotshwe nguJOHANE BUNYANE lokhe lungolunye lwezingwalo ezithengwa kakhulu emhlabeni. "IMPI ENGCWELE", omunye umfanekiso itshengisa ukuqhubeka kwengxabano phakathi komuntu loSathane. Isigodlo soMphfumulo Womuntu sihlezi sihlaselwa nguDiyabhola esebenzisa ubuqili, lamacebo asitheleyo lodlakela. Impi inde njalo imbi, kodwa ngokungenela kweNkosana uEmanuweli ukunqoba kwafunyanwa, lanxa kulobuthakathaka lokwehluleka kwemvelo.

UThelma H. Jenkins useveze isilandiso sogwalo lokuqala ngesimo senkulumo yalezinsuku. Lweneka iqiniso lwemibhalo njalo ngesikhathi esifananayo lulandisa inganekwane ehlasimulisa umzimba.

Isingeniso

Isigodlo soMphefumulo Womuntu

Lesisigodlo ngeqiniso nguMphefumulo Womuntu, okwathi ekuqaleni uNkulunkulu wasenza sabangcwele singelacala. Umfanekiso kaBunyane uyatshengisa ngamazwi emifanekiso ukuthi umuntu walahlekelwa njani yisikhundla sakhe sakuqala sokungabilacala ngokulalela izilingo zikaSathane, ukuthi wangena njani ngaphansi kokubuswa nguSathane losizi olwalandelayo, lokuthi iNkosi uJesu Kristu weza njani ukuze ahlenge umuntu ebugqilini bukaSathane, elahla ububi obuphakathi kwakhe esenza inhliziyi iphinde ibe yindawo yokuhlala kaNkulunkulu. Indaba le itshengisa izilandelamuva ezimbi losizi lokufulathela iNKOSI lobubele bukaNkulunkulu ekubuyiseleni ohlehlela emuva odabukileyo.

Uluhlu lwezikhulumi

Kungenzakala ukuthi abanye abatsha ekholweni lwesiKristu bangaqaphelisi konke okuyimfihlakalo kule indaba. Ngenxa yalesisizatho uluhlu lwezikhulumi luphiwe ngaphansi ukuze kuncede kalula ababalayo loludaba.

INkosi enkulu, uNkulunkulu Somandla

UNkulunkulu uYise.

INKosana yegolide, uEmanuweli

UNkulunkulu iNdodana.

UNKosi Mabhalane

UNkulunkulu uMoya
oyiNgcwele.

Abalawulimabutho uBowanegesi,
uKwahlulela, uKulahlwa, loJezisa

Umthetho kaNkulunkulu.

Abalawulimabutho uKholo, uThembelihle,
uThando, uKuhlanzeka, loBekezela

Ivangeli likaNkulunkulu
lezibusiso lomusa
okulandela uEmanuweli.

Abantu boMphefumulo Womuntu

Imicabango, umumo
wenhliziyo lemizwa
phakathi komphefumulo
womuntu.

UDiyabhola, inkosana ehluthunayo
engumcindezeli

USathane.

ULusifa, uBelezebule, uLegiyoni, uApoliyoni

Amabizo ehlukeneyo
kuMibhalo achaza
ngoSathane.

AbakaDiyabhola

Ububi, imicabango
eyonakeleyo, umumo
wenhliziyo lemizwa
phakathi koMphefumulo
Womuntu ngemuva
koKuwa.

Isigaba sokuqala - Ukuwa lohlengo

1. Umphefumulo Womuntu ulalela umkhohlisi

Kwake kwaba lomuzi omuhle obukekayo obizwa ngokuthi nguMphefumulo Womuntu. Lumuzi wawakhiwe yinkosi enkulu uNkulunkulu Somandla owentokozo lothando lwakhe, lakuzo zonke izinto ezazenziwe yile inkosi ehlakaniphileyo elungileyo, uMphefumulo Womuntu kakuthandabuzeki wawuyinto ebukeya ngcono kulakho konke.

Phakathi kwalo umuzi odumileyo kwakulesigodlo sobukhosi esiqine okwenqaba, kanti umuhle kangangokuthi ungaba yindawo yokuhlala yenkosi enkulu kangaka. Wawakhelwe yonale kanye injongo, ukuthi uNkulunkulu Somandla ngokwakhe angahlala lapha abuse, yedwa, ngenhlakanipho lothando. Umthangala womuzi wawuqinile okwedlulisayo, wakhiwe ngendlela yokuthi kakulasitha esivela ngaphandle esingafohlela kuwo njalo kungelangozi engafinyelela kulo umuzi, ngaphandle kokuba kuvume abantu balo umuzi abaphakathi. Kwamiswa amasango amahlanu kulo umthangala awokungena lokuphuma kulo umuzi, lala futhi ayengasoze avuleke ngodlakela ngongaphandle, kodwa ngokuvuma kwabangaphakathi. Amabizo amasango ayengo-Sango Ndlebe, Sango Lihlo, Sango Mlomo, Sango Makhala, loSango Mizwa.

Ekuqaleni uMphefumulo Womuntu wakhiwe nguNkulunkulu Somandla, wawukusimo esipheleleyo. Kwakulamalungiselelo ezinto zonke ezifunekayo phakathi kwemiduli yawo, njalo kwakulomthetho omuhle kakhulu owake wenziwa. Kwakungelamuntu okhohlisayo ngaphakathi kwamasango; bonke abantu bakhona babengamadoda eqiniso, babethembeka omunye komunye, okwakungasisibusiso esincinyane. Phezu kwakho konke lokhu, uMphefumulo Womuntu wawuthokoza phakathi kokuvikelwa, umusa lentokozo lobukhona beNkosi (nxa wawuzahlala uthembekile kuyo).

Khatesi kufanele ngikutshela ukuthi kwaba lesitha esikhulu esavukela uMphefumulo Womuntu, isiqhwaga esilamandla, esazimisela

ukuhluthuna umbuso weNkosi enkulu sizithathele lumuzi omuhle ube yindawo yaso yokuhlala. Sasingubani lesisitha? Imibhalo isibiza ngokuthi nguSathane kumbe uDiyabhola. Kwesinye isikhathi wake waba yinceku elesikhundla kuNkosi uNkulunkulu Somandla, ekholisa inhlonipho lodumo lwesikhundla sakhe. Okudanisayo, loba kunjalo, inhliziyi yakhe yaphakama ngokuziqqaja ngaphakathi, okwamenza ukuthi ahawukele isikhundla sokuba ngolandelayo kuNkulunkulu Somandla ngokwakhe, isithunzi lenhlonipho okwakuvele kungokwendodana yeNkosi ethandekayo uEmanuweli. Kanti-ke uDiyabhola waceba icebo ensitha labanye abangane bakhe abafisayo njalo bavumelana ndawonye ukuthi bavukele iNkosi yabo bahluthune isikhundla abasihawukelayo. Babeyizithutha kangakanani, ngoba iNkosi leNdodana yayo belolwazi lonke, babengeyekele ukwazi ngokuvukela kwabo. UDiyabhola labangane bakhe bagwetshwa ngenxa yalolugobe olwesabekayo njalo hatshi ukuthi balahlwa kuphela kuzikhundla zabo ezindala zenhlonipho, kodwa baxotshwa phakade ezinkundleni zeNkosi, bengeke balindele omunye umusa futhi.

Sezinanzelele ukuthi sezilahlekelwe kokuphela yinhlonipho lothando lweNkosi yazo, zenzani lezizidalwa ezilusizi, ngaphandle kokwengeza ekuziqqajeni kwazo kwamandulo intukuthelo eyesabekayo lobubi obumelene loSomandla lendodana yakhe. Kwathi zizulazula kundawo ngendawo, zitshisekela ukufica okunye okweNkosi ezingaphindisela kukho, zafika ekucineni, emzini woMphefumulo Womuntu. Zisazi ukuthi uNkulunkulu Somandla wazakhela wazicecisela lindawo, zagcwala ngentokozo eyesabekayo zilomkhumbulo wokuhlasela phezu kwawo, mhlawumbe owokuthi zithathe, okuyintokozo kanye kweNkosi kube yimfuyo yazo.

"Khathesi", zatsho, "sesifumene ukuthi singaphindisela njani eNkosini. Kaselulekane ndawonye, sibone ukuthi singaphumelelisa kuhle njani ukuthunjwa kwalumuzi." Khonokho-nje baba lenhlangano yempi basebezimisela ukuthi baphendule le imibuzo emine. Sizazibonakalisa sonke kuMphefumulo Womuntu yini, loba sithumele ummeli? Bazasibona sikusimo sethu sakhathesi sokudatshukelwa leseziceli yini? Sizawutshela uMphefumulo Womuntu sobala yini esingakho, loba sifike ngobuqili lenkohliso? Sizazama yini ukudubula umuntu oqakathekileyo womuzi, kusitsho ukuthi, lowo ongasidalela

ubunzima obukhulu kulabo bonke?

"Ekuphenduleni umbuzo wakuqala", watsho uDiyabhola, "ngithi hatshi, singeke siziveze sonke, hlezi sethuse abantu balumuzi – ngoba bangethuka singeke siwunqobe umuzi, njengoba engekho ongangena ngaphandle kwemvumo yabo. Kakuthi abalutshwana, loba oyedwa athunywe ukuyahlasela uMphefumulo Womuntu, njalo kakube yimi lowo."

Inhlango yonke yavumelana kulokhu beza kumbuzo wabo olandelayo. Ngemva kokuxoxa, uBelezebule wacebisa ukuthi uDiyabhola ngeqiniso ahambe ezifihlile - kodwa aziphendule njani? "Kungani ungayi unjengenyamazana?" kucebisa uLusifa. "Ubungathatha isimo senye yalezozinyamazana abazibusayo. Kukalutshwana ukuthi bacabangele ukuthi kungaba ngofuna ukubahlasela."

Lo umcabango wemukelwa ngentokozo. Kwathi ekucineni bavumelana ukuthi uDiyabhola angathatha isimo somgobho, esasejwayelekile kakhulu kulezonsuku.

Ngemva kokunye ukuxoxa okude bavumelana ukuthi bangakhulumi obala injongo yabo, ngoba njengoba sesitshilo, abantu abahlezi eMphefumulweni Womuntu babengabantu abaqinileyo besemzini oyingqaba, ongeke wanqotshwa ngaphandle kwemvumo yabo.

"Ngaphandle kwalokho," wengeza uLegiyoni, "uba bengananzelela esingakho, masinyane bangakhalela usizo enkosini yabo, masinyane kube yikuphela kwethu. Kakuthi sibafikele ngamazwi ayengayo, amanga lezithembiso, sizenzisa izinto ezingeke zenzakale, sibathembisa izinto abangasoze bazizuze. Yiyo indlela esingabanqoba ngayo, sisenzela ukuthi bavule amasango ngokuthanda kwabo, ngoba bengabantu abangelacala, abangajwayelanga amanga, lenkohliso lokuzenzisa. Ngakho-ke, bazakholwa konke esikutshoyo, bekucabangela konke ukuthi kuliqiniso, ikakhulu uba sizenza abalothando olukhulu kibo lokubanakekela kakhulu sisenzela udumo lwabo lenzuzo.

Kwakhanya ukuthi lesiseluleko sobuqili singeke senziwe ngcono, okwasalayo kuphela yikuthi kwenziwe isinqumo kumbe kudutshulwe omunye wamadoda aqakathekileyo alo umuzi, nxa kunjalo wuphi? Bonke bavumelana ukuthi lokhu kungaba yindlela ehlakaniphileyo ukuyilandela. Kwasekuqunywa, nxa kuphela kungenzeka, bachithe uMlawulimabutho Melana, ngoba engumuntu omkhulu

eMphefumulweni Womuntu, onguye owayesesatshwa nguDiyabhola lexuku lakhe okwedlula abanye. Ngakho-ke inhlango yempi isiphethile, lelixuku elikhohlakeleyo lahamba okwebutho ukuyahlasela uMphefumulo Womuntu, bonke bengabonakali ngaphandle kukaDiyabhola owayesezifanise lomgobho.

Besondela duze lomuzi bonke bahlala phansi eduze kweSango Ndlebe. UDiyabhola esakhalisa uphondo lwakhe ukuze umphakathi umlalele. Zikuzwa lokhu induna zalo umuzi woMphefumulo Womuntu zeza emdulini ukubona okwenzakalayo. KwakuloNkosi Kalacala, uNkosi Ntandokayiphikiswa, uNkosi Qedisisa (uNkosi Gcinumuzi), uMnu. Sazela (uNobhala) loMlawulimabutho Melana. UNkosi Ntandokayiphikiswa wayeyisikhulumi sabo njalo wathanda ukwazi ukuthi kungani umuzi udungwe ngalindlela engejwayelekanga. Emnene njengewundlu, uDiyabhola waphendula, wenza inkulumo ecolekileyo kakhulu.

"Madoda omuzi odumileyo woMphefumulo Womuntu! Njengoba libona, yimi omiswe yinkosi yenu ukulenzela inhlonipho lokulisebenzela njalo yiso isizatho sami kanye sokufika kini. Ngize ukudinga okusiza lina, hatshi mina, njalo ngilitshela ukuthi lingakhululwa njani ebugqilini eliphakathi kwabo, lanxa khathesi lingakunanzeleli."

Kulokhu, abantu boMphefumulo Womuntu bavusa indlebe zabo.

"Ubugqili?" bakhuluma. "Ukhuluma ngabuphi ubugqili?"

Ngalokho, esethole ukulalelisisa kwabo lengwabungwabu yokufuna ulwazi ekuqaleni, waqhubeka uDiyabhola.

"Ngilakho engifuna ukukutsho kini ngenkosi yenu lemithetho yayo lokuthi ilithinta njani. Ngiyazi, ngeqiniso, ukuthi inkosi yenu inkulu njalo ilamandla; kube kanti konke elitshela khona kakulaqiniso ngitsho. Ithe, nxa lingenza into encane okunjengokudla isithelo esingavunyelwayo, lizakufa. Lokhu kakusilo iqiniso; kalisoze life ngitsho! Okwedlula lokhu futhi, lona lololutho alenqabelayo ukuthi lilwenze kungaba yinto elenzuzo kakhulu kini. Lesisihlahla alenqabela sona ukuthi lisithinte sibizwa ngokuthi "yisihlahla solwazi lokuhle lokubi," njalo lingeke lakucabanga ukuthi isithelo saso simnandi njani, loba siloyiseka kangakanani, lilokhe lilalele umlayo wenkosi yenu. Ligcinwe ebuphofini lekungazini, kanti liyazigqaja ukuthi lingabantu

abakhululekileyo. Kalikhululekanga, licindezelwe, liyaqilwa njalo ngalesosizatho kuphela sokuthi inkosi yenu ikufuna kube njalo. Kungani, kubuhlungu kangakanani, ukuthi livalelwe ulutho sibili ebelingazuza kulo, kulipha kokubili inhlakanipho lenhlonipho, ukuze amehlo enu avuleke libe njengabonkulunkulu!"

Ngalesisikhathi, esakhuluma uDiyabhola, omunye wexuku elingabonakiliyo wahlasela uMlawulimabutho Melana wamlimaza isilonda sokufa ekhanda okokuthi, okwamangalisa abantu bomuzi lokuthokoza ngasese kukaDiyabhola, wawela ngale komthangala, efile. Khathesi-ke, yena, eyiyoyodwa indoda yempi kuMphefumulo Womuntu, abantu kabasabanga lesibindi sokukumela, okwaba njengokufuna kukaDiyabhola. Kwasekusukuma lowo owayebuye laye njengesikhulumeli sakhe, wasezibonakalisa kubantu bomuzi, waqalisa ukukhuluma labo ngalindlela:

"Madoda, kwenza inkosi yami lami sithabe ukubona lonke lisilalela ngokuthula njalo lilalelisisa, ngoba sithemba phakathi kwethu ukulipha isixwayiso esihle. Kumele linanzelele ukuthi inkosi yami ilothando olukhulu kini ukuthi izimisele ukulikhulumela ukuze lilungelwe, lanxa izifaka phakathi kwengozi eyesabekayo yolaka lukaNkulunkulu Somandla omkhulu ngokwenza njalo. Kakukho, ngileqiniso, lokuncinyane okudingekayo ukuthi ngikwengeze emazwini akhe. Kungani, lona sibili ibizo lesihlahla, "ulwazi lokuhle lokubi," isibili lizalivumisa. Ngakho-ke ngizakwengeza lelilizwi, ngemvumo yomusa wakhe" (lokhu ngokubobotheka okucimayo langokumkhothamela kwezisebenzi okukhulu uDiyabhola). "Nanzelela amazwi akhe; khangelela esihlahleni ukhangele lesithelo saso esithembisayo. Khumbula futhi, ukuthi kuze kube khathesi wazi okulutshwana, lokudla okwesithelo salesisihlahla kuzakupha ulwazi olwengezelelwe kakhulu."

Khathesi kwathi abantu balo umuzi bebona ukuthi isithelo sesihlahla silungele ukudliwa, sibukeka kakhulu emehlweni njalo, phezu kwakho konke, siyisihlahla esasingabenza bahlakaniphe okwedlula ababeyikho khathesi, balandela lesiseluleko esibi basikha isithelo basidla. Ngikhohliwe ukulitshela lokhu, lapha sisakhuluma isikhulumi esiliqili, uNkosi Kalacala watatalika wawela phansi lapho ayemi khona, kwakungelamazamo eyayingamvusa futhi ukuthi aphile. Ngalokho bobabili uMlawulimabutho Melana leNkosi Kalacala bafa, lamadoda

amabili alezibindi, ayelungile kakhulu njalo eyizikhulu kuwo wonke umuzi woMphefumulo Womuntu njalo, bengekho abanye abayizikhulu njengabo, bonke abaseleyo bomuzi balalela uDiyabhola baba yizigqili zakhe, njengoba uzakuzwa. Ngoba ekudleni isithelo esinqatshelweyo, bakhohlwa konke ngenkosi yabo elungileyo uNkulunkulu Somandla lomthetho wakhe lezixwayiso zakhe ezinzulu ayebanike zona. Masinyane bavula womabili, uSango Ndlebe loSango Lihlo, basebegcwala oDiyabhola labalandeli bakhe abasebebonakala khathesi.

2. UDIyabhola, inkosana engumcindeveli

Sebengene lula kangaka emasangweni, uDIyabhola waqhubeka efola esiya kunqaba yomuzi elubhekise kuNqaba Nhliziyo. Efica bonke abantu ngothando begudlukele kuye, wathi kuhle ahlasele kusatshisa, wema kancane ephakathi kohambo lwakhe lokunqoba, waba lenkulumo futhi.

"Maye, Mphefumulo Womuntu othandekayo," wakhuluma, "lanxa sengikwenzele lumsebenzi ekukuphakamiseni ukuthi uhlonitshwe lokwengeza kakhulu inkululeko yakho, ngiyabona ukuthi uyaswela sibili ozakuvikela njalo akulwele. Ngiyesaba nxa uNkulunkulu Somandla ekuzwa lokhu, uzakuza masinyane, ngoba uzadabuka ukuthi usuwenelisile ekucineni ukulahla izibopho lemithetho yakhe. Uzakwenzani? Uzavuma ukuthi abuye akugqilaze yini futhi?"

Kwasekusithi lezizithutha, abantu abaloyiweyo bamemeza bonke besithi, "Sifuna usibuse wena." Lokhu, ngeqiniso, yikho umkhohlisi uDIyabhola ayethemba ukuthi bazakutsho. Ngokuphangisa, wavuma ukuba yisiphathamandla sabo, njalo wasethumba iNqaba Nhliziyo, wayiqinisa ngazo zonke izinto eziphambene loNkulunkulu uSomandla, loba ngubani owayengazama ukuthumba lumuzi ukuze umlalele. Ngakho linqaba ebukekayo, eyayakhiwe eMphefumulweni Womuntu nguNkulunkulu uSomandla ngokwentokozo lothando lwakhe, khathesi isibe ngumphando oqinileyo wesiqhwaga esibi uDIyabhola. Esenze okungaka, uDIyabhola wayelokhu engasuthiseki ukuthi konke kuvikelwe, ngakho waqalisa ukumisa kutsha lumuzi, ephakamisa abanye njalo esehlisa abanye. Waqalisa ngoNkosi Gcinumuzi owayebizwa futhi ngokuthi nguNkosi Qedisisa, loMnu. Sazela unobhala.

Lanxa nje uNkosi Qedisisa wayephakathi kwabanye abavumileyo ukuthi angene phakathi komuzi, uDIyabhola wanakana ukuthi kungcono amsuse kusikhundla sakhe. (UDIyabhola wayetshengisa ukumesaba, esazi ukuthi wayelokuqedisisa okuhle kwezinto ezinengi). Ngakho-ke kamsusanga kuphela kulesi isikhundla esiphezulu kodwa ngobuqili wakha umphotshongo omude owawuzakuma phakathi kokukhanya kwelanga lamafasitela esigodlo sikaNkosi Qedisisa, ukuze aqhubeke

ehlala emnyameni, njalo ngokungaboni ukukhanya, waba njengomuntu ozelwe eyisiphofu. Hatshi lokho kodwa, kodwa wagcinwa eyisibotshwa phakathi kwesigodlo sakhe leguma lakhe. Lanxa wayengaba lesifiso sokunceda uMphefumulo Womuntu, wayengenzani ngalokhu? Lokhu kwakuyisimo esibi sikaNkosi Qedisisa isikhathi sonke lapho uDiyabhola ebusa phezu kwalo umuzi.

NgoMnu. Sazela, umuzi ungakathunjwa nguDiyabhola, wayengumuntu ololwazi ngemithetho yenkosi yakhe, umuntu owayezimisele elesibindi sokukhuluma iqiniso kuso sonke isikhathi. Ngakho khathesi uDiyabhola wayengeke amele uMnu. Sazela, ngobuqili bakhe bonke langamacebo akhe, wayengasoze amfake ngaphansi kwakhe. Lanxa nje uMnu. Sazela wayesehlubuke kangaka enkosini yakhe eqotho, esethokoza ngemithetho losizo lomcindezeli, kanti kwesinye isikhathi, wayekhumbula ngeminye yemithetho yenkosi yakhe, aphumisele ngelizwi elesabekayo elilamandla okungangokuthi wayengenzi kuphela wonke umuzi woMphefumulo Womuntu unyikinyeke uthuthumele, kodwa wenza loDiyabhola ezwe emesaba.

Njengoba uDiyabhola wayengeke akhuze uMnu. Sazela ngokupheleleyo, wamdonsele, kancane kancane, ezindleleni ezinengi zokukhohlakala, waze wenelisa ukwenza lukhuni lokuthuthaza ingqondo yomuntu omdala; okungangokuba wayephose engaselasazela ngesono ngitsho. Engaselakho ukuqhubekela phambili langayiphi indlela, uDiyabhola wakhumbula elinye iqhinga, elalizabonisa amadoda alo umuzi ukuthi uMnu. Sazela wayeseqhambene, ngakho-ke kwakungasamelanga alalelwe.

"Ngoba," watsho uDiyabhola, "nxa engahlanyi, kungani kwesinye isikhathi eklabalala athethe ngezinto ezenziweyo, kwesinye isikhathi angakhulumi lutho ngitsho? Yikwenza komuntu ohlanyayo."

Ngakho, ngandlela thize, masinyane uDiyabhola wenza ukuthi uMphefumulo Womuntu ungananzi ngokupheleleyo lokweyisa konke okwakukhulunywa nguMnu. Sazela. Wayelayo indlela yokwenza umuntu omdala athokoze kwesinye isikhathi, okwakumenza aphike sibili ezinye izinto ayezitshilo ngeqiniso kusikhatshana esedluleyo, loba nje avumelane lalokhu abekusola mandulo. Wayengasakhulumi khathesi ngokuvuma ngoSomandla, kodwa wayehlala ebonakala ethuza obukabhuka, loba efile, okokuthi wayengaselasizo eMphefumulweni

Womuntu ngitsho.

Engasweli mizamo, uDiyabhola kwesinye isikhathi wayengathi, "E Mphefumulo Womuntu, lanxa wayethetha uMnu. Sazela azibule ngamazwi esabekayo, uyananzelela ukuthi kawusezwa lutho lweNkosi uSomandla ngokwakhe." (Lokhu, ngizakwenza wazi, ukuba ngamanga aluhlaza, ngoba ngokukhala konke kukaMnu. Sazela ngesono soMphefumulo Womuntu kwakulilizwi sibili lenkosi eqotho ikhuluma kibo). "Uyabona," umcindezeli wayelokwengeza, "ukuthi inkosi yenu kayiliqakathekisi kangako, ngoba kayenzanga izaba lokulikhulula, kumbe ukuthi ilibize lizelandisa ngelikwenzileyo. Uyazi," watsho, ngokubobotheka kwecebo, "ukuthi loba lake laba ngabakhe, khathesi lingabami, uselinikele kithi kokuphela."

"Phezu kwalokho, E Mphefumulo Womuntu," wayengaqhubeka, "nanzelelana kakhulu kangaka engilenzele khona. Angithandabuzi ukuthi imithetho yami emitsha lemikhuba ilipha intokozo eyengeziweyo lokwenela okwedlula ebelikwazi. Sengiliphe inkululeko enkulu lokuzibusa, kanti ngalifica livalelwe, angibekanga imithetho lemithetshwana phezu kwenu. Lina ngamunye lihlezi njengamakhosana, libusa impilo zenu, kakho engimbiza ukuthi alandise - ngaphandle komuntu ohlanyayo" (esitsho uMnu. uSazela). Ngalindlela uDiyabhola wayengathulisa umuzi loba nini nxa uMnu. Sazela wayengakhuluma (njengoba wayejwayele ukukwenza), loba wayengavusa abantu bomuzi babe lolaka bevukela umuntu omdala (bazonda kangaka ukubonakala kwakhe nje kumbe ukukhumbula ngaye) baze bamfisele ukuthi ngabe sewafa, loba abe lamakhilomitha azinkulungwane khatshana labo. Lanxa babelenzondo engaka, ngenye indlela, akuthandabuzeki ngenhlakanipho kaNkulunkulu Somandla, uMnu. Sazela wayelokhu elondolozawe phakathi komuzi woMphefumulo Womuntu. Indlu yakhe, nhlanhla enhle, yayiqine okwenqaba njalo loba abantu bomuzi besiza belixuku befuna ukumchitha, wayengavula imisele yamanzi, ayekele impophoma ezazingabaminza nxa bengabalekanga masinyane.

Sitshiye uMnu. Sazela, kodwa-ke, sibone enye indoda yalo umuzi ukuthi iqhuba njani, ibizo layo nguNkosi uNtandokayiphikiswa. Lindoda-ke yayingeyesikhosini ihlezi ngokukhululeka okwedlula abanye. Wayengumuntu olamandla amakhulu, lesibindi njalo eloncedo

kuzinqumo, kodwa, kungaba yikuziqqaja ngesikhundla sakhe loba amathuba (kodwa ngeqiniso ngokuzibula okuthile), wala ukuba yisigqili eMphefumulweni Womuntu, kodwa wazimisela ukuthi uzanceda uDiyabhola ngokuzuzisa isikhundla sokubusa ngaphansi kwakhe. Lokhu wakwenza kalula, ngoba engomunye owokuqala owemukela iseluleko sikaDiyabhola nxa wafika wabamba uSango Ndlebe njalo wavuma ukuvula isango. Lokhu kwenza uDiyabhola wanamathela kuye kusukela ekuqaleni, njalo ebona amandla lesibindi salo umuntu, wathokoza sibili kuphela ukuthi amenze abe ngomunye weziphathamandla zakhe. Ngakho-ke isiqhwaga saba lenkulumo yokuzwanana sibili laye, kodwa uNtandokayiphikiswa waswela ukuncengwa kancane, njengoba wayevuma ukusebenzela umcindezi, nxa wayezazusa isikhundla esikhulu.

Ngakho-ke wakhethwa waba nguMlawulimabutho weNqaba, uSibalukhulu woMthangala loMlindi wamaSango emzini woMphefumulo Womuntu. Ilizwi lengezwa ekuthunyenweni kwakhe ukuthi kungabi lalutho kusukela khathesi oluzakwenziwa ngaphandle kwentando lokuvuma kwakhe emzini woMphefumulo Womuntu. Ngale indlela uNkosi Ntandokayiphikiswa waba seduze loDiyabhola ngesikhundla. Unobhala wakhe kwakunguMnu. Ngqondo, owalandela inkosi yakhe sibili owayesenza njalo ekhuluma xathu njengoba wayebonakalisa.

Khathesi amandla wonke ayesesezandleni zakhe, uNkosi Ntandokayiphikiswa masinyane wazitshengisela ukuthi wayengumuntu onjani. Okwakuqala walandula ukuthi uyalalela umbusi lenkosi yakhe yamandulo uNkulunkulu Somandla. Sekwenzakele lokhu, wenza isifungo, efunga ukuthembeka kunkosi yakhe enkulu uDiyabhola njalo waseqalisa umsebenzi phakathi komuzi ngokwawo. Wakhuluma kubi ngoMnu. Sazela ngaso sonke isikhathi. Wayengekumele ukumbona lokumuzwa nje, evala amehlo akhe njalo egcika indlebe zakhe loba nini ehlangana laye kumbe emuzwa ekhuluma. Njalo wayengekumele ukuthi ngitsho lesiqephu somthetho kaNkulunkulu Somandla sibonakale loba ngaphi phakathi komuzi. UMnu. Ngqondo unobhala wakhe, wayelakho okulutshwana kweziqephu ezidabukileyo zamaphepha emithetho elungileyo kaNkosi Somandla, kodwa uNkosi Ntandokayiphikiswa wayengekukhangele kangako kodwa wayekuphosela ngemuva kwakhe.

(Kuliqiniso ukuthi uMnu. uSazela laye wayelokulutshwana kwalimithetho endlini yakhe yokufundela, kodwa uNkosi Ntandokayiphikiswa wayengeke abeke izandla zakhe phezu kwalokhu). Wayekhona lanxa uNkosi Qedisisa esiba lokungalingana lekhandlela emafasiteleni akhe. Kakulanto khathesi eyathokozisa uNtandokayiphikiswa kodwa lokho okwathokozisa inkosi yakhe uDiyabhola njalo wakhalisa uphondo ezithaladini isibindi semvelo, inhlakanipho yokuziphatha njalo lendumiso yenkosana yakhe entsha. Wayelakho ukuzihlanganisa ezitaladini labantu abaphansi kakhulu, esenza labo yonke imihlobo yobubi lezenzo ezikhohlakeleyo. Sathi nje isiqhwaga esinguDiyabhola sesiqinise isikhundla saso saqalisa ukona ukukhangeleka kwendawo ezithile zomuzi. Emakethe yoMphefumulweni Womuntu, laphezu kwesango lenqaba kwakulomfanekiso obukekayo kaNkulunkulu Somandla, ubazwe ngokugujwa ngegolide elicengekileyo. Lo umfanekiso wawutshengisa xathu isimo senkosi enkulu ukuthi yayingekho enye efanana layo emhlabeni wonke. Kawuzange woniwe kuphela (ngokuqondisa komcindezeli langesandla sikaMnu. Kalaqiniso) kodwa endaweni yawo kwamiswa umfanekiso omubi lowesabekayo kaDiyabhola, lokho kutshengisa inzondo yomuzi ngenkosi yawo yamandulo. Phezu kwalokho uNkosi Ntandokayiphikiswa encedisa, uMnu. Kalaqiniso laye walaywa ukuthi adinge njalo achithe ngokutshisa zonke ingwalo zomthetho, loba ugwalo lweziquondiso olumumethe imithetho yenkosi, ukuze kungabi lalutho olungabonakala oluhle lombuso kaNkulunkulu Somandla olungasala. Esikhundleni salokhu uDiyabhola, wamisa kuzo zonke indawo zikazulu iziquondiso zakhe eziyize lemithetho, okwanika inkululeko kumkanuko yenyama, lenkanuko yamehlo lokuzigqaja kwempilo. Wakhuthaza kakhulu ububi lokungaziphathi kwalo lonke uhlobo lokungesabi uNkulunkulu lenkohliso, ethembisa abantu bomuzi ukuthula, intokozo lokwenela ekulandeleni imithetho yakhe emibi, ebaqinisa ukuthi kabasoze babizwe ukuthi balandise ngokuziphatha kwabo.

Eselimaze ngokupheleleyo uNkosi Gcinumuzi (uNkosi Qedisisa) loMnu. Sazela, uDiyabhola kazange afise ukuthi abantu boMphefumulo Womuntu bamcale ngokubehlisa kuzithunzi zabo, ngakho wakhetha uNkosi Gcinumuzi omutsha lonobhala omutsha, abantu azikhethela

bona. UNkosi Gcinumuzi omutsha waba ngomunye obizwa ngokuthi nguSiloyiso-Sibi, umuntu owenza ngaso sonke isikhathi ngokupheleleyo ngobuphansi bakhe, elemvelo yenyamazana. Unobhala omutsha kwaba ngomunye obizwa ngokuthi nguKohlwa-Ukulunga, umuntu omubi sibili, owayengakhumbuli lutho ngaphandle kobubi ethokoza kukho konke okuyinkohlakalo lokuyingozi. Laba bobabili, uSiloyiso-Sibi loKohlwa-Ukulunga, besebenza ndawonye, ngesibonelo sabo lesikhuthazo sabo baphumelela ekuguquleleni abantukazana endleleni ezimbi, ngoba kuliqiniso elaziwayo ukuthi nxa labo abakuzikhundla eziphezulu bebobothekela ububi, isigaba sonke lelizwe lonke masinyane kuyonakala. Abacebisi abatsha bakhethwa lapho okwakhethwa khona omantshi lamakhansila, belixuku elilusizi, njengoba uzabona ngamanye amabizo abo: uKungakholwa, uZidlayo, uFunga, uNhliziyu-luKhuni, uLaka, uKalaqiniso, uBuqili, uThandamanga, uKudakwa loKungakholwa-ukuthi-ukhona-uNkulunkulu. (UKungakholwa engomdala kubo bonke loKungakholwa-ukuthi-ukhona-uNkulunkulu engomncinyane wexuku).

Khathesi, ekucineni, uDiyabhola wazikhumbula ukuthi uvikelekile sibili. Wayesethumbe uMphefumulo Womuntu, wenza amabutho akhe alinde inqaba aqina, esehlise zonke izisebenzi ezindala wamisa abatsha abakhethwe nguye; esone umfanekiso kaNkulunkulu Somandla, wamisa owakhe endaweni yawo; esedilizile izingwalo ezindala zomthetho wamisa esikhundleni sawo uluhlu lwamanga akhe; wayesemise abacebisi abatsha labomantshi, abantu abafuze inhliziyu yakhe njalo wayesakhe inqaba ezintsha ezazibuswa ngabantu benjongo ezimbi.

Konke lokhu wakwenza ukuthi hlezi iNkosi Somandla elungileyo, kumbe indodana yakhe, bangazama ukuza badinge ukuphinda bazuze umuzi woMphefumulo Womuntu.

3. Izikhali zikaDiyabhola

Khathesi uzakhumbula lokhu ngeqiniso, ukuthi ngalesi isikhathi, ilizwi lingabe selifikile enkundleni yeNkosi Somandla elungileyo, liyazisa ukuthi uMphefumulo Womuntu usunqotshwe yisiqhwaya uDiyabhola, owake waba yinceku yayo. Isithunywa ngeqiniso saletha umbiko odanisayo enkosini, silandisa ngokugcweleyo okokuqala ukuthi uMlawulimabutho Melana wabulawa njani, loNkosi Kalacala ukuthi wawa phansi wafa, ngokudabuka esizwa ukuthi inkosi yakhe enkulu yaphathwa kubi ngomubi okaDiyabhola, lokuthi abantukazana bomuzi, bakholwe amanga amiswe ngobuqili phambi kwabo, bavule uSango Ndlebe, bengenisa uDiyabhola labo bonke abalandeli bakhe ababi. Isithunywa sasesikhuluma ngokwehlele uNkosi Qedisisa loMnu. Sazela, lokuthi khathesi uNkosi Ntandokayiphikiswa usemsebenzela njani umcindezeli ngenhliziyo langomphefumulo eloMnu. Ngqondo njengonobhala wakhe, lokuthi labababili babusa umuzi bekhokhelela abantukazana kuyo yonke indlela yenkohliso.

"Sibili," saqhubeka isithunywa, "uNkosi Ntandokayiphikiswa usevukele ngokusobala inkosi yakhe, enika ngokupheleleyo ukuthembeka lokulalela kwakhe kuDiyabhola. Kwangani lokhu akwenelanga, umcindezeli ongumbusi omutsha woMphefumulo Womuntu (owake waba lodumo kodwa khathesi ungumuzi obhubhayo) umise uNkosi Gcinumuzi omutsha loNobhala omutsha abathandwa nguye, abantu ababili ababi kubo bonke kulumuzi, uNkosi Siloyiso-Sibi loMnu. Khohlwa-Okuhle." Wabuyele wayitshela ngenqaba ezintsha, okokucina wachasisa ukuthi abantu bomuzi bahlonyiswe njani hlezi uNkulunkulu Somandla angeza azame ukuthi abehlisele ekulaloleni kwabo kokuqala.

Lindaba kayilethwanga ensitha, kodwa enkundleni esobala phambi kwenkosi, indodana yayo, lamakhosi aphezulu, induna zabalawulimabutho kanye labahlonitshwa. Kwakumangalisa ukubona ukudabuka lencithakalo okwakudalwe yilezizindaba ezimbi zokuwa koMphefumulo Womuntu. Yinkosi kuphela lendodana yayo abangatshengisanga ukumangala, abasebekubonile lokhu mandulo okweminyaka njalo sebezebathatha amanyathelo, angaziwa langubani

omunye, ukunakekela usizo lwalumuzi. Lanxa kunjalo, bobabili inkosi lendodana yayo badabuka kakhulu ukuthi bezwe usizi loMphefumulo Womuntu, betshengisa uthando olungakanani abalalo lozwelo ngalo umuzi osuwile lodubekileyo.

Kwathi inkosi lendodana yayo sebephumule, bahlangana njalo ensitha bebonisana ngamacebo abo, ababewamise kudala, mayelana lokubuyiselwa koMphefumulo Womuntu, okwakuzakwenzakala ngendlela ezakwenza inkosi lendodana yayo bazuze udumo oluphakade lenkazimulo ngakho. Indodana kaNkulunkulu Somandla yayingeyesikhosini ingumuntu omuhle, kuso sonke isikhathi yayilothando olukhulu lozwelo kulabo abasekuhluphekeni (kodwa yayilobutha obubulalayo enhliziyweni yayo obumelene loDiyabhola lo, liyakhumbula, owake waceba ukuthi athathe umqhele wakhe lesithunzi sobukhosi bakhe). Le indodana, ngemva kokuhlangana kwabo, yangena kusivumelwano loyise ukuthi izaba yinceku yakhe yokubuyisela uMphefumulo Womuntu, ifunga ukuthi kakulalutho oluzayenza iphambuke kulinjongo. Kwacacishwa esikhathini esithile, esimiselwe ngaphambili yibo bobabili, ukuthi indodana yenkosi ibe lohambo lokuza emhlabeni; lapho-ke, ngokulunga langokulingana, ilungise mayelana lobuwula lezono zoMphefumulo Womuntu, ngale indlela ibeka isisekelo esipheleleyo sokukhululwa komuzi ekucindezeleni kukaDiyabhola. UManuweli – ngoba leli kwakulibizo lalo oyinkosana – laye wazimisela ukwenza impi emelene loDiyabhola owayelokhu ephethe uMphefumulo Womuntu, amkhuphe esidlekeni sakhe abesezithathela umuzi ube yindawo yakhe yokuhlala.

Kwasekunikwa isiqondiso kuNkosi Nduna Mabhalane ukuthi abhale konke ababekumisile akwenze kukhutshwe kuwo wonke amagumbi oMbuso woMhlaba. Ngizakunika lapha ngokufitshane okumunyethweyo:

"Kakuthi bonke abantu bazi ukuthi uManuweli, indodana kaNkulunkulu Somandla inkosi enkulu, ungene kusivumelwano loyise, ukubuyisela uMphefumulo Womuntu, njalo hatshi lokhu kuphela, kodwa, ngamandla othando angelakulinganiswa, ukubeka uMphefumulo Womuntu kusimo esingcono lesithokozisa okwedlula ungakathunjwa nguDiyabhola."

Ngakho lamaphepha akhutshwa kuzindawo ezitshiyeneyo, okwazondisa

kakhulu uDiyabhola owesaba ukuthi usezaphanjaniswa entokozweni yakhe yokuhlala kuhle eMphefumulweni Womuntu.

Bekufanele ukuthi ngabe ngilitshelile ukuthi kwathi injongo le enkulu yeNkosi uSomandla lendodana yayo yaziswa kuqala enkundleni yamazulu kwaba lokuxokozela kumakhosi aphezulu, abahlonitshwa labalawulimabutho. Kuqala kwanyenyezwa, kwasekuzwakala esigodlweni senkosi, bonke besababaza njalo bemangala ngalelicebo elidumisekayo elalungiselwa ukusindisa uMphefumulo Womuntu osesizini. Babengeneliswe ngitsho yikugcina lindaba enkundleni kodwa abanye behlela phansi basebeyimemezela eMhlabeni.

Zeza njalo lezizindaba okokuqala endlebeni zikaDiyabhola, owathi ngokwemvelo wakhathazeka kakhulu njalo ezonda ukukhumbula ukuthi izinto ezinje zazilungiselwa ukumelana laye. Ngemva kokucabanga, waphetha ngokuthatha amanyathelo athize okuvimbela okungenzakala.

Okokuqala, nxa kungenzeka, wayezanqabela zonke lezizindaba ezinhle ukuthi zifike endlebeni zoMphefumulo Womuntu.

"Ngoba," wacabanga ngaphakathi kwakhe, "aluba bengezwa ukuthi uNkulunkulu Somandla, inkosi yabo yamandulo, loEmanuweli indodana yakhe basebenzela ukulunga kwalumuzi, kungenzeka bangivukele." Ngakho ngobuqili obuvuselelweyo wamisa sibili uNkosi Ntandokayiphikiswa ukuthi aqaphele, emini lebusuku, kuwo wonke amasango omuzi, ikakhulu uSango Ndlebe loSango Lihlo.

"Isizatho sami ngalokhu," wazisa isikhonzi sakhe, "yikuthi sengizwile ukuthi kulecebo eselenziwe ukuthi thina sonke senziwe abahlubuki njalo elokwehlisela uMphefumulo Womuntu kusimo sawo samandulo sobugqili. Ngithemba la ngamahungahunga kuphela, kodwa ngileqiniso ukuthi kawemukeleki kuwe njengoba engemukeleki lakimi. Ngakho-ke kumele liqunte okungahluma kwenganekwane ezinje ezingafika ebantwini, ube leqiniso ukuthi wonke amasango alondolozwe ngamandla nsuku zonke. Kungangeni muntu, ngaphandle sekuhlolisisiwe ukuthi babuka ngokusobala umbuso wethu omuhle. Kakube lenhloli zihlangane labantu, zilamandla okucindezela lokuchitha ingabe ngubani okhuluma ngoNkulunkulu Somandla lecebo lakhe, ingabe lowo ofuna ukusivukela." Unkosi Ntandokayiphikiswa walalela ngokunanzelela inkosi yakhe njalo ngokukhuthala okukhulu walalela imithetho yakhe ngayo yonke indlela.

Okwesibili, uDiyabhola wenza isivumelwano esitsha esesabekayo labantu, ukuthi kabasoze bahlubukele inkosana yabo uDiyabhola lohulumende wakhe, kumbe bamnikele, loba badinge ukuguqula imithetho yakhe; kodwa bazavuma ukumamukela njengenkosana yabo eqondileyo bephikisa loba ngubani ongafika ezenza olebango ngomuzi woMphefumulo Womuntu.

Wakhumbula ngalokhu, ukubophela abantu kuye ngendlela enje okokuthi uNkulunkulu Somandla angeke abakhulule. Siwula, sithutha Mphefumulo Womuntu kazizange zikhonone ngitsho, kodwa zakuginya konke kungelampikiso kalula njengensikabayitshiye iginya okuyinhlanzi okuncane! Loba nje sebekhathazwe yilesi isivumelwano esitsha esibi, bazibula bazikhukhumeza ngokuthembeka kwabo kunkosana engumcindezeli, befunga obala ukuthi kabasoze bamvukele, loba bamtshiye baye komunye.

Hlezi lalezizindlela zokuvimbela okuzakwenzakala zingasuthisi, uDiyabhola ngokuhlanya kobukhwele bakhe, wazama ukuguqula umuzi ngokwengeza ezinye indlela ezimbi. Ngalokhu wenza ukuthi isaziso esiyangisayo lesingcolileyo sibhalwe nguMnu. Kungcola njalo sibethelwe phezu kwesango lenqaba, esipha imvumo kubo bonke abamthembayo bemlandela eMphefumulweni Womuntu ukuthi bazitike kuyo yonke indlela yamanyala lesimilo esenyanyekayo abasikhwabithayo. Kakho umuntu owayengabanqabela langayiphi indlela, ebuhlungwini bolunya ababengabuzwa ngokungathokozi kwenkosana yabo. Wathemba, ngokwenza lokhu, ukwenza umuzi uye usiba buthakathaka, ukuze nxa kufika indaba zokukhululwa kibo, zingabaphi ithemba, baphethe ngokuthi khathesi sebene kakhulu akuselakwenzeka ukuthi bakhululwe. Njalo, aluba uEmanuweli ubesazi ukuthi khathesi abantu balumuzi sebebabi kangakanani, ukuthi sebezinikele kangakanani kunkanuko zenyama lesono, ubengaguqula umkhumbulo wakhe ngokubakhulula. UDiyabhola wazi ngendlela ebuhlungu afunda ngayo, ukuthi uNkulunkulu Somandla loEmanuweli babengcwele kakhulu, njalo mhlawumbe bebona ukwanda kokungcola kwawo, balahlele khatshana uMphefumulo Womuntu phakade.

Okwesithathu, wacabanga ukuvalela loba yiziphi indaba ezingafinyelela, ngokubonisa abantu bomuzi ukuthi uNkulunkulu Somandla uzathumela ibutho elizimisele ukudiliza hatshi ukuthi

likhulule. Ngakho wabizela bonke abantu endaweni yemakethe. Lapho-ke ngamacebo akhe obuqili ajwayelekileyo, waqalisa ukukhuluma labo:

"Madoda, labangane bami abalungileyo kakhulu! Lina lonke liyizikhonzi zami ngokomthetho, njengoba lisazi. Njalo lisazi kuhle ukuthi ngiziphathe njani phakathi kwenu kusukela osukwini lokuqala ngilani kuze kube khathesi, inkululeko enganani lamathuba amahle eliwakholisileyo lingaphansi kombuso wami. Khathesi, Mphefumulo Womuntu wami odumileyo, ngilusizi sibili ukuthi ngilitshele ngendaba zokuhlupheka esezifikile zivela khatshana – uhlupho olungakhathaza hlezi umuzi wethu. Ngizuze umbiko uvela kuNkosi Lusifa ukuthi inkosi yenu yakuqala, uNkulunkulu Somandla, uvusa ibutho ukuzamelana lani ezimisele ukulichitha, mpande logatsha! Ngalesisizatho, ngilibizele ndawonye ukuthi ngilicebise ngokungenziwa. Ngingazinanzelela mina ngokwami kalula, ngizinanzelele ukuphila kwami kuphela, kodwa inhliziyoyami inamathele kini kangangokuthi kangivumi ukulitshiya likule ingozi. Kulalokhu, ngiyavuma ukuma ngilincediselwe kuze kube sekucineni. Uthini wena, E Mphefumulo Womuntu? Lizamhlamuka umngane wenu, kumbe sizakuma ndawonye?"

Njengomuntu oyedwa, abantu bomuzi bamemeza bephumisela ukuvumelana loDiyabhola, besithi, "Kakuthi lowo onakana okuphambene lalokhu abulawe!"

"Kuhle-ke", waqhubeka uDiyabhola oqamba amanga, "kakusisizi thina ukuthemba isihawu, ngoba liNkosi uSomandla kayikwazi ukusitshengisa. Qiniso, okokuqala, angakhuluma ngesihawu loba azenzise ngaso, kodwa kuphela ukuthi azuze ukubusa umuzi lo kalula. Ngakho loba yini angakutsho, lingakholwa lizwi lakho, ngoba kuzabonakalisa ubuqili bokusinqoba abesesibhidliza sonke, engelasihawu! Nginakana ukuthi simelane laye kuze kube ngumuntu wokucina, sisala ukumlalela langayiphi indlela, ngoba kulapho okulele khona ingozi yethu enkulu. Ngithemba lazi ngcono kulokuthi lizivumele ukuchithwa ngamazwi akhohlisayo.

"Kengiqhubeke ngomunye umcijo," wengeza. "Ke sithi asenze sivume asindise ezinye zempilo zethu, abanye abalezikhundla eziphansi, libona angani kuzakwenzakalani kulabo benu engibabeke ezikhundleni eziphezulu, ngesizatho sokuthembeka kwenu kimi? Sithi ahle ale khona ukulibulala, kuyabe kungenye indlela alibamba ngayo elifaka kobunye

ubugqili elingazange lihlange labo njalo ingalanceda ngani impilo yenu? Lingacabangi lakancane ukuthi lizavunyelwa ukuhlala entokozweni elilayo khathesi mina ngiseyinkosana yenu. Hatshi, lizabotshwa ngumthetho ozalincweba ozakwenza ukuthi lenze izinto elingazithandiyo lelizizondayo.”

"Ngakho ngithi kungcono ukuthi lilwe life lisilwa, kulokuthi lihlale njengezigqili. Angilandaba nxa ngisengeza ukuthi lempilo yobugqili izakhumbuleka ingcono eMphefumulweni Womuntu kakhulu kulakhathesi. Konke ukukhala kophondo lukaNkulunkulu Somandla kukhalela igazi loMphefumulo Womuntu. Ngakho ngiyalibisa. Hlomelani impi kuseselesikhathi njalo kengilifundise obunye ubuciko bempi. Ngilezikhali ezinengi, ezingenela ukulihlomisa lonke kusukela ekhanda kusiya enyaweni. Wozani enqabeni yami ngiliphe konke elikuswelayo."

Lapha-ke abantu bonke bomuzi baqulungana ngemva kukaDiyabhola besiya enqabeni yakhe, lapho abanikwa khona izikhali zakhe zobubi.

"Nansi ingowane yami, okuthiwa lithemba eliyize, ithemba lokuthi kuzakuba kuhle kubo bonke ekucineni, loba yiphi impilo esike sayiphila. Yisikhali esilungileyo lesi, esisetshenziswe kakhulu yibo bonke ababelindele ukuthi bazuze ukuthula lanxa babehambe ngokukhohlakala. Lokhu kuzavikela izigadlo ezinengi, Mphefumulo Womuntu wami."

"Okulandelayo, nansi isivikelo sesifuba sami, esenziwe ngenzimbi, okuthi wonke amabutho ami ahlome ngaso. Ngolimi olujwayelekileyo kuthiwa yinhliziyi elukhuni, inhliziyi elukhuni okwensimbi, ingelakuzwa njengelitshe. Nxa lingakugcina lokhu, ngitsho lesihawu singelinqobe, loba lethuswe yizesabiso zokwahlulela. Inhliziyi elukhuni iyisikhali esincane esilungele bonke abazonda uNkulunkulu Somandla abangalwa laye ngaphansi kophawu lwami."

"Umhedla wami lulimi olubi, lona oselulunyathiswe yisihogo njalo lulakho ukuzejwayeze ukukhuluma konke okubi okumelana loNkulunkulu Somandla, indodana yakhe, indlela zakhe labantu bakhe. Ngiyalibisa ukuthi likusebenzise lokhu njalo njalo. Sekuzanyiwe okwamathuba ayinkulungwane njalo loba ngubani okusebenzisayo njengoba ngimqondisa kasoze anqotshwe yisitha sami."

"Nansi isihlangu sami okuthiwa yikungakholwa, lokhu kuphikisa

ilizwi leqiniso elikhulunywe nguNkulunkulu Somandla, ngokukhethekileyo, konke akutsho maqondana lokwahlulela abantu abakhohlakeleyo. Labo asebebhale ngezimpi phakathi kukaEmanuweli lezinceku zami sebefike bafakaza ukuthi kasoze enze umsebenzi olamandla lapho okulokungakholwa khona. Ukuze usibambe kuhle lesisikhali kutsho ukuthi ungakholwa konke akutshoyo. Nxa ekhuluma ngokwahlulela, ungazikhathazi ngakho; nxa ekhuluma ngesihawu, ungazikhathazi ngaso; nxa ethembisa, loba efunga, ukuthi kasoze enze lutho ngaphandle kokuhle kuMphefumulo Womuntu nxa uphenduka, lingamkholwa. Buza iqiniso lakho konke, yiyo indlela yokusebenzisa isihlangu sokungakholwa njengenceku yami yeqiniso.”

"Okokucina, esinye isikhali esilunge kakhulu esincane yikungabi lomoya wokukhuleka, umoya odelela ukukhalela isihawu. Bana leqiniso-ke, Mphefumulo Womuntu wami, ukukusebenzisa lokhu. Ini! Ukukhalela isihawu? Ungakwenzi lokhu lakanye, nxa uzakuba ngowami. Pho, ngiyazi selingabantu abalezibindi, khathesi-ke selembathiswe izikhali zokuzivikela zami, lisanwelelani ukukhala kuNkulunkulu Somandla lifuna isihawu?"

Esenakekele abantu bakhe ngezikhali zokuzivikela langezikhali, uDiyabhola waphetha ngelizwi lokucina lokukhuthaza:

"Phezu kwakho konke, khumbulani, ukuthi mina ngiyinkosana yenu eqondileyo njalo selifungile ukuvumelana lami lembangela yami. Khumbulani umusa wami wonke, lamathuba amahle, ukuqiniswa lenhlonipho engilitshengise khona. Konke lokhu kudinga ukuthembeka kwenu njalo kungaba nini-ke okulethuba elihle njengaleli lokukutshengisa njengakhathesi, nxa omunye efuna ukuthatha umbuso wami kini? Khathesi, nxa nje singema ndawonye siqobe lokhu ukwethuswa okukodwa, ngesikhatshana esincinyane umhlaba wonke ungaba ngowethu. Nxa lokhu kusenzakala, ngizakulenza libe ngamakhosi lamakhosana labalawulimabutho. Njalo kungaba yisikhathi esihle kangakanani esingaba laso sindawonye!"

UDiyabhola esezihlomisile, njalo esezihlomise mandulo izinceku zakhe eMphefumulweni Womuntu ukumelana lenkosi yabo elungileyo esemthethweni, waselondoloza ngokuphindiweyo amasango omuzi, yena ngokwakhe ezilungiselela ukuvikela iNqaba Nhliziyo, inqaba yakhe eqinileyo. Abantu boMphefumulo Womuntu ukuze batshengise

ubuqhawe babo, basebenzisa lezizikhali nsuku zonke, beyisa isitha sabo njalo bahlabela bedumisa inkosana yabo embi, bezibula ngezinto ezinkulu ababengazenza nxa kungaba lempi sibili phakathi kukaNkulunkulu Somandla lomcindezeli uDiyabhola.

4. UNkulunkulu Somandla uthumela inkululeko

Kwathi konke lokhu kusenzeka, iNkosi Somandla elungileyo yayilungiselela ukuthuma ibutho ukubuyisela umuzi woMphefumulo Womuntu iwususa esandleni somhluthuni oyinkosana embi. Yaquma ukuthi ingathumeli okokuqala ngesandla sendodana yayo, uEmanuweli, kodwa ngesandla sezinye zezinceku zayo; yayizama ukuhlola ngazo isimo soMphefumulo Womuntu ukuze ibone ukuthi bangabuyela ekulaleleni inkosi yabo yeqiniso. Ibutho lalilamadoda eqiniso edlula inkulungwane ezingamatshumi amane, bonke bekhethwe yinkosi ngokwayo enkundleni yayo. Amadoda la ayengaphansi kokuqondiswa ngabalawulimabutho abane abalezibindi: uMlawulimabutho Bowanegesi, uMlawulimabutho Vumisa, uMlawulimabutho Kwahlulela, loMlawulimabutho Jezisa. Kwakungumkhuba owejwayelekileyo wenkosi, kuzo zonke izimpi zayo, ukuthi ithumele lababalawulimabutho kuqala, ngoba babelamandla, bengamadoda alezibindi.

Emunye kulabalawulimabutho wayekhangela amadoda azinkulungwane ezilitshumi benikwe uphawu yinkosi. *UMlawulimabutho Bowanegesi*, oyinduna yalaba abane, wayeloMnu. Mdumo, umphathi wefulegi yempi yakhe owayethwala imibala emnyama, lophawu lwakhe lwaluyikutshaya kombane okuthathu okubhebhayo. Kulandela *uMlawulimabutho Vumisa*, omphathi wefulegi yempi yakhe kwakunguMnu. Sizi. Wayethwele imibala ethubileyo, uphawu lwakhe kulugwalo lomthetho, lapho akhupha khona ilangabi lomlilo. Okwesithathu *kwakuloMlawulimabutho Kwahlulela*, omphathi wefulegi yempi wakhe kwakunguMnu. Kwesabeka. Wayethwala imibala ebomvu, eyayilemvutho etshayo eyesabekayo ngokophawu lwakhe. Okokucina kuze *uMlawulimabutho Jezisa*, eloMnu. Kuqonda njengomphathi wefulegi yempi wakhe owayethwala imibala ebomvu, kodwa uphawu lwakhe luyisihlahla esingelasithelo, kulehloka libekwe empandeni yaso.

Kwathi bonke lababantu seabuthene njalo behlolisiswa nguNkulunkulu Somandla ngokwakhe, wanika ilowo lalowo wabakhokheli izimiso zabo zomsebenzi, ebalaya, wonke amabutho

esizwa, ngokuthembeka langokukhuthaza ukuthi baqhube yonke imilayo yakhe. Njengoba zonke izimiso zomsebenzi zazifanana, zitshiyana nje kancane ngamabizo, isihloko lokunye okuncane okungatsho lutho, ngizalipha okukodwa kube yisibonelo sakho konke.

Isimiso somsebenzi sivela kuNkulunkulu Somandla omkhulu, inkosi yoMphefumulo Womuntu, kumlawulimabutho wakhe othembekileyo lohloniphekayo, uMlawulimabutho Bowanegesi, sokwenza kwakhe impi phezu komuzi woMphefumulo Womuntu.

"E Bowanegesi, omunye wabalawulimabutho bami abalesibindi labadumileyo, omiswe ukukhangela inkulungwane ezilitshumi zamaqhawe ami izinceku ezithembekileyo, hamba ebizweni lami, lalelibutho, kumuzi olusizi woMphefumulo Womuntu. Nxa ufika khona, okokuqala ubanike izimiso zokuthula, ubalaya ukuthi balahle ijogwe lomcindezeli lokhohlakeleyo uDiyabhola babuyele kimi, inkosi yabo eqondileyo; balaye ukuthi bazihlanze kukho konke okwakhe (ube leqiniso ukuthi bayalalela). Nxa belalela ukulaya kwakho, uzamisa indawo yami eMphefumulweni Womuntu, unanzelela ukuthi awulimazi ngitsho loyedwa umuntu walumuzi, kodwa ubaphathe njengabangane labazalwane (ngoba ngiyabathanda bonke), ubatshela ukuthi ngiyeza masinyane ukubatshengisa ukuthi inkosi yabo ilesihawu esingakanani."

"Nxa bemelana lakho bevukela, ngakho-ke ngiyakulaya ukuthi usebenzise konke ukuhlakanipha, ingalo lamandla ukuze bavume. Hamba kuhle."

Ngakho sebemukele izimiso zomsebenzi wabo enkosini, lababalawulimabutho abane baqhubeka lemibala ephephezelayo, bafola besiya kumuzi woMphefumulo Womuntu. UMlawulimabutho Bowanegesi wayekhokhela; uMlawulimabutho Vumisa loMlawulimabutho Kwahlulela baba yibukhulu bebutho, kwathi uMlawulimabutho Jezisa waba semuva. Umphefumulo Womuntu wawakhelwe khatshana lesigodlo sikaNkulunkulu Somandla, ngakho badabula izigaba lamazwe amanengi, beletha isibusiso lapho abahamba khona, baze bayafika ekupheleni kohambo lwabo. Abalawulimabutho baba lokudana nxa bebona isimo soMphefumulo Womuntu kodwa bahamba baze bayafika emidulini bamisa duze kweSango Ndlebe,

indawo yokuzwa, kwathi abanye bamisa amathente esigcawini.

Kwathi abantu boMphefumulo Womuntu bebona amaqhawe alixuku aziphethe kuhle, elezikhali zawo ezikhazimulayo lemibala ephephezelayo, behluleka ukuzibamba ukuthi beze bazejolozela lumbono ongejwayelekanga. Kodwa uDiyabhola oliqili, esesaba ukuthi abantu bangathatheka kangaka ngalokho abakubonayo okokuthi bangahle bavulele abalawulimabutho amasango, weza masinyane evela kunqaba yakhe, etshela bonke ukuthi kababuyele phakathi komuzi lapha akhuluma labo ngolunya.

"Madoda! Lanxa lingabantu bami abathembekileyo labangane abathandekayo, kumele ngilisole ngokulangatha kwenu ukwazi izinto. Liyalibona ixuku leli ukuthi yiliphi, lokuthi kungani lizimise phambi komuzi wethu ngalindlela? Yibo lababantu kanye engalixwayisa ngabo, esikhathini esedlulileyo, esengazama ukulihlomisela ukumelana labo, ngakho kokubili, umzimba lengqondo."

"Endaweni yokuma libabukele, aluba lihle lahlaba umkhosi ukuze sithathe indawo yokuzivikela. Okwakhathesi, selingenze ngethuka kancane, ukuthi nxa bengaqalisa ukuhlasele, lizazinikela njengamagwala! Likhumbula ukuthi bengisenzelani ukulilaya ukulinda njalo lilinde okuphindwe kabili amasango enu? Bengisenzelani ukuzama ukwenza lukhuni inhliziyo zenu, zize zibe njengensimbi, loba njengelitshe lokuchola? Kambe bekuyikuthi libukele ngokumangala, njengabantwana abancane, labo abayizitha zenu ezibulalayo?"

"Bambanani ndawonye, litshaye isigubhu libe njengempi, ukuze izitha zethu zazi ukuthi silamadoda alezibindi ukugadlana loMphefumulo Womuntu. Kangiseyikulisola okwedlula lokhu, kodwa nanzelelani ngingaliboni futhi liziphatha ngendlela yokuziyekelela okunje. Kakulamuntu, ngaphandle kokuqondisa kwami, okumele aveze ikhanda lakhe phezu komduli womuzi. Selizwile amazwi ami! Bonani ukuthi liyangilalela njalo konke kuzalunga."

Ngenxa yempumela yalamazwi abantu boMphefumulo Womuntu babaphakathi kokwethuka okukhulu bagijima bayale lale ezitaladini, bekhala, "Nceda! Nceda! Abantu abayaluzelisa umhlaba sebefikile lapha!"

UDiyabhola wathokoza ngesimo esiguqukileyo sokuziphatha kwabo wazitshayela ihlombe, esithi "Aha! Yilokhu engithanda ukukuzwa.

Aluba nje bezangilalela bagcine lesisimo sengqondo, kangilakwesaba loba ngubani ongazama ukuthumba lumuzi."

Kasibuyeleni-ke kumabutho enkosi, abekade ecatheme ngaphandle koMphefumulo Womuntu. Kungakadluli insuku ezintathu uMlawulimabutho Bowanegesi walaya umtshayuphondo ukuthi ehlele kuSango Ndlebe, elapho ngebizo likaNkulunkulu Somandla omkhulu, ukubiza uMphefumulo Womuntu ukuthi ulalele kumbiko abezawubika uvela enkosini yakhe. Umtshayuphondo ogama lakhe linguLalela-Lokhu-Okuzwayo, waya kuSango Ndlebe wasekhalisa uphondo lwakhe, kodwa kwakungelamphefumulo ngitsho owavelayo, kumbe owaphendulayo, njengoba uDiyabhola wayebalayile. Umtshayuphondo wabuyela kumlawulimabutho wakhe wamtshela ukuthi wemukelwe njani. Lokhu kwadabula umlawulimabutho olungileyo kakhulu. Lanxa kunjalo-ke, ngemva kwesikhatshana uMlawulimabutho Bowanegesi wathumela umtshayuphondo futhi, kodwa ngokwesibili wemukelwa ngendlela efananayo xathu.

Sekwenzakele lokhu abalawulimabutho lezinye iziphathamandla babiza inhlanganiso yempi ukuthi banakane ukuthi amanyathela abo alandelayo azaba yini ekuzameni ukuthathela njalo inkosi yabo uMphefumulo Womuntu. Ngemva kokuhlolisisa izimiso ababeziphawe, bacabanga ukuthi baphe isimemezelo sesithathu ukuthi balalele umbiko wenkosi. Uba lokhu futhi kusehlula ukuthi kulethe impendulo, babezazama ukubamba ngamandla abantu boMphefumulo Womuntu ukuthi babuyele ekulaleleni inkosi eqondileyo.

Ngakho ngethuba lesithathu, uLalela-Lokhu-Okuzwayo waya kuSango Ndlebe, njalo ngebizo lenkosi wamemeza kakhulu, ebiza abantu boMphefumulo-Womuntu ukuthi beze bazelalela abahlonitshwa abalawulimabutho benkosi. Wengeza ngalesisikhathi, ukuthi nxa belokhu besala, abalawulimabutho bazimisele ukuza phezu kwabo lokubehlisela ekulaleleni ngamandla. Ngalesisikhathi loba kunjalo impendulo yayisiza. UNkosi Ntandokayiphikiswa wasukuma wema (liyakhumbula ukuthi uDiyabhola wayemenze uSibalukhulu woMthangala loMgcini Masango), njalo ngendlela yokuziphakamisa lokweyisa, wadinga ukuthi azi ukuthi umtshayuphondo *ungubani, uvela ngaphi, esenzelani* umsindo omubi kangaka njalo ekhuluma amazwi olaka maqondana loMphefumulo Womuntu?

Umtshayuphondo waphendula, "Ngiyinceku yohloniphekayo uMlawulimabutho Bowanegesi, umholi webutho likaNkulunkulu Somandla omkhulu, yenalo wena omvukeleyo, kanye lomuzi wonke woMphefumulo Womuntu. Inkosi yami umlawulimabutho ilombiko okhethekileyo wakho lomuzi wonke. Nxa uzalalela ngokuthula, yenza njalo, kodwa nxa ungasoze ukwenze, kumele uthwale izilandelamuva."

"Kuhle kakhulu," waphendula uNkosi Ntandokayiphikiswa, ngendlela yokuzehlisela phansi kakhulukazi, "ngizawuthwala umbiko wakho ngiwuse kuNkosi Diyabhola njalo ngizakutshela azakutsho."

"Hatshi-bo, ungeke," wamphendula umtshayuphondo. "Umbiko wethu kawusiwo wesiqhwaga uDiyabhola ngitsho, kodwa ngowomuzi olusizi woMphefumulo Womuntu. Kasilangwabungwabu ngitsho lakancinyane lakukuphi angakutsho. Sithunywe ukubuyisela lumuzi siwususe kumcindezeli olesihluku njalo siwuncenge ukuthi uzehlisele phansi, njengoba kwakunjalo mandulo, komkhulu umhlekezi uNkulunkulu Somandla.

"Nxa kunjalo," waphendula uNkosi Ntandokayiphikiswa, ngelizwi eliphansi, "ngizakwenza njengokuthanda kwakho ngithwale umbiko wakho ngiwuse kulowomuzi."

"Yenza njalo," waqondisa umtshayuphondo, "kodwa ungasazi labuqili. Woba leqiniso lalokhu, ukuthi uba ungasoze uvumelane lalokhu ngokuthula, sizimisele ukuthi senze impi phezu kwenu silivumise. Ukuqinisa amazwi ami, kusasa lizabona ifulegi emnyama lokutshaya kombane okubhebhayo, iphakanyiselwe kokubili ukudelela inkosana yenu lokuzimisela kwethu ukuphumelela emsebenzini inkosi esiphe wona."

UNkosi Ntandokayiphikiswa khonapho wasuka lombiko wakhe umtshayuphondo esabuyela enkambeni ukuyalandisela abalawulimabutho ukuthi isimemezelo sesithathu samukelwe njani.

"Okwalesisikhathi, kulungile," watsho uBowanegesi. "Sizake silale kancinyane emifolweni yethu ukuze sibone ukuthi lababavukeli bazakwenzani."

Kwathi sesisondele isikhathi sokuthi uMphefumulo Womuntu uphe impendulo kuBowanegesi labalawulimabutho bakhe, wanika umlayo kuwo wonke amadoda empi kuyo yonke inkamba ukuthi kumele beme ndawonye, njengomuntu oyedwa, belungele ukwamukela umuzi

ngesihawu, uba bengazinikela, njalo, uba kungenjalo, bawubambe ngamandla ukuthi uvume. Ngakho kusisa abatshayimpondo bakhalisa impondo zabo kuyo yonke inkamba, belimukisa bonke abantu ukuthi baye endaweni zabo. Kodwa abantu bomuzi woMphefumulo Womuntu besizwa abatshayimpondo, batshaywa luvalo olukhulu, bakhumbula ukuthi ukuhlasele sekuqalisile phezu kwabo. Ngakho labo baqalisa ukulungiselela impi.

Sebeme kwaze kwafika isikhathi esimisiweyo, uMlawulimabutho Bowanegesi wazimisela ukuthi ezwe impendulo, ngakho wathumela umtshayuphondo wakhe futhi ukuthi amemezele eMphefumulweni Womuntu ukuthi ezwe ngombiko womlawulimabutho. Wafica, loba kunjalo, ukuthi abantu bomuzi sebenxibile kuSango Ndlebe ngamandla abo wonke. UBowanegesi wabiza uNkosi Gcinumuzi, kodwa kwathi uNkosi Kungakholwa eziveza yena phezu komthangala (wayesekhethwe endaweni yenkosi uSiloyiso-Sibi), uBowanegesi wamemeza, "Kasuye uNkosi Gcinumuzi lo! Ungaphi uNkosi Qedisisa, yena okuvele kunguye uNkosi Gcinumuzi woMphefumulo Womuntu? Kukuye engizakwethula umbiko wami."

Ngalesisikhathi, uDiyabhola owayesefikile laye kulo umduli, wamemeza waphumisela, "Mnu. Mlawulimabutho, ngesibindi esikhulu usuwenze izimemezelo ezine kuMphefumulo Womuntu ukuze babe yizinceku zenkosi yakho, kodwa ngithanda ukwazi ukuthi kungemvumo kabani. Ubona angani wenzani ngakho konke lokhu?"

Ngokupheleleyo engananzi isiqhwaga, uMlawulimabutho Bowanegesi (owayelemibala emnyama elokutshaya komdumo okuthathu okutshisayo) waziveza ngokwakhe mathupha emzini woMphefumulo Womuntu.

"Ngilaleleni, lina elidanileyo njalo elihlamukayo Mphefumulo Womuntu. INkosi yenu enkulu elomusa, uNkulunkulu Somandla omkhulu, inkosi yami, ungithume kini lalesisimiso" (lokhu wakuphakamisa ukuze bonke babone), "ukulibuyisela futhi ekumlaleleni. Uba lisemukela izimemezelo zami, ngifanele ngize kini njengabangane bami labafowethu, kodwa nxa lizakwala, ngilaywe ukuthi ngilivumise ngamandla."

Kwasekusukuma uMlawulimabutho Vumisa (liyakhumbula ukuthi wayelemibala ethubileyo elogwalo loMthetho luvulwe kabanzi).

"Zwana, wena Mphefumulo Womuntu. Lake laba lodumo ngokulunga kwenu, kodwa khathesi, maye, seligwele amanga lenkohliso. Selizwile umfowethu uMlawulimabutho Bowanegesi, ukuthi utheni. Kungaba yikuhlakanipha kini, njalo kungalenzela intokozo, nxa lingemukela izimiso zokuthula lesihawu elikunikwayo, ngokukhethekileyo nxa kuvela kulowo elimvukelayo, ngoba uNkulunkulu Somandla, inkosi yethu, ulamandla amakhulu. Njalo kakho ongamelana laye nxa ezondile.

Uba lisithi kalonanga loba ukuhlamukela inkosi, ukwenza kwenu konke kusukela mhlawelanga lalahlela kude inkonzo yenu kuye kuzakukhuluma kumelane lani. Lalingalalelelani umcindezi, loba ukumemukela njengenkosana? Lalingayalelani imithetho kaSomandla njalo lilalele lo uDiyabhola? Kungani futhi livala amasango njalo lithatha izikhali ukumelana lathi, izinceku zenkosi ezithembekileyo? Xwayisekani-ke, njalo lemukele ukunxusa koMlawulimabutho njalo lingeqi isikhathi sesihawu. E Mphefumulo Womuntu, lingavalelwa ngaphandle kwesihawu, loba livumele ukuwiselwa kuzinkulungwane zosizi ngenkohliso kaDiyabhola. Akuthandabuzeki uzazama ukuthi alenze linakane ukuthi sifuna sizuze ithuba ngalokhu, kodwa ngiyamemezela ukuthi kuyikulalela inkosi yethu, lokuloyisa intokozo yenu, okusilethe kini.

"Futhi, ngithi, nanzelelani umusa omangalisayo obangela ukuthi uSomandla azithobe yena ukuze ancengane lani, elincenga kamnandi, ngathi, ukuthi libuyisane laye. Kalisweli, njengoba linjalo lani kuye, kodwa liyabona isihawu sakhe, kathandi ukuthi uMphefumulo Womuntu ufe, kodwa uphendukele kuye uphile."

Kwathi eseqedile uMlawulimabutho Vumisa, uMlawulimabutho Mahluleli wasukuma (yena owayelemibala ebomvu elesithando somlilo ovuthayo), waqalisa:

"E madoda oMphefumulo Womuntu, eselihlale kangaka lihlamuka njalo livukela inkosi yenu, zwisisani ukuthi kasizanga ngale indlela kini silombiko wethu; yinkosi, inkosi yethu, esithume kini. Kodwa lingacabangi, loba livumele umcindezi uDiyabhola ukulincenga, ukuthi inkosi yethu kayanelisi ukulivumisa ngamandla ayo, ngoba ingumenzi wezinto zonke, njalo ngokuthinta kwayo nje izintaba ziyathunqa; lokuthi isango layo lesihawu lizakuma livuliwe phakade, ngoba usuku lokugweba luzakuza ngeqiniso njalo luyeza

ngokuphangisa.

"E Mphfumulo Womuntu, kuyinto encinyane emehlweni enu yini, ukuthi inkosi yethu ilipha isihawu, ngitsho langemva kwezicunulo ezinengi kangaka? *Lokhe* yelule intonga yayo yegolide kini; *lokhe* njalo ingavumi ukuthi livalelwe ngaphandle kwesango. Lizayicunula yini ukuthi yenze lokhu? Nakanani kuhle ngalokhu engikutshoyo lingenzi angani alisoze libuye liyibone ngoba ilindele ukugweba. Ngenxa yentukuthelo yayo, qaphelani ingalisusi masinyane ilise kude, ngoba sekunjalo kakulalutho oluzalikhulula. Isilungisile isihlalo sayo sokwahlulela njalo izakuza ngomlilo isesivunguzaneni. Ngakho-ke nanzelelani, E Mphfumulo Womuntu, qaphelani, hlezi ukuqonda lokwahlulela kuzalibamba!"

(Kwathi uMlawulimabutho Mahluleli esakhuluma emzini woMphfumulo Womuntu, kwananzelelwa ngabanye ukuthi uDiyabhola waqalisa ukuquhqa!) UMlawulimabutho waphetha inkulumo yakhe ngokuthi: "E Mphfumulo Womuntu olusizi, lingeke lavula yini amasango enu ukuthi lisemukele, abameli benkosi yenu, abangathokoza ukulibona lisindisiwe? Lingasimela yini isigwebo esizalehlela? Lingayinatha yini intukuthelo inkosi yethu eyilungisele uDiyabhola labangane bakhe? Nanzelelani, E, nanzelelani!"

Emva kwalokhu, umlawulimabutho wesine, uMlawulimabutho Jezisa, waqalisa inkulumo yakhe (laye wayelemibala ebomvu engumfanekiso wesihlahla esingatheliyo):

"E, muzi woMphfumulo Womuntu, owake wathela kangaka kodwa khathesi unjengogatsha olungelasithelo, wake waba yintokozo yabahlonitshwa, kodwa khathesi ulubhalu lukaDiyabhola kuphela, lalelani amazwi engizawakhuluma kini ngebizo likaNkulunkulu Somandla omkhulu. Khangelani, ihloka selibekiwe empandeni yesihlahla, ngoba sonke isihlahla esingatheli izithelo ezinhle siyaqunywa, siphoswe emlilweni. Lina, E Mphfumulo Womuntu, liyilesisihlahla esingatheliyo, ngoba kalitheli lutho ngaphandle kwesithelo esibi esifika esilitshengisa ukuthi liyisihlahla esibi. Selivukele inkosi yenu lathi esingamandla lebuthe likaNkulunkulu Somandla, siyilelihloka elibekwe empandeni zenu. Lithini? Lingephenduke yini kungakatshaywa okokuqala? Nxa ngilitshaya, kuyakuba yikuphela kwenu; kakulalutho ngaphandle kokuzinikela

enkosini yethu okungasivimbela ukuthi sisebenzise ihloka. Uba isihawu singelisindise, kuyini elikufaneleyo ngaphandle kokuthi liqunywe liphoselwe emlilweni ukuze litshiswe?

"E Mphfumulo Womuntu ukubekezela lokuxolela kakuhlali kokuphela. Kungaba ngumnyaka, emibili, mhlawumbe iminyaka emithathu, kodwa, nxa unghlamuka iminyaka emithathu (usukwenze okwedlula lapho) kuzalandelani kodwa 'sigamule...'? Unakana ukuthi yizethuselo zokudlala yini loba ukuthi inkosi yethu kayilamandla okuzenza? E! Lizathola lokhu emazwini enkosi yethu, ukuthi nxa edelelwa yizoni, kukhona okwedlula khatshana ukwethusela. Isono sakho silethe lelibutho elikhulu kumiduli yakho, njalo kungacina ngokwahlulela lokubulala yini? Selizwile abakukhulumileyo abalawulimabutho, Kube kanti lokhu livale amasango enu. Khuluma, Mphfumulo Womuntu! Lokhe lisaphikisa yini, loba liyemukela izimiso zokuthula?"

UMphfumulo Womuntu wala ngokupheleleyo ukulalela amazwi alesibindi awabalawulimabutho abane abahloniphekayo abalezibindi, lanxa ukuzwakala kwawo kwatshaya phezu kukaSango Ndlebe, kodwa hatshi ngamandla angangokuthi ayengenza livuleke. Umuzi wacela isikhathi ukuthi ulungise impendulo, okwathi abalawulimabutho baphendula bathi nxa abantu bomuzi bengaphosela phandle omdala uMnu. Beka-Khatshana, bangabanika isikhathi sokuphendula, kodwa uba kungenjalo, bangeke; ngoba ingqe nje wayephakathi komuzi, wayengenze lutho ngaphandle kokuganga lokubambelela. UDIyabhola-ke wayengathandi ukuthi alahlekelwe nguBeka-Khatshana, njengoba wayengomunye wezikhulumi ezilamandla, wacabanga ukuphendula yena - kodwa-ke eguqula ingqondo yakhe, walaya uNkosi Gcinumuzi, onguKungakholwa, ukuthi akwenze, esithi, "Nkosi yami, wena nika abantu laba abahlanyayo impendulo njalo ukhulume ukuze wonke uMphfumulo Womuntu uzwe njalo uqedisise."

Esemukele lumlayo, uNkosi Kungakholwa waqalisa ngale indlela: "Madoda, selisigombolozele laphambanisa ukuthula kwethu. Lingobani, njalo livela ngaphi, kasithandi ukuthi silazi. Lisitshela ukuthi livela kuNkulunkulu Somandla, loba elemvumo bani ukuthi asithumele umbiko onje kasimazi laye. Limemezele ukuthi umuzi lo ubalekele inkosana yawo, ukuze uvikelwe, njalo uzinikele ngokwawo kuyenalo

uNkulunkulu Somandla, lisithi, ngokwenza lokhu, zonke izono ezedluleyo zizakwedlula zingakhunjulwa. Liqhubeke lisethusela lumuzi ngencithakalo eyesabekayo nxa ungasoze ulalele umlayo wenu.

"Khathezi balawulimabutho, zwisisani ukuthi loba inkosi uDiyabhola, loba mina isisebenzi sakhe, loba ngubani kulo uMphefumulo Womuntu olesibindi kalandaba lalutho lweni, loba umbiko wenu, kumbe inkosi yenu. Kasiwesabi amandla akhe, ubukhulu bakhe loba izethuselo zenu zokuphindisela. Njalo kasisoze sizedlisele ngaphansi kwezimemezelo zakhe. Mayelana lale impi eliyitshotshozelayo, sizazivikela ngayo yonke indlela. Ngamafitshane, ngokusobala kasilesabi njalo siyakholwa ukuthi sibili selihlamukele inkosi yenu njalo seligijima lisabalala lizama ukudala udubo emzini owodwa kumbe olandelayo. Kalisoze liphumelele eMphefumulweni Womuntu."

"Ukuphetha: Kasilesabi; sizavala amasango ethu simelane lani. Futhi asiloyisi ukuthi siphanjaniwe. Hambani, hlezi silihlasela sikuwonalo umthangala!"

Linkulumo yokwala lokungalaleli yelekelelwa yinkosi Ntandokayiphikiswa: "Madoda, sesizwile elikufunayo lomsindo wokwethusela kwenu, kodwa kasilesabi lakancinyane, kasinyikinyeki ngelikutshoyo. Ngeqiniso, uba lingasuki lapha phakathi kwensuku ezintathu, lizafunda ukuthi kuyinto eyesabekayo kangakanani ukuvusa isiqhwaga uDiyabhola nxa yena ezilalele emzini wakhe woMphefumulo Womuntu."

Unobhala, uMnu. Khohlwa Okuhle, wasengeza okuncane: "Madoda, ngamazwi athobekileyo amakhosi ethu asephendule inkulumo yenu embi leyentukuthelo, lapho bekumele size phezu kwenu ngodlakela. Yemukelani iseluleko sabo lisuke lapha masinyane, ngoba singamadoda okuthula njalo kasifisi ukulihlasela."

Ngalesosikhathi umuzi woMphefumulo Womuntu wamemeza ngentokozo kungani sebezuse ukunqoba okukhulu, batshaya insimbi zabo bagida phezu komduli. UDIyabhola wabuyela kunqaba yakhe, kwathi uNkosi Gcinumuzi loMnu. Khohlwa-Okuhle bahamba ngendlela yabo, kodwa uNkosi Ntandokayiphikiswa wananzelela ngokukhethekileyo ukuthi wonke amasango alindwe ngabalindi abaphindwe kabili lezinsimbi zokunxiba eziphindwe kabili. Ukuze uSango Ndlebe abe ngovikelwayo ngokukhethekileyo (ngoba kulapho

amabutho enkosi ayeloyisa ukungena khona) wabeka uMnu. Bendlulula, umuntu omdala ozondileyo ongathandekiyo, waba ngumlawuli mabutho lapho. Ngaphansi kwamandla akhe wafaka amadoda angamatshumi ayisithupha ayizacuthe, afanele kakhulu umsebenzi okhethekileyo wokuvikela iSango Ndlebe ekuhlaselweni ngamabutho enkosi.

5. *Ukulwa ngaphandle lezesabiso ngaphakathi*

Kwathi abalawulimabutho sebebonile ukuthi mpendulo bani abangayizuza kuzikhulu zalo umuzi, lokuthi babengeke bezwe ukulalelwa kubantukazana bomuzi njalo lokuthi uMphefumulo Womuntu wawuzimisele ukuqinisele usala, bazilungiselela impi. Okokuqala baqinisa kakhulu amandla abo kuSango Ndlebe, ngoba bakwazi ukuthi kumele bangene lapha; nxa kungenjalo akulabuhle obungeza kulo umuzi. Sekwenziwe lokhu, babeka abaseleyo kumadoda endaweni zabo, bakhalisa uphondo banika umkhosi wempi, "*Kumele lizalwe ngokutsha.*" Labo abaphakathi komuzi babaphendula, ukumemeza ngokumemeza njalo ukuhlasela ngokuhlasela, yasiqalisa-ke impi.

Abantu boMphefumulo Womuntu babelemibhobho emibili emikhulu ababeyithembe kakhulu okuthiwa nguKhanda loNgqondo ePhezulu. Le bayibeka phezu komphotshongo weSango Ndlebe, kodwa abalawulimabutho babeqaphele njalo benanzelela lokhu kangaka, lanxa inhlamvu ziphuma kule imibhobho kwesinye isikhathi zahwitha kundlebe zabo, okokuthi abalimalanga. Abantu bomuzi bathemba, ukuthi ngale imibhobho yabo, bazakwenza incithakalo enkulu kunkamba kaNkulunkulu Somandla, kodwa ngeqiniso yayingelampumelelo.

Amadoda abalawulimabutho ahlasele umuzi ngamandla amakhulu, ngokukhethekileyo bezama ukudabula bavule uSango Ndlebe, ngoba bakwazi ukuthi nxa besehluleka lapho kuyabe kungasizi ukuhlasela umduli. Basebenzisa izikhali ezitshiyeneyo lemigqala eminengi esindayo lezavutha njalo kwakulokulwisana okunengi lokudibana okuncane. Kodwa uMphefumulo Womuntu wamelana lakho kakhulukazi, uqiniswa lulaka lukaDiyabhola lokuzimisele kwenkosi Ntando Kayiphikiswa, uKungakholwa loKhohlwa-oKuhle, okwathi ngalelohlobo, kwakhanya angani amabutho enkosi ayetshaywa kakhulu, amathuba amahle asala kuMphefumulo Womuntu. Kwathi abalawulimabutho sebebonile ukuthi kumi njani, babuyela emuva bacatshela ubusika emifolweni. Kwaba khona ukulahlekelwa kumaxuku womabili engizalethulela khona ngamafitshane.

Kangilitshelanga ekuqaleni ukuthi, kwathi uBowanegesi efolo

lamabutho akhe bedabula ilizwe bekhangele uMphefumulo Womuntu, bahlangana lamadoda amatsha amathathu athanda ukubalelwa emabuthweni. Kwakungabantu ababukekayo, uMnu. uMasiko, uMnu. uNhlakanipho-yabantu loMnu. uMacebo Abantu, abazinikela ukusebenzela inkosi. Abalawulimabutho babacebisa ukuthi hlezi bangabasengozini yokuhlaselwa ekulweni okumisiweyo loDiyabhola, lokuthi kumele bakhumbule kuhle bengakazinikeli kulokhu. Amadoda la aqinisa-ke athi imikhumbulo yabo yayisiqumile kulokhu njalo basebezimisele ukusebenzela uNkulunkulu Somandla omkhulu. Esebonile ukuthi bangamadoda alolwazi oluthile lesibindi uMlawulimabutho uBowanegesi wavuma ukubabalela kuxuku lakhe, basebefola-ke besiya empini.

Khathesi phakathi kokunye ukulwisana esisanda ukukhuluma ngakho, amadoda enkosi Ntando Kayiphikiswa athi phulukundlu aphuma phandle komuzi ahlasele amabutho kaBowanegesi evela ngemuva, athumba lamadoda amathathu, uMnu. Masiko, uMnu. Nhlakanipho-yabantu loMnu. Macebo-abantu, ababuyisela phakathi komuzi njengezibotshwa zempi. Kwathi uDiyabhola esekuzwile lokhu, wathumela ilizwi ukuthi lawomadoda kawalethwe kuye enqabeni yakhe lapho ababuzisisa khona ngokunanzelela, ethanda ukwazi ukuthi kuhambe njani baze basebenzelele uNkulunkulu Somandla. Wasebabuza ukuthi bayavuma ukumsebenzela bemelene labalawulimabutho babo bamandulo.

"E yebo," baphendula ngokuthokoza. "Kasiphili sibili ngokuqinileyo ekukholweni kodwa kulalokho ngesimiselo senhlanhla. Njalo njengoba khathesi sesisezandleni zakho, singathokoza ngokufananayo ukusebenza ngaphansi kwakho njengoba kade sizasebenza ngaphansi kwenkosi."

Esethokoziswe yikuzuzwa ukusetshenzelwa yilamadoda aloncedo, uDiyabhola (esewayekele entolongweni okwensuku ezinlutshwana) wawathuma lencwadi evela kuye isiya kuMlawulimabutho Loba Kuyini, isiphathamandla sakhe esimlalelayo phakathi komuzi.

"Wena Loba Kuyini othandekayo lomajwayela," yatsho incwadi, "ngithumela kuwe amajaha amathathu amahle ukuba asebenze ngaphansi kwakho, omajwayela njengawe, ngileqiniso ukuthi uzabasebenzisa kwesinye sezikhundla loba ngaphi."

Ngakho lamadoda alahlekelwa yikusebenzela inkosi, kodwa amadoda

enkosi enza umonakalo esitheni. Ngokuhlasela kunye ngezavutha bephula bavula uphahla lwesigodlo sikaNkosi Kungakholwa. Kwesinye isikhathi, uNkosi Ntandokayiphikiswa kwasala kancane ukuthi abulawe khonokho, kodwa wenelisa ukuthi asile; kwathi ngokuhlasela kunye ngezavutha abathize babalandeli babulawa khonapho: uMnu. Kufunga, uMnu. Laka, uMnu. Buqili, uMnu. Phangisa-ukukhuluma-amanga, loMnu. Kudakwa. Bawisa njalo imibhobho emibili emikhulu, uKhanda loNggondo ePhezulu, eyayimi phezulu komphotshongo weSango Ndlebe beyilalisa phansi ekungcoleni.

Khatesi sibuyele enkambeni. Ngesikhathi sokuqanda senyanga ezidinayo zebusika abalawulimabutho benkosi baqhubeka ngezimemezelo lokuphazamisa, okokuqala kulelisango, baye kuleleyana, baye kwelinye kuwo wonke womahlanu sikhathi sinye. Ngakho umuzi woMphefumulo Womuntu wawungasahlalanga ekuthuleni njengakuqala, ukuthi uqhubeke ezonweni zawo lakuntokozo. Kwesinye isikhathi amabutho azinkulungwane angabonakala egijima ebhoda imiduli yomuzi ebusuku ememeza umkhosi wempi. Kwesinye isikhathi izavutha zivunguze isiqhotho samatshe phezu kwemiduli, nxa kuzwakala ukukhala kwabalimeleyo kumuzi wonke. Akuthandabuzeki ukuthi loDiyabhola ngokwakhe ukuphumula kwakhe kwaphambaniseka elele kunqaba yakhe.

Ngenxa yezehlakalo zonke lezi, imicabango emitsha yadabula ngamandla phakathi komuzi ithumba imikhumbulo yamadoda akuMphefumulo Womuntu. Abanye babezwakala besithi, "Lokhu kuyesabeka! Singeke siqhubeke siphila ngalindlela!"

Abanye babesithi, "E kuzakwedlula, kuzakwedlula." Kanti abanye babesithi, "Kasiphendukeni futhi siye enkosini uSomandla njalo aqede inhlupho zethu zonke." Owesine wayengengeza, "Kodwa kasikwazi ukuthi uzasemukela khatesi yini. Ngiyesaba, sesikuyekelele kakhulu."

Futhi uMnu. Sazela, owayengunobhala kuqala, waqalisa ukukhuluma kakhulu njalo amazwi akhe ayanjengomdumo owesabekayo, kusengeza phezu komsindo lokumemeza kwamabutho lokumemeza kwabalawulimabutho.

Ukwengezelela phezu kwazo zonke lezizinhlopheko indlala yaqalisa ukuhlasela, ngoba izinto ezinengi ezinhle abantu ababezithanda zaqalisa ukusweleka. Wawuzathaba kangakanani uMphefumulo Womuntu

ukuba lokuthula okuncane lokuhlaliseka kwengqondo, kodwa uMlawulimabutho uBowanegesi wathumela umtshayuphondo lesimemezelo sokulaya uMphefumulo Womuntu ukuthi uzinikele enkosini. Wathunyelwa kathathu, kulethemba lokuthi khathesi, bangaba khona abanye phakathi kwabantu bomuzi abazavuma ukuzinikela, benikwe unxuso olutsha lokuthi benze lokhu. Ngokweqiniso, umuzi kumele ukuthi ngabe wawusuzinikele kudala, kungabanga yikuphikisa kukaNkosi Kungakholwa loNkosi Ntandokayiphikiswa. UDiyabhola laye waqalisa ukunyikinyeka futhi ngakho uMphefumulo Womuntu wasusehlukana kangaka engqondweni waqhubeka ucambalele esimeni sokudangala lokwesaba.

Isimemezelo sokuqala esisanda ukubaliswa sakhumbuza umuzi ngokuzilungiselela kwenkosi ukuxolela itshengise isihawu uba uMphefumulo Womuntu ungabuyela kuye ngokuthobeka. Isimemezelo sesibili sasibekwe ngendlela ehlukuluzayo kancane, kuxwayiswa umuzi, ukuthi lanxa belesikhathi eside kangakanani bebvukela, abalawulimabutho babezimisele ngokupheleleyo ukuthi banqobe. Isimemezelo sesithathu, umtshayuphondo wathi kakwazi kumbe abalawulimabutho babeseyamela esihawini kumbe ekwahluleleni, kodwa baqhubeka belaya ukuthi kababavulele amasango.

Izimemezelo lezi ezintathu, ikakhulu ezokucina ezimbili zakhathaza umuzi kakhulu okokuthi ngemva kokubonisana, kwaphethwa ngokuthunywa uNkosi Ntandokayiphikiswa kuSango Ndlebe, elomtshayuphondo, ukuze abize abalawulimabutho ukuyakhulumisana lesitha. Kwathi abalawulimabutho sebefikile labo bonke abantu ababelabo abantu bomuzi bathi bangafika kusivumelwano loNkosi uSomandla ngalezizimiso ezilandelayo, lezo inkosana yabo eyayibavumele ukuthi bazinike:

1) Ukuthi inkosi uKungakholwa, loNkosi Ntandokayiphikiswa, loMnu. Khohlwa-Okuhle kumele bengaphansi kukaNkulunkulu Somandla, baqhubeke bengosibalukhulu bomuzi woMphefumulo Womuntu.

2) Ukuthi kakho umuntu khathesi osebenza ngaphansi kukaDiyabhola okumele alahlwe ngaphandle komuzi loba alahlekelwe yinkululeko yakhe.

3) Ukuthi bonke abantu bomuzi kumele baqhubeke kumathuba amahle

ababekholisa kuwo bengaphansi kombuso kaDiyabhola.

4) Ukuthi kungabi lomthetho omutsha, loba isiphathamandla somthetho okuzakuba lamandla phezu kwabo ngaphandle kokukhetha lokuvuma kwabo ngaphambili.

"Yizo izimiso zethu zokuzinikela," batsho abantu bomuzi, "njalo phezu kwalokhu sizimisele ukuzinikela thina kini."

Ungacabanga ukuthi lezimiso zemukelwa njani ngohloniphekayo uMlawulimabutho Bowanegesi! Wahle wakhuluma lomuzi ngendlela elandelayo:

"E zakhi zoMphefumulo Womuntu, ngathi ngisizwa kuqala umtshayuphondo wenu ebiza umhlangano wokukhulumisana ngokuthula ngathaba okweqiniso, lalapho lavuma ukuzehlisela ngaphansi kwenkosi lombusi wethu ngathaba okwedlulisayo. Kodwa khathesi sengigcwele ukudana, sengizwile izimiso zenu zesibindi lobuthutha. Ngeqiniso ngibona isandla salesisixhwali uBeka-lokhu-Khatshana kulezimiso! Izimiso ezinje *zingeke* zilalelwe okwesikhatshana loba ngitsho ngubani oyisisebenzi sikaNkulunkulu Somandla. Siyazilahla ngokupheleleyo njalo asizemukeli. Kodwa, E Mphefumulo Womuntu, uba belingazinikela kuzandla zenkosi yethu, lithembela kuye ukwenza izimiso ezinje ezizabonakala zilungile kuye (lokhu sibili bekuzalilungela) ngakho sizalemukela. Nxa kungenjalo, sesibuyele lapho esiqalise khona njalo siyakwazi esizakwenza!"

Kulokhu, uNkosi Kungakholwa omdala wamemeza wathi, "Ngubani elikhumbula ukuthi uyisithutha esingaka sokuzibeka ezandleni zesitha sakhe? Kuyini esikwaziyo ngolaka lwale inkosi na? Kutshiwo ngabanye ukuthi uyazondela abangaphansi kwakhe loba kancinyane besukile ekuqondeni kwakhe njalo, labanye bathi ufuna okungaphezulu kokungenziwa ngomunye. Qaphelani ngelikwenzayo E Mphefumulo Womuntu. Lizakwazi njani ukuthi lingabakhe nini, ngobani bethu angababulala, kumbe mhlawumbe angeke abulale sonke abesegcwalisa umuzi lo ngabantu abatsha?"

Linkulumo, ngeqiniso, yakhulula konke yaqeda loba yiliphi ithemba lempumelelo yokukhulumisana ngokuthula. Abalawulimabutho babuyela emifolweni yabo, kwathi uNkosi Gcinumuzi wabuyela enqabeni. UDIyabhola wayemelele ukuphenduka kwakhe esigodlweni selizwe. Esezwile ngoKungakholwa elandisa mayelana lenkulumo

yokukhulumisana ngokuthula wathi, "Nkosi yami Gcinumuzi, Kungakholwa othandekayo, lingisebenzele kuhle kuloludaba. Litshengisile ukuthembeka kwenu okwezikhathi ezinengi njalo kalizange lingidanise. Nxa sesilethe lindaba encinyane kusiphetho esisuthisayo, ngizahlonipha ukuthembeka kwenu, ngiliphakamisele ezikhundleni eziphezulu kakhulu kuleseNkosi Gcinumuzi woMphefumulo Womuntu. Uzakuba ngumsekeli wami emhlabeni wonke. Zonke izizwe zibe ngaphansi kwamandla akho."

UNkosi Gcinumuzi wasuka phambi kukaDiyabhola ekusimo sokuthokoza okwedlulisayo kwengqondo, ezitshayela ihlombe ngokomusa ayethembele ukuthi uzawuzuza ekucineni, kodwa wayengazi ukuthi uMphefumulo Womuntu khathesi wawusukusimo sokufuthelana. Ngoba, kwathi esesephakathi kwenqaba esabonisana lenkosana, uNkosi Gcinumuzi wamandulo, uNkosi Qedisisa, lonobhala wamandulo uMnu. Sazela, ngandlela thize babezwile okwakusenzakala kuSango Ndlebe, baqalisa ukukhuluma labanye abantu bomuzi, betshengisa ubuqholo obatshengiswa abalawulimabutho lenkosi yabo. Ixuku labantu, khathesi besesaba ukuthi kuzakwenzakalani ngenkulumo elumelayo kaKungakholwa, baqala ukugijima besiyale lale, besithi ngokusobala, "E! balawulimabutho abalezibindi bakaNkulunkulu Somandla! E aluba besingaphansi kombuso wabalawulimabutho benkosi yabo ehloniphekayo!"

Esezwile ekucineni ngalesisiphithiphithi, uNkosi Kungakholwa waphuma ngokuphangisa endlini yakhe, ekhangelele ukuthi uzathulisa abantu kalula ngokuzibonakalisa kwesithunzi sakhe, kodwa kwathi bembona, beza begijima kuye njalo babezamlimaza aluba kadenyanga wasithela, njengomvundla owethukileyo, wabuyela endlini yakhe. Amadoda omuzi alinga ukuhlasela indlu yakhe kodwa yayiqine kakhulu ukuthi bangekwenze. Kusenjalo, uKungakholwa waqansa isitezi ukuze akhulume evikelekile ebantwini ngefasitela. "Madoda oMphefumulo Womuntu," waqalisa, "sitshoni lesisiphithiphithi phakathi komuzi lamuhla?"

"Lokhu kuxokozela kubangelwe yikuthi ngoba lingabanikanga impendulo eqondileyo abalawulimabutho bakaNkulunkulu Somandla," kwaphendula uNkosi Qedisisa. Libanike izimiso ezingemukelekiyo ngitsho, izimiso esingathi, ngeqiniso azitsho lutho ngaphandle

kwenhlamba, line izicelo zabo zesihawu lokuxolela. Uyisitha salo umuzi, mhlonitshwa."

"Umvukela! Umvukela!" wamemeza uKungakholwa. "Hlomani, lina bantu abathembekileyo boMphefumulo Womuntu!"

"Mhlonitshwa," waphendula uNkosi Qedisisa, "ungakubiza uthi ngumvukela nxa uthanda, kodwa ngileqiniso lokuthi abalawulimabutho benkosi enkulu njengeyabo bebefanele impendulo engcono."

"Engikukhulumileyo," waphendula uKungakholwa ethwele ikhanda, "ngikhulumele inkosi yami uDiyabhola, ngimele abantu abangelalwazi balo umuzi, labo eselibavuse babakusimo sokuhlubuka."

"Kulokho," wangena uMnu. Sazela, "kuyabonakala ukuthi uNkosi Qedisisa ukhuluma iqiniso ukuthi wena uyisitha soMphefumulo Womuntu. Aluba belemukele izimiso zokuthula zabalawulimabutho, ukukhala kophondo lezixwayiso zempi ngabe sekuphelile. Njengoba kunje, kusesephezu kwethu, njalo silenkulumo yakho yobuthutha lobuqholo ukuthi sibongele lokho."

UNkosi Kungakholwa weyiseka kakhulu ngalokhu wasephendula, "Ngizahamba khathesi ngiyetshela iNkosi Diyabhola amazwi enu. Uzakwazi ukulenza lizisole ngawo. Likwazi futhi ukuthi yena lami sizaqhubeka sifuna ubuhle balo umuzi singadingi kucetshiswa yini."

"Lizakwenza, sibili?" waphendula uNkosi Qedisisa. "Umbono wami yilo njengoba wena mhlonitshwa, lenkosana yakho alisibo bomdabu kulumuzi, selisilethe kulezizimo zokuphelelwa lithemba, kungakuhle libaleke, esikwaziyo nje yikuthi lisitshiye sizifunele okwethu."

Phakathi kwalokhukuphikisana, kwehla emidulini lemasangweni omuzi uNkosi Ntandokayiphikiswa, loMnu. Bandlelulo lomdala uBekalokhu-khatshana, labanye abadala, beza ukubuza isizatho salesi siyaluyalu. Bonke baqala ukukhuluma kanye kanye, akwaze kwaba lalutho ngaphandle kokusanganiseka okwabayikho okubusayo.

Kwathi sekulokuthula okuncane, iqili uNkosi Kungakholwa wathi, "Nkosi yami, kulamadoda amabili lapha, amabizo abo ngoNkosi Qedisisa loMnu. Sazela, abathe ngokucetshiswa nguMnu. Kungasuthiseki, bahlokomisa abantu ukuthi bangivukele njalo khathesi bazama ukubavusa ukuthi bahlamukele inkosi yethu uDiyabhola.

Bonke abakaDiyabhola ababekhona bavumelana lomdala uKungakholwa, bevumelana lodaba lwakhe lwamanga, bedumisa

uDiyabhola njalo ngesikhathi esifananayo bememeza ukuthi uMnu. Sazela loNkosi Qedisisa kabaphoselwe entolongweni, kusithi abakwelinye ixuku bedumisa uNkulunkulu uSomandla lemithetho yakhe, isihawu sakhe labalawulimabutho bakhe. Masinyane ukuphikisana kwaphenduka kwaba yizibhakela abantu abanengi balimala. Olungileyo umdala uSazela watshaywa wawela phansi kabili, njalo uNkosi Qedisisa kwakumele adutshulwe ekhanda, kuphela nje ingcitshi yokudubula yehluleka! KwabakaDiyabhola, uMnu. Mawala wachitheka ubuchopho echithwa nguNgqondo (unobhala) kaNtandokayiphikiswa. Kwakuhlekisa sibili ukubona umdala uBandlululo egiqika edakeni. UMLawulimabutho Lobakuyini wayetshisekela ukungenela, kodwa wonke amacele ayengavumelani laye ngoba wayengathembeki loba kukuliphi icele. Waphetha ngokuqamuka omunye umbala wakhe (njalo umuntu owakwenzayo wafisa ukuthi aluba kwakuyintamo yakhe!) UNkosi Ntandokayiphikiswa waziphatha ngendlela engejwayelekanga kukho konke lokhu, kwangani kazi ukuthi ukuliphi icele, kodwa kuyananzelelwa ukuthi wahleka waphumisela ebona uMnu. Bandlululo etshaywe wawela phansi njalo kazange ananze ngokupheleleyo uMnu Lobakuyini esiza ediyazela phambi kwakhe.

Kwathi ukuxokozela sekudedile, uDiyabhola waphosela uNkosi uQedisisa loMnu. Sazela entolongweni, ebabeka icala lokuba ngabakhokheli besiphithiphithi. Umuzi wathula ekucineni lezibotshwa ezimbili zaba lesikhathi esibi; ngeqiniso, inkosana embi ngabe yababulala ukuhle ibasuse kanye endleleni yayo, kodwa, ngempi esemasangweni kanye, wakubona kungcono ukuthi adlulisele phambili ukusebenzana labo okwesikhatshana.

6. U*Emanuweli* uyeza egade ibhiza ukuzanqoba

Abalawulimabutho ababekezelayo baba lenye inhlango ngempi basebemisa ukuthumela esinye isimemezelo kulowomuzi, belomuzwa weqiniso ukuthi khathesi bangaba banengi ababengavuma. Ngalesisikhathi uMtshayuphondo waqonda kuSango Ndlebe, wakhuluma ngobukhulu bukaNkulunkulu Somandla lemisebenzi yakhe emangalisayo, ekhuthaza abantu bomuzi ukuthi bale amanga lenkohliso kaDiyabhola, ukuba bemukele izithembiso eziligolide zeNkosi.

"Liyakhumbula, ukuthi lilamandla kulaye lina elifanana lezintothoviyane emehlweni akhe. Nanzelela amazulu lezinkanyezi, imisebenzi yeminywe yakhe. Nanzelela ilanga lenyanga, ukuthi uzigcina njani ziqinile zikhanyisa endaweni yazo. Nanzelela inlwandle ezilamandla amakhulu, azigcinileyo kumingcele. Nanzelelani ukuthi libancinyane njani lokuba buthakathaka lingasinto yalutho ekulinganisweni laye. Khumbulani ukuthi kungebizo lomkhulu kangaka engiza ngalo kuni lamhla, lilaywa ngokuzinikela."

Amadoda oMphefumulo Womuntu athinteka ngale inkulumo awazange azi ayefanele ukukuphendula. Kodwa uDiyabhola masinyane wavela waphendulela ubukhulu bukaNkulunkulu uSomandla, obebukade bukhulunywa nguMtshayuphondo, kwaba ngokunye okungenza abantu baqhuqhe.

"Madoda," watsho, ekhuluma emadodeni oMphefumulo Womuntu, "selizwile izinto ezimangalisayo ezikhulunywe yisithunywa ngeNkosi yaso. Asithi ukhuluma iqiniso, ake likhumbule ubugqili linkosi enkulu ezaligcina kibo phakade. Nxa lisesaba ukukhumbula ngaye esesekhatshana, linakana ukuthi lizakuzwa njani nxa esephakathi kwenu njengenkosi yenu? Kangizami ukuthi ngilethuse, ngoba ngilobungane njalo ngilejwayele. Ngakho-ke, khumbulani ngokunanzelela liqaphelisa ukuthi izakuba yini inzuzo yenu."

Impumela yale inkulumo yayi ngeyokuthi abantu bomuzi benziwe lukhuni inhliziyiyo zabo ngamandla bemelana lale inkosi. Imikhumbulo yobukhulu bakhe yagcwalisa ukwesaba kibo, kusithi imicabango yobungcwele bakhe yabehlelisa ukuthi baphelelwe ngamandla. Ngenxa yalokhu, babuyisela ilizwi kubalawulimabutho ngoMtshayuphondo, ukuthi babezimisele ukunamathela kunkosana yabo, uDiyabhola, ukuthi

kabasoze, bengasoze bavumelane loNkulunkulu Somandla njalo kwakuyikuchitha isikhathi ukuthumela ezinye izimemezelo.

Ukuphatheka lokhu kwakuyikuthi abalawulimabutho baquma ukuthi uMphefumulo Womuntu ufanele unqotshwe ngamanye amacebo. Babalomhlangano omkhulu, bamisa lokhu lalokhuya kwaze kwathi ekucineni uMlawulimabutho Vumisa wasukuma wathi, "Bafowethu babalawulimabutho, iseluleko sami yikuthi siqhubeke sisenza umuzi uhlale ulezimemezelo, emini lebusuku, kodwa ngesikhathi esifananayo sithumele isicelo sethu kuNkosi Somandla wethu, simtshela ukuthi siqhubeke njani njalo sicela uxolo ukuthi kasibanga lempumelelo engcono. Kuhle simcele ukuthi athumele abanye abokusiqinisa, lamaqhawe njalo lomunye umlawulimabutho oncomekayo ukuze abakhokhele, ukuze inkosi yethu ingalahlekelwa yinzuzo yokuqalisa esesikwenzile, kodwa bangaphelelisa ukunqotshwa komuzi."

Kwavunyelwana ukuthi lo ngumcabango omuhle kakhulu njalo isicelo senziwa ngendlela elandelayo:

"Wena Nkosi elomusa lodumo olukhulu, maki womuzi woMphefumulo Womuntu, ngokulaya kwakho thina, izinceku zakho ezithembekileyo, sesihlasele umuzi wakho woMphefumulo Womuntu sifuna ukuthi siwunqobele wena nkosi. Okokuqala siphe izimiso zokuthula, kodwa izakhi zakuthatha lula lokhu zivala amasango azo zihloma ngemibhobho yazo. Umcindezeli, inkosana Diyabhola, Nkosi Kungakholwa lo Nkosi Ntandokayiphikiswa yibo abakhulu kwabamelene lathi. Ngabe bekulomunye umngane phakathi komduli wawo ukuthi asekele izimemezelo zethu ngabe siphumelele, kodwa kuze kube khathesi, umuzi uyaqhubeka kumvukela wawo.

"Khathesi, E Nkosi, sixolele ekusweleni kwethu impumelelo njalo usithumele, siyakhuleka, amanye amabutho ngaphansi kokulawulwa ngumuntu okungathi abantu bomuzi hlezi bangamthanda njalo bamesabe. Amenii."

Isicelo lesi ngesiqubu esikhulu sasiwa eNkosini, isithunywa kwaba ngumuntu olungileyo okuthiwa nguMnu. Thando kuMphefumulo Womuntu. Kwathi efika esigodlweni seNkosi wasethula kanye ezandleni zeNdodana yeNkosi uEmanuweli, owasibala wasithutsha njalo, ethokoziswa ngokwakumunyethwe, wengeza izinto ezinlutshwana yena ngokwakhe njalo waseyisa kuYise. INkosi uNkulunkulu

Somandla, yasemukela isicelo ngentokozo, ngokukhethekileyo ngoba sisekelwe yiNdodana yakhe ethandekayo. Yathokoza njalo kakhulu ukuzwa ngokuzimisela kwezinceku zayo lokuqaliswa okwasekwenziwe bemelana loMphefumulo Womuntu. Ibizela iNdodana yayo uEmanuweli kuyo, yathi, "Uyakwazi kuhle, njengokuba lami ngisazi, isimo soMphefumulo Womuntu: lokhu esikumisileyo ukuthi sikwenzele wona lalokhu ovele usukuphelelisile wena ngokwakho ukuthi uwuhlenge. Woza Ndodana yami, uzakuya enkambeni yami kuMphefumulo Womuntu, ngoba lapho uzaphumelela njalo unqobe umuzi."

Wasephendula uEmanuweli, "Umthetho wakho usenhliziyweni yami, njalo ngiyathokoza ukuyenza intando yakho, wena Baba. Yiwo umsebenzi engilangatha ukuwenza. Ngipha amabutho owabona efanele ngizakuya ngiyekhulula lo umuzi obhubhayo woMphefumulo Womuntu esandleni somcindezeli uDiyabhola. Ngangihlezi ngidabukile ukuzwa ngosizi langokubola kwawo njalo kakulalutho olungangipha intokozo enkulu okwedlula ukuletha ukukhululwa kwawo. Kakulalutho olunqabe kakhulu kubantu bami boMphefumulo Womuntu njalo ngiyathokoza ukuthi ngenziwe umlawulimabutho wosindiso lwabo."

Izindaba zakho lokhu zandiza egumeni leNkosi njengombane njalo bonke babekhuluma ngezinto zesisa uEmanuweli azimisele ukuzenzela uMphefumulo Womuntu. Abahlonipheki abaphezulu kunkundla baloyisa ukuthunywana lokuthi bahambe leNkosana yabo ekunqobeni kwayo. Kwathi izindaba zifika kumadoda amise inkamba ezungezele uMphefumulo Womuntu ukuthi uEmanuweli ngokwakhe uyeza ukuzebasiza, elebutho elikhulu elingeke lamelwa, abalawulimabutho lamadoda ayelabo bamemezela ngentokozo engangokuthi umhlaba wanyikinyeka, izintaba zaphendula ngokunkenteza kwazo, kwathi uDiyabhola ngokwakhe waqalisa ukuqhuqha ngamandla ethuthumela ngalesi isizatho esilungileyo. Lanxa nje uMphefumulo Womuntu ngokwawo wanaka kancane ngalo umsebenzi, uthathekile kakhulu ngokudinga intokozo lesono, kanti uDiyabhola, ongusibalukhulu wawo, wayesesaba kakhulu. Inhloli zakhe zazikhatshana kuyo yonke indawo, zimlethela izindaba zezinto ezinengi, omunye wafika masinyane enqabeni owamlethela ilizwi ngokwasekwenzakele enkundleni yeNkosi, okuyikuthi uEmanuweli ngokwakhe masinyane wayesiza ukuzamelana

laye! Njalo kakho uDiyabhola ayemesaba kangaka njengale inkosana enkulu. Wayeseke wahlupheka kakhulu esandleni sakhe njalo wesaba ukuzwa ngitsho lokuqanjwa kwebizo lakhe.

Isikhathi sasesifikile esikaEmanuweli ukuthi atshiye iguma likaYise aqalise ukufola esiya kuMphefumulo Womuntu. Lapha ngizakuma ukuthi ngilitshela ngabalawulimabutho abahlanu abalezibindi abamphelekelezelayo.

Okokuqala, kwakulodumileyo uMlawulimabutho Kholo. Wayelemibala ebomvu, ithwelwe nguMnu. Sithembiso njalo elophawu lwakhe lwewundlu elingcwele lehawu legolide. Kwalandela omunye ababelingana ngodumo, uMlawulimabutho Thembelihle, elemibala eluhlaza ithwelwe nguMnu. Lindela, uphawu lwakhe kuyizilengiso zokumisa zegolide ezintathu. Okwesithathu kweza olesisa uMlawulimabutho Thando, eloMnu. Zwelo laye ethwele imibala eluhlaza tshoko. Kusihlangu sakhe kufanekiswe intandane ezintathu ezinqunu zibanjwe ngokugona kothando. Ngemuva kwalokhu kweza iqhawe uMlawulimabutho Hlanzekile. Imibala yakhe, eyayimhlophe, yayithwelwe nguMnu. Kalangozi laphezu kwesihlangu sakhe kulamajuba egolide amathathu. Okokucina kweza othandekayo uMlawulimabutho Bekezela omibala yakhe yayimnyama. Umnu. Phuzukuthukuthela wayengumthwali wefulegi yakhe lophawu lwakhe lwatshengisa imitshoko emithathu egwaze yathutsha enhliziyweni yegolide.

Laba babengabalawulimabutho bakaEmanuweli njalo bafola ngendlela enje, lowo lalowo elezinkulungwane zakhe ezilitshumi zamadoda – uMlawulimabutho Kholo ekhokhele uMlawulimabutho Bekezela esemuva njalo iNkosana ngokwayo ihamba phambili kusilomo sebutho esenqoleni yakhe.

E! Umbono omuhle njani nxa befola behamba, kuzwakala umsindo wempondo, izikhali zabo zikhazimula imibala yazo iphephezela ngentokozo emoyeni. Izigqoko zempi zeNkosana zazenziwe ngegolide elicengekileyo likhanya njengelanga emazulwini, kuthi ezabalawulimabutho zikhazimula njengezinkanyezi. Phakathi laphakathi kwebutho, bathwala imigqala engamatshumi amahlanu lane lezavutha ezilitshumi lambili, konke kwenziwe ngegolide elihlanzekileyo kakhulu.

Baqhubeka befola, baze baba ngamamayili amathathu ukuthi bafike

emzini. Lapha bema, bamelela ukuthi abalawulimabuhto abane beze abakuqala bazebingelela inkosana, okwathi ngemuva kwalokho bonke bahamba ndawonye beqonda kuMphefumulo Womuntu. Kwathi amabutho, ayesenkambeni kusukela ekuqaleni, ebona abazebaqinisa besiza bezehlangana labo, njalo leNkosana ibakhokhele, aphinda futhi ukwenza umsindo wentokozo lokhu kwenza futhi uDiyabhola waba lokunye ukwesaba okukhulu. Amabutho amadala lamatsha ahlala phansi, agombolozela umuzi ngokupheleleyo, khathesi-ke, loba kukhangeleka ngayiphi indlela, uMphefumulo Womuntu wawusugonjolozelwe.

Kwathi amadoda omuzi ebona ixuku elikhulu elihleliweyo lamabutho elimiselwe ukumelana labo lezavutha zegolide lemigqala, athi ebona izigqoko zempi ezikhazimulayo kuyo yonke indawo lemibala ephephezelayo, agcwala ukwesaba. Ngoba, lanxa banakana bona ukuthi bavikelwe kuhle sibili, baqalisa ukumangala ukuthi kuzakuba yini ukuphela kwakho konke lokhu.

Umuzi khathesi usugonjolozelwe ngokupheleleyo, iNkosana elungileyo uEmanuweli yaphakamisa ifulegi emhlophe ukuthi ilenge phakathi kwezavutha zegolide, njalo lokhu kulezizatho ezimbili: okokuqala, ukutshengisa ukuthi wayelakho njalo angaba lomusa nxa uMphefumulo Womuntu ungaphendukela kuye; okwesibili, ukubatshiya bengelazaba, nxa engabachitha ngenxa yokuqhubeka kwabo bevukela. Ngakho ifulegi emhlophe ilamajuba amathathu egolide, yalenga lapho okwamalanga amabili kodwa umuzi kawubanga lempendulo ngaloluphawu. Ngakho iNkosana yenza ukuthi kulenge ifulegi ebomvu, ifulegi yomlawulimabutho Mahluleli, ilomfanekiso wesithando somlilo phezu kwayo. Le layo yalenga okwensuku ezithile kodwa abantu bomuzi abazange baphendule futhi. Okokucina, uEmanuweli walaya ukuthi ifulegi emnyama etshengisa ukungalaleli, ilisibonakaliso semidumo emithathu evuthayo, layo njalo iphakanyiswe, kodwa njalo, uMphefumulo Womuntu walokhe unganyikinyeki.

Bebona ukuthi loba isihawu, loba ukwahlulela, loba ukwenza kokwahlulela, kungethinte umuzi ohlamukayo, inkosana elenhliziyi ebuthakathaka yagcwala usizi, isithi kubalawulimabutho, "Ngeqiniso ukuziphatha okunje okwesabekayo kungenxa yokungazi kwabo ngezindlela zempi, okwedlula ukungalaleli kwensithe."

Ngakho wathumela emzini, ukuthi abazise ngokumelwe yila amafulegi, njalo ukuthi bazi loba bakhetha umusa lesihawu, loba ukugwetshwa, njalo lokuqhutshwa kwesigwebo. Sonke lesisikhathi amasango ayevaliwe labalindi beqinisiwe, uDiyabhola esakhuthaza abantu bakhe ekungavumini ngamandla akhe wonke, abantu bomuzi bathumela impendulo kuNkosana:

"Mhlonipheki omkhulu, mayelana lombiko wakho, loba sizakwamukela isihawu sakho, loba siwele emthethweni wakho, singeke sikuphe impendulo eqondileyo. Kuphambene lomthetho lombuso weNkosana yethu ukuthi thina silethe ukuthula loba impi ngaphandle kwakhe kodwa sizamcela yena eze emdulini akhulume lawe emele thina."

UEmanuweli wadabuka kakhulu, njengakwezinye izikhathi, ukuthi abone ubugqili babantu lokwanela kwabo ukuthi bahlale kumaketane omcindezeli. Ngensithe uDiyabhola wayesesaba kakhulu esizwa abantu bomuzi bephendula, kodwa ngokuthandabuza wavuma ukuhamba esiyakhuluma leNkosana kuMlomo Sango. Yilokhu akutshoyo (kodwa ngolimi abantu bomuzi abangazange baluqedise):

"E Emanuweli omkhulu, Nkosi yawo wonke umhlaba, ngiyakwazi ukuthi ungubani, uyiNdodana kaNkulunkulu Somandla. Kungani uze ukungicunula ungilahlele ngaphandle kwemfuyo engeyami ngokusemthethweni? Umuzi woMphefumulo Womuntu ngowami, njengoba usazi kuhle, njalo ngezizatho ezimbili ezinhle. Ungowelungelo lami ngokunqoba, ngoba ngawunqoba empini esobala. Kungani kumele ngivume ukuthi ngikuphe abantu bami? Ungowami ngoba abantu bomuzi bavuma ngokukhululeka ukuza kimi, bevula amasango abo, bekhetha mina ukuba yinkosana yabo bezinikela kimi ngokuthanda, inqaba lenhliziyi esandleni sami.

"Njalo futhi, basebekuphendukele wena balahla umthetho wakho, ibizo lakho, umfanekiso wakho lakho konke okungokwakho ngemuva kwabo basebesemukela umthetho wami, lebizo lami, umfanekiso wami lakho konke okungokwami. Buza abalawulimabutho bakho. Bazakutshela ukuthi uMphefumulo Womuntu uphendule zonke izimemezelo ngokutshengisa uthando lokuthembeka kwawo kimi njalo bala bakhonona kokwakho. Njengoba wena uzigqaja ngokwakho ngokuqonda langobungcwele, suka, ngiyakucela, ngitshiya mina

lempahla engeyelungelo lami."

Inkulumo le, kumele likhumbule, yenziwa nguDiyabhola ngolwakhe ulimi, uMphfumulo Womuntu ongazange uluqedise; lokuthi nje babone ukuthi wayequthe waguqa njani phambi kukaEmanuweli, inkosana yabo yeqiniso. Babelokhu becabanga, imiphfumulo eyangekileyo ekhohlisekayo, ukuthi wayesesabeka sibili ngesibindi njalo eqinile njalo engulowo ofanele ukhlonitshwa kakhulu.

Kwathi inkosana eyaziphakamisa ingalindelwe isiqedile ukukhuluma, uEmanuweli, inkosana yegolide, waphakama waphendula ngale indlela:

"E wena mkhohlisi, ngebizo likaBaba lelami esikhundleni somuzi woMphfumulo Womuntu owonakeleyo, ngilakho engimele ukuthi ngikutsho kuwe. Loba nje uzenza olungelo lalo umuzi, kusobala kunkundla yonke kaBaba ukuthi ungene nje kuphela lapha ngamanga langobuqili.

"Uqambe amanga ngoBaba langomthetho wakhe, ngalokho ukhohlise abantu bami boMphfumulo Womuntu. Wenza angathi bakwemukele njengenkosana yabo, kodwa lokhu futhi, kwaba ngobuqili bakho. Wathembisa lababantu abangelacala intokozo ngokwephula imilayo kaBaba, lanxa wawusazi ngokugcweleyo kuhle, ngokuzibonela kwakho okubi, ukuthi lokhu kuyabe kuyikubachitha losizi. Usuthe, ngokudelela okukhulu njalo wakhafulela uBaba, wawona umfanekiso wakhe kuMphfumulo Womuntu, njalo wasumisa owakho endaweni yawo. Usudungulule abantu bami baphambana lokukhululwa kwabo bamelana labalawulimabutho bakaBaba. Sengibuyele ukuthi ngiphindisele amanga osuwakhulume ngoBaba lobubi obukhulu osubenzile kulo umuzi ngizimisele ukwehlisela phezu kwakho ububi bakho phezu kwekhanda lakho.

"Mina ngokwami, sengibuyile ukumelana lomthetho wakho wamandla ukuthi ngithathe umuzi woMphfumulo Womuntu kuzibopho zakho zesihluku, ngoba ungowami, kulokho ngizakutshengisa kuhle ekusanganisekeni kwakho.

"Okokuqala, umuzi lo wakhiwa nguBaba ngesandla sakhe njalo lesigidlo phakathi kwawo wasakhela intokozo yakhe. Okwesibili, umuzi lo ngowami, ngoba ngiyindlalifa kaBaba, lentokozo yenhliziyi yakhe. Ngakho-ke, umuzi lo uyilifa lami. Wawuvele ekuqaleni unikwe mina nguBaba njengesipho njalo lokhe uyisiloyiso sami, uyintokozo

yami lentokozo yenhliziyi yami.

"Ungowami futhi ngelungelo lokuwuthenga, E wena Diyabhola, ngoba ngazithengela wona ngokwami. Umphefumulo Womuntu wona kuBaba ngokulalela ilizwi lakho elamanga bevumela izilingo zakho; wayevele esetshilo ukuthi ngosuku abephule ngalo umthetho wakhe, kumele bafe. Khathesi kungenzeka sibili ukuthi izulu lomhlaba kudlule, kulokuthi kwephuke ilizwi lakhe. Ngakho-ke, kwathi uMphefumulo Womuntu usuwonile, ngazinikela kuBaba njengesibambiso ukuthi ngilungise ngokona kwabo, kungelasizatho, kodwa ukuthi ngimise uthando lwami phezu kwalo umuzi. Kwathi isikhathi esimisiweyo sesifikile, nganikela umzimba ngomzimba, umphefumulo ngomphefumulo, igazi ngegazi, ngakho ngabahlenga abathandekayo boMphefumulo Womuntu. Ngalokho, umthetho kaBaba lokuqonda kwakhe khathesi konke kwasuthiseka kwenela kuhle ukuthi uMphefumulo Womuntu kumele ukhululwe.

"Okokucina, kumele ukwazi lokhu, ukuthi sengibuyile ukumelana lawe ngokuqondisa kukaBaba.

"Njalo khathesi," yaphetha iNkosana, "ngilelizwi lomuzi woMphefumulo Womuntu."

Ngesikhathi ekhuluma lokhu, loba kunjalo, amasango alondolozwa ngokuphindwe kathathu abantu batshelwa ukuthi bangalaleli.

"E Mphefumulo Womuntu odanileyo," yaqhubeka iNkosana, "ngigcwele usizi lozwelo ngani. Lamukele uDiyabhola njengenkosana yenu, liphambana lenkosi yenu enkulu yeqiniso, amasango enu amvulela, kodwa ayangivalela mina. Waletha incithakalo kini lamemukela; ngiletha usindiso kini, kanti lina kalizukungilalela mina. Selizinikele esandleni sesitha sikaBaba esikhulu. Mphefumulo Womuntu olusizana! Ngizakwenzani kini? Kayisiso isifiso sami ukuthi ngililimaze, kanti liyabaleka kimi. La amandla amakhulu akimi hatshi kawasiwo wokulimaza lina, kodwa ngawokulikhulula. Isimiso sami yikwenza impi loDiyabhola labalandeli bakhe, hatshi phezu kwenu, ngoba ungumuntu olamandla ohlomileyo, egcine impahla zakhe ekuthuleni, kodwa ngizamkhupha!

"Wonke amazwi ami aliqiniso njalo lizakwazi lokhu nxa lizambona yena engilandela egqize amaketane, ngoba ngizalikhulula esandleni sakhe, mina engilamandla okusindisa."

Amazwi la amangalisayo akhulunywa kumuzi woMphefumulo Womuntu, kodwa kabazange bawezwe. Babesesabeka kangaka abantu bomuzi bekhohliswa nguDiyabhola, okokuthi bahluthulela babopha-nko njalo bavikela sibili uSango Ndlebe njalo njalo, ukuze bangezwa lelizwi elilodwa elivela ngaphandle.

7. UDIYABHOLA uyayangiswa njalo uyaxotshwa

Ngakho-ke kwathi uEmanuweli esebonile ukuthi uMphefumulo Womuntu wawuphathekile sibili esonweni okungangokuthi amazwi akhe omusa adelelwe, walaya amabutho akhe ukuthi alunge ngesikhathi esithile. Walaya ukuthi kumiswe isikhali sogodo olunzima lokubhidliza lesavutha kuSango Ndlebe loSango Lihlo, njengoba yayingasekho enye indlela esemthethweni yokuthumba umuzi. Phambi kokuba baphatheke ngempi, kodwa-ke, inkosana yathumela njalo ukuthi ibone kumbe bazavuma ngokuthula, loba babe lokhu bezimisele ukumelana lesiphetho esibi. Izinduna zoMphefumulo Womuntu zaba lenhlangano yempi loDIYABHOLA zicabanga ukuthumela izitsho ezithile kuEmanuweli ukuthi zibone kumbe uzazemukela. Lokhu kwathunyelwa ngesandla salo olukhuni, indoda endala uMnu. Ntando-kayikhothami, owatshelwa lokho kanye ayezakutsho. Efika kunkamba yesikhosini, wacela umhlangano leNkosana; lokhu esekuvunyelwe, wakhuluma laye ngendlela elandelayo:

Ntando-kayikhothami: "Mhlonipheki omkhulu, ukuze bonke babone ukuthi inkosi yethu iziphethe kuhle kangakanani, ingithumile ukuthi ngikutshela nkosi yami ukuthi iyavuma, kulokuthi kuliwe, ukukhulula ingxenye eyodwa kwezimbili yoMphefumulo Womuntu. Kambe ngobukhulu bakho ungemukela lesisicelo?"

Emanuweli: "Wonke uMphefumulo Womuntu ngowami, ngesipho langokuwuthenga, ngakho-ke ngingeke ngilahlekelwe ngenye ingxenye."

Ntando-kayikhothami: "Mhlonipheki, inkosi yami izakwenela ukuthi ube yinkosi ngebizo, aluba nje engabusa kodwa ingxenye."

Emanuweli: "Konke ngokwami ngeqiniso lonke, hatshi ngebizo kuphela. Ngizakuba yinkosi yakho konke, kumbe ngingabi lalutho, eMphefumulweni Womuntu."

Ntando-kayikhothami: "Inkosi yami elomusa ithi izakwenela ukuthi ube yinkosi, aluba ingaba lendawo encinyane engahlala kuyo ensithe."

Emanuweli: "Hatshi, ngingeke ngitsho ngimvumele loba kuyingonsi encane yoMphefumulo Womuntu ukuthi ahlale; uzakuba ngowami wonke."

Ntando-kayikhothami: "Kesithi inkosi yami ikuphe wonke umuzi, ngesimiso sokuthi njengokwesikhathi esidala esedluleyo, angethekelela okwensuku ezimbili, loba ezilitshumi, mhlawumbe inyanga?"

Emanuweli: "Hatshi, ngingeke ngivume ukuthi abuye angene futhi kulo umuzi, loba ngasiphi isizatho."

Ntando-kayikhothami: "Mhlonipheki, ulukhuni kakhulu. Kancinyane- nje ungevumele abangane benkosi yami lezihlobo babe besahlala bathengise phakathi komuzi?"

Emanuweli: Hatshi, kuphambene lentando kaBaba. Wonke okaDiyabhola khatesi loba yisiphi isikhathi esizayo ofunyanwa phakathi koMphefumulo Womuntu uzalahlekelwa, hatshi kuphela yilizwe lenkululeko, kodwa layimpilo yakhe."

Ntando-kayikhothami: "Kodwa, Mhlonipheki, sibili uzavumela inkosi yami, ngencwadi langamathuba atholakalayo, ukuthi igcine ubungane loMphefumulo Womuntu?"

Emanuweli: "Hatshi, langayiphi indlela. Loba yibuphi ubungane bungadonsela kuphela ekungcoleni koMphefumulo Womuntu, buzasusa ukuthanda kwawo kube khatshana loBaba lami."

Ntando-kayikhothami: "Ngakho, Mhlonipheki omkhulu, aluba inkosi yami ingasuka, sibili ingatshiya ezinye izipho, ukuthi ikhumbuze abantu ngomngane wabo omdala ngezikhathi zokuthokoza beselaye eyinkosana yabo?"

Emanuweli: "Hatshi, sibili. Lapho uMphefumulo Womuntu usungowami, angisoze ngivume ngitsho lakancinyane okuyisicucu loba uthuli lokaDiyabhola ukuthi lusale ukuze lukhumbuze lababantu ngokuzwana okwesabekayo abake baba lakho laye."

Ntando-kayikhothami: "Kulungile, Mhlonipheki, ngilolutho olulodwa engingalutsho ngibe sengiqedile. Kesithi, nxa inkosi yami iyabe isisukile kulo umuzi, kube lobunye ubunzima obuvukayo, okuthi nguye yedwa ongakuqondisa; kambe kungathi yena labantu abafaneleyo bahlangane bahlanganise amakhanda ndawonye ukuthi bangaphatha njani udaba olunje?"

Emanuweli: "Hatshi, ngeqiniso hatshi. Kungeke kube lobunzima obuvukayo loba indaba uBaba angeke ayilungise, njalo konke okuseMphefumulweni Womuntu kuzaqondiswa kukho konke, ngomthandazo lokucela, izicelo zabo kumele zenziwe kuye kuphela."

Esezuze impendulo yokungavumi, uMnu. Ntando-kayikhothami wabuyela kuDiyabhola ukuthi amtshela ukuthi nje nxa yena, uDiyabhola, esewutshiyile umuzi, uEmanuweli angeke futhi amvumele abe lobungane obuncinyane labantu bakhe. Uthe esezwe lokhu, uDiyabhola lamadoda omuzi masinyane bavumelana ukwenza konke abangakwenza ukuvalela uEmanuweli phandle. Baphinda bathumela omdala uMnu. Beka-Khatshana futhi, ngalesi isikhathi ukutshela inkosana labalawulimabutho ukuthi uDiyabhola loMphefumulo Womuntu sebemise ukuma loba bawe ndawonye, lokuthi uEmanuweli kasoze athathe uMphefumulo Womuntu ngaphandle kokuthi awuthathe ngamandla.

"Ngakho-ke," yatsho inkosana, "ngalokho sekumele ngitshengise amandla omhedla wami, ngoba ngizimisele ukukhulula uMphefumulo Womuntu esandleni sesitha."

Ngakho wasebeka abalawulimabutho bakhe kuzindawo ezehlukeneyo begombolozele umuzi, ukukhala kwempi "Emanuweli" kwezwakala, isimemezelo saphakanyiswa njalo izavutha lesikhali sogodo kwaqala ukusebenza. UDiyabhola ngamandla wakhuthaza abantu bakhe kuwo wonke amasango njalo bamisa ngamandla ukuvimbela, okwaqhubeka okwamalanga.

Kwathi ngesigaba sakuqala semp, abalawulimabutho bakaEmanuwel baphumelela ukunyikinya, phose ukwephula, uSango Ndlebe loSango Lihlo. Abalawulimabutho abanengi bakaDiyabhola phakathi kwabo kuloMlawulimabutho kuziQhenya loMlawulimabutho kuziPhakamisa babulawa, labanye laba balimala kabuhlungu. uMlawulimabutho lobaKuyini lomdala uMnu. Bandlululo babaleka bayacatsha; uMnu. Muzwa walimala kakubi elihlweni wabuyela emuva masinyane, kwathi uMnu. Beka-Khatshana ikhanda lakhe ladabuka lavuleka. UNkosi Ntandokayiphikiswa walimala kubi emlenzeni kwamlethela ubulima obuthile; okwamvalela yena, okwesikhathi sokuqala eminyakeni ethize, ukuthi enze lokhu akufunayo. Wabonwa ngemva kwalokhu, ngamanye amadoda abalawulimabutho, eqhula kakubi.

Kwathi ingxenye yale impi isiphelile, inkosana yalaya njalo ukuthi kuphakanyiswe ifulegi emhlophe ukutshengisa ukuthi wayelokhu elomusa kuMphefumulo Womuntu. UDiyabhola wakubona lokhu wakwazi ngokupheleleyo ukuthi kakusikho kwakhe; kodwa

wakhumbula ukuzama ngelinye icebo lobuqili ukubona kumbe inkosana izaphakamisa ukuvimbezela ahambe, nxa isithembiso sokuguquka singabakhona. Ngakho kwenye intambana, ngemuva kokutshona kwelanga, weza esangweni wacela ukukhuluma loEmanuweli, owavuma ukuza njalo ambone yena.

"Njengoba usuphakamise ifulegi emhlophe utshengisa ukuba ubambelela kukho ukuthula," yaqalisa inkosana elobuqili, "nginakane ukuza ngikutshele ngezimiso zokuzinikela kwethu. Ngiyazi ukwenza lokhu ukuze uMphefumulo Womuntu ube yindawo engcwele. Kuhle-ke, susa amabutho akho ngizakwenza abantu bomuzi benze njengokufisa kwakho. Ngizakuba ngumsekeli wakho, ngoba ngingenza kalula uMphefumulo Womuntu ukulalele. Ngizabatshengisa lapho abone khona kuwe ngigcizelele ukuthi kumele baguquke. Ngizabatshengisa umthetho wakho ongcwele ngibatshela ukuthi bakugcine lokhu. Ngizakuthi ngokuzinikela kwami, ngigcine iqula labafundisi ukuthi lifundise abantu indlela zakho; njalo iminyaka yonke sizabhadala imithelo layiphi oyibona ifanele, ngoba singabantu bakho!"

Kule inkulumo ecolekileyo, uEmanuweli waphendula, "E wena Mkhohlisi! Kungani uguquka njalo njalo. Lezi izitsho zakho kazehlukanga kulezakuqala. Wehlulekile esimeni sakho semvelo, usuzama khathesi ukuziguqula wena njengengilosu yokukhanya njalo njengomfundisi wokulunga?"

"Kuzakuba nini ukuthi uqedisise ukuthi lokhu okucabangayo kakusoze kwamukeleke? Kawulasazela ngoNkulunkulu Somandla ubaba loba uthando kumuzi woMphefumulo Womuntu. Ukhuluma khathesi ngokuguquka, usazi ngokugcweleyo kuhle, ukuthi nxa uMphefumulo Womuntu usuwephule imithetho ungeke ngemizamo yokulunga kwawo ubuyiselwe ekulungeni. (Ngingeke ngitsho ulutho ngokulunga okucolekileyo okunjalo okungalethwa ngabantu bomuzi belawe, E wena uDiyabhola, njengomfundisi wabo!) Kangizanga ukukhathaza uMphefumulo Womuntu ukuthi uphile ngemisebenzi, kodwa ngami ngalokho engikwenzileyo lengizakwenza, uMphefumulo Womuntu ungabuyisana lobaba, loba isono sawo simenze wazonda njalo ngomthetho bangeke bazuze isihawu.

"Uyakhuluma ngesibindi ngokuphendula lumuzi wena usazi kuhle sibili ukuthi kakho phakathi oloyisa into enjalo. Mina ngithunye

nguBaba ukuthi ngizizuzele wona ngokwami ukuthi, ngokuqondisa okulobuciko kwesandla sami ngiwenze, njalo futhi, uthokozise emehlweni akhe. Ngizakulahla ngaphandle njalo ngizabusa ngemithetho emitsha, abalawulimabutho abatsha, imicabango emitsha lendlela ezintsha. Ngizadilizela phansi lumuzi ngiwakhe kutsha futhi, kuze kuthi wonke ube yinkazimulo!"

Ukukhohlisa kwakhe khathesi sekusobala, uDiyabhola wagcwala futhi ngolaka lodlakela waziqinisa ukuqalisa impi kutsha lohloniphekayo uEmanuweli. (Khathesi khangela ubone ukuthi ukuthuza okwesabekayo kwalandela njani ekucineni, lapho omunye edinga ukubambelela lomunye edinga ukuzenza inkosi yoMphefumulo Womuntu).

Esedanile langokuthi angeke azuze uMphefumulo Womuntu ube ngowakhe, uDiyabhola wazimisela ukwenza incithakalo enkulu phakathi, nxa kusenzeka; ngoba kwakungasiyo intokozo yalo umuzi oMubi ayeyifisa, kodwa ngokupheleleyo, ukudilika lokuchitheka kwawo. Ngakho-ke, walaya amabutho akhe ukudabudabula abesilisa, abesifazana labantwana babe yiziqa badilize lendawo, ukuthi nxa uEmanuweli ekucineni ewuthatha, kuyabe kungelalutho lwakhe kodwa inqwaba zamanxiwa.

UEmanuweli-ke, esazi ukuthi impi le izaphetha ngokuthi yena uzakuba yinkosi yalo umuzi, wanika ukulaya kwesikhosini kuzo zonke iziphathamandla njalo lamadoda ukuthi alwe kuze kube sekucineni bemelene loMubi lempi yakhe, kodwa babe lesihawu lozwelo njalo babemnene kuzizalwane zeqiniso zalo umuzi.

"Wobani leqiniso," walaya, "ukuthi ingxenye etshisa kakhulu yempi iqondiswe kokuphela kwabakaDiyabhola."

Kwathi kudabuka ukusa impi yayisiqinisiwe, ukukhala kwempi khathesi kuyilokhu "uMphefumulo Womuntu usunqotshiwe" njalo amadoda enkosana amisa wonke amandla awo maqondana loSango Ndlebe loSango Lihlo. Okwesikhatshana uDiyabhola walwa okwesabekayo lebuthe lenkosana kodwa okwebanga elide, ngemuva kwamahlandla amathathu loba amane okulwa, uSango Ndlebe wadabuka, wavuleka, imigoqo yakhe yephuka yaba yizicucu eziyinkulungwane. Sekwenzakele lokhu, impondo zesiliva zezwakala, abalawulimabutho bamemeza, abantu bomuzi baqhuhqa lapho abacatshe khona kwathi isiqhwaga sabuyela emuva ngokuphangisa sisiya enqabeni

yaso.

UEmanuweli masinyane wangena kuwo umuzi, emisa isihlalo sobukhosi, okwesikhatshana kulelosango. Kwalethwa izavutha zegolide, ngokulaya kwakhe, waqonda kuyo inqaba ngokwayo, lapho uDiyabhola ayecatshe khona.

Kusukela kuSango Ndlebe umgwaqo waqhubeka uqonde nta kuMnu. Sazela, ondlu yakhe yayiqondane lenqaba. Ngakho-ke, abalawulimabutho abathathu kwabokuqala abane ababehlasela uMphefumulo Womuntu, abathi uMlawulimabutho Bowanegesi, Mlawulimabutho Vumisa, Mlawulimabutho Kwahlulela, ngokulaya kukaEmanuweli, bafola beqonde nta endlini kaNobhala (eyayiqine phose okwenqaba) njalo bafuna ukungena. (Kangisalitshelanga, kodwa uMnu. Sazela loNkosi Qedisisa, kungaziwa nguDiyabhola, benelisa ukuphunyuka entolongweni kumsindo owaba khona lokusanganiseka, njalo uMnu. Sazela wabuyela endlini yakhe futhi). Ekuqaleni, umuntu omdala wayesesaba kakhulu ukuthi aphenndule, kodwa ngokuthuza okukodwa komgqala wokudiliza okwenza sonke isakhiwo sanyikinyeka saamazama, weza esangweni lakhe, ngendebe eziqhuqhayo, wabuza ukuthi ngubani owayelapho. UBowanegesi waphendula wathi babengabalawulimabutho labaphathi bebutho lomkhulu uNkulunkulu Somandla, leNdodana yakhe ebusisekileyo uEmanuweli, njalo babefuna ukuthatha indlu yakhe ibe ngeyohloniphekayo oyinkosana. Ngalokho, umgqala wokudiliza waletha okunye ukunyikinyeka, loba nje oyangekileyo uMnu. Sazela wayeqhuqha okomhlanga, wayengenze lutho ngaphandle kokuvulela abalawulimabutho (Ngenxa yokuma kwale indawo, njengoba sengike ngachasisa, indlu le yayiyindawo enhle okumangalisayo ukuthi kuhlaselwe uNqaba Nhliziyo). UMnu. Sazela kazange azi ukuthi angacabangani ngalokhu konke njalo kwathi abanye abantu bomuzi, besizwa ukuthi indlu yakhe isithethwe ngabalawulimabutho, beza ukuzambona, wayengakhulumi lutho kodwa ngokufa lencithakalo.

"Ngoba," yatsho indoda endala igedezela, "liyananzelela kuhle sibe ngabahlubuki kuyenalo owake wadeleleka okhathesi ungodumisekayo osenqoba uNkosana Emanuweli. Usephendle wofohla ngamandla indlela yakhe kumasango ethu njalo olamandla uDiyabhola wabaleka phambi kwakhe. Ngokwami, ngiyazi ukuthi ngonile kakhulu ngokuthula

lapho kumele ngikhulume njalo ngaphambula ukuqonda lapho kufanele ngikhuthale ukuthi ngikuthwale. Ngeqiniso, ngihluphekile ezandleni zikaDiyabhola ngokukhuluma kwezinye izibanga ngemithetho kaNkulunkulu uSomandla, kodwa lokhu kuzakwenza kube nzima ukulungisa zonke lezizinto engiziyekeleyo loba izinto ezidilizayo engizikhulumileyo. E, ngiyesaba ukukhumbula ukuthi kuzakuba yini ukuphela kwakho lokhu!"

Kwathi abalawulimabutho abathathu abaqanjwe kuqala bephathekile ngoMnu. Sazela, uMlawulimabutho Bulala laye wayephathekile ngemiduli kusitaladi esingemuva koMuzi. Wayezingela uNkosi Ntandokayiphikiswa, emlandela engelasihawu laye, lanxa wazama ukucatsha okwesikhathi eside, iziphathamandla ezinengi zikaNtandokayiphikiswa zaziwiselwe phansi nguye lo umlawulimabutho olesibindi. Umdala uBandlululo wabulawa khonokho nje kwaba njalo loMnu. Khohlakala, kwathi uMnu. Bekakhatshana, owayenze ukuganga okukhulu phakathi komuzi, wawa ngesandla sikaMlawulimabutho Themba-Elihle. Sekuhlangene, abakaDiyabhola abanengi babulawa lokulinyazwa kakubi, kodwa ngitsho loyedwa kuzizalwane zeqiniso zoMphefumulo Womuntu owalimalayo. Sibili babe banengi abakaDiyabhola abalele befile kuyo yonke indawo kodwa babelokhu bekhona abanengi abasele bephila ngokulungele uMphefumulo Womuntu.

Ngalesisikhathi, uNobhala omdala, uMnu. Sazela, uNkosi Qedisisa, uNkosi Ntandokayiphikiswa labanye abathize abaqakathekileyo eMphefumulweni Womuntu, bekwazi ukuthi kumele bame kumbe bawe lomuzi, bavumelana ukwenza isicelo njalo basithumele kuEmanwuli elokhu esahlezi esangweni. Sasisifitshane, sikhuluma kalula, "Thina, izizalwana ezindala zoMphefumulo Womuntu, siyavuma isono sethu, silusizi kakhulu sonile ubukhosi bakho obukhulu njalo siyacela ukuthi ulondoloze impilo zethu. Amen."

Kulesi isicelo inkosana kayiphanga mpendulo ngitsho, okwathi ngokwemvelo kwakhathaza kakhulu lumuzi.

Kwathi kusenzeka lokhu, abalawulimabutho endlini kaSazela baqhubeka behlasela inqaba Nhliziyo ngezikhali kwaze kwathi ngemuva kwesikhathi lokuhlupheka isango elikhulu ekucineni laqamuka labayiziqqa, kwavuleka indlela eya kunqaba lapho uDiyabhola ayecatshe

khona. Izindaba masinyane zayafika kuEmanuweli. E! impondo zezwakala khathesi ukuphela kwempi kwasekusobala.

Ngakho uEmanuweli wasukuma, wathatha amanye amadoda alamandla okwedlula amanye, bafola bahamba ngendlela enkulu eya kuMphefumulo Womuntu beqonde kundlu kaMn. Sazela. Inkosana yayigqoke ezempi ezegolide elicengeke kakhulukazi lophawu lwakhe lobukhosi lwaluthwelwe phambi kwakhe; kodwa ubuso bakhe bema bubotshiwe eqhubeka ehamba, ukuze abantu bomuzi banganelisi abangakucabanga ukuthi kuyini okungavela kuye. Bonke beza eminyango ukuthi bambone esedlula banqotshwa yikuza kwakhe ngobuntu bakhe obukhazimulayo - kodwa bekhathazeka yikubona isimo sobuso bakhe. Ngoba ngalesi isikhathi wakhetha ukukhuluma labo ngezenzo, hatshi amazwi loba ukubobotheka; kodwa uMphefumulo Womuntu oyangekileyo wakhumbula, "Aluba inkosana ibisithanda, ngeqiniso ibezatshengisela ebusweni bayo; ngakho-ke, kumele ukuthi iyasizonda, njalo sonke sizabulawa," ngoba bananzelela ukuthi inkosana iyazi bonke ububi bokukhohlakala lokuhlama kwabo. Kwathi uEmanuweli esedlula, bakhothama kakhulu ngokuthobeka phambi kwakhe baqalisa ukukhuluma phakathi kwabo ngodumo lobuntu bakhe, isithunzi ayelaso njalo lokuthi bafisa njani inkulungwane eziphindiweyo, ukuthi abe yinkosana lomlondolozo wabo.

Efika kusango lenqaba, uEmanuweli walaya uDiyabhola ukuthi avele azinikele kumnqobi wakhe. E! wayesala kangakanani ukuziveza umcindezeli; kodwa ngemuva kwesikhathi eside waphuma, ethuka njalo eqalekisa. Masinyane wabotshwa ngamaketane njalo wathathwa yinkosana yamusa emakethe okwathi, phambi koMphefumulo Womuntu wonke, uEmanuweli wamhlubula izembatho zempi abeziqhenya ngazo kakhulu. Isikhathi sonke lesi impondo zenkosana yegolide zezwakaliswa labalawulimabutho bakhe lamabutho babememeza njalo behlabela okwentokozo. Ngale indlela uMphefumulo Womuntu wabizelwa ukuthi ukhangele ukuqala kokunqoba kukaEmanuweli phezu komcindezeli ababeke bazigqaja ngaye kangaka. UDiyabhola esedanisiwe obala, wabotshelwa emavilini enqola yenkosana. Ngakho, betshiya uMlawulimabutho Bowanegesi loMlawulimabutho Vumisa belondolozwe isango lenqaba, uEmanuweli wadabula phakathi komuzi engonqobileyo, esiyaphuma ngoSango Lihlo

waya esigcawini lapho okwakulenkamba yakhe khona.

Ngaphandle kokuthi wawulapho, ungeke unakane ubukhulu bokumemeza okwezwakala kuvela kunkamba kaEmanuweli nxa bebona inkosana yabo ethandekayo, lomcindezeli ebots shelwe emavilini enqola yakhe. Basebeqalisa ukuhlabelela, "Useqhuba abathunjwa bethunjiwe! Usethole impango yemibuso lamandla; uDiyabhola usehliselwe ngaphansi kwamandla enkemba kaEmanuweli, usebe yilutho oluyinhlekisa!" Ngakho uEmanuweli ngokuthukuthela wamxotsha uDiyabhola, emkhuza ukuthi angaphindi ngitsho ukuhlupha uMphefumulo Womuntu futhi ngokuphangisa umcindezeli wasithela ngale kwesigcawu, ekhonona, ethukuthele njalo ebhonga eqhubeka ehamba.

8. *Uthethelelo lwesikhosini*

Abantu bomuzi basebethatheke kakhulu ngenkosana enkulu kwathi bethemba kancane ukuthi hlezi baqhube kuhle esandleni sakhe; kodwa baya belokwesaba uMlawulimabutho Bowanegesi loMlawulimabutho Vumisa, ababelokhu behlezi endlini kaMnu. Sazela. Kwakungamadoda alesithunzi esikhulu la, njalo labo, njengengkosana (lekulayeni kwayo) bahlala ubuso babo bujiyile njalo bubotshiwe. Lokhu kwenza abantu bomuzi bazizwe belokwesaba okukhulu lokungazwisisi, kwabagcwalisa ukwesaba ngekusasa yoMphefumulo Womuntu, kwaze kwathi okwesikhathi kabazange bazi ukuthi ukuphumula, ithemba kumbe ukuthuliswa kwengqondo kutshoni.

UEmanuweli wayelokhu engakahlali kulo umuzi, kodwa waqhubeka esemzini wobukhosi phakathi kwenkamba yakhe. Wathumela imibiko yakhe ekhethekileyo kuMlawulimabutho Bowanegesi ukuthi aqoqe bonke aboMphefumulo Womuntu kundawo yenqaba njalo, phambi kwabo bonke bathathe uMlawulimabutho Ntandokayiphikiswa, uNkosi Qedisisa, loMnu. Sazela, njalo bafakwe entolongweni balondolozwe kanzima, kuze kuthi inkosana itshengise intando yayo mayelana labo. Lokhu kwengeza kakhulu ekunqinekeni koMphefumulo Womuntu, ngoba khathesi bezwa ukuthi ukwesaba kwabo okukhulu kwasekuqinisiwe njalo bachitha isikhathi sabo bedinga ukuthi bazakufa ukufa okunjani njalo bazabe besifa okwesikhathi esingakanani! Ngoba okwakhathesi, ukufela ezandleni zale iNkosana elungileyo lengcwele kwabonakala kuyisiphetho esesabekayo sibili, lanxa bananzelela ukuthi kwakungedluli lokhu okubafaneleyo. Ngokukhethekileyo babekhathazeka ngabanye babo abathathu ababeqakathekile ngoba baba lomuzwa wokuthi, nxa babengaqunywa, lokhu kwakuyakuba yikuqala kokuchitheka koMphefumulo Womuntu.

Into kuphela ababengayenza, bezwa kusithi, kabathumele esinye isicelo kuEmanuweli, abasibhalayo, kanye lamadoda amathathu ayekhathesi asentolongweni. Amazwi ayekulesisimo (njalo, uzananzelela, eqakatheke kancinyane okwedlula okwakuqala):

"Wena nkosi enkulu lemangalisayo, mnqobi phezu kukaDiyabhola, lomnqobi woMphefumulo Womuntu:

"Thina, abahlali abalusizi balo umuzi khathesi osuchithekile,

siyazithoba sicela ukuthi singathola umusa phambi kwakho ukuze ungakhumbuli, ngokumelana lathi, izono zethu ezindala, kumbe ngokukhethekileyo izono zeziphathamandla zethu. Silondoloze, ngokwesihawu sakho esikhulu, ukuze singafi, kodwa siphile, sibe zinceku zakho ezivumayo lezikulalelayo. Amen."

INkosana yemukela lesisicelo sesibili, kodwa, njalo, yathula zwi, okwamangalalisa kakhulu umuzi. Njengoba kwakungaselalutho ababengalwenza, baphetha ngokwenza njalo esinye isicelo, silamazwi aphose afanane, kodwa ngesandla sesinye isigijimi, hlezi esokuqala singabe sicunule iNkosana ngendlela ethile. Bazama ukuncenga uMlawulimabutho Vumisa ukuthi abe yisigijimi, kodwa wayengasoze akwemukele, esithi, "Ngingeke ngenze isicelo kuEmanuweli ngimele abathengisi labavukeli! Kodwa-ke, iNkosana yethu ilungile njalo iyahlonipheka. Aluba lingathumela omunye wabantu benu ayevela ngokuthobeka njalo acele isihawu, hlezi lingaphumelela lapha eselehluleke khona kuze kube khathesi."

Baphetha ngokuthi bathumele isicelo sesithathu ngesandla sikaMnu. Siloyiso esiQotho, indoda ethobekileyo ehlala endlini encane duzane lemiduli yenqaba, owathi uyavuma ukwenza ayengakwenelisa ukusiza umuzi. Ngokufaneleyo, baqhubela isicelo kuye, lesicebiso sendlela okumele aziphathe ngayo phambi kwenkosana enkulu, bamfisela "uhambo oluhle" inkulungwane eziphindiweyo! Efika kundawo yenkosi wacela ukukhuluma layo, eyaphumayo ukuzembona. Masinyane esebone inkosana, uMnu. Siloyiso esiQotho wawa ngobuso bakhe emhlabathini ekhala, "E, kungathi uMphefumulo Womuntu ungaphila phambi kwakho, E Nkosana!" Kwathi uEmanuweli esebale lesisicelo esitsha wathinteka kakhulu njalo wasetshibilikela eceleni wakhala, kodwa-ke, esekhuluma loMnu. Siloyiso esiQotho, owayelokhu ephansi emhlabathini phambi kwakhe, wathi, "Buyela emuva endaweni yakho ngizakhangele isicelo senu."

Nxa unganakana, umuzi wonke wawulinde ngokunqineka, lanxa kungemizwa yokucaleka lokwesaba, ekubuyeni kwesigijimi sabo bayabuthana kuye ukuze bazi ukuthi uhambe njani loba kuyini okuyabe kukhulunywe nguEmanuweli kuye. Wayengebatshela lutho, engakafiki entolongweni lapho okwakulenduna ezintathu zabantu uNkosi Ntandokayiphikiswa, uNkosi Qedisisa loMnu. Sazela ababegcinwe

khona. UNkosi Gcinumuzi wayekhangeleka emhlophe okwelembu loMnu. Sazela wayeqhuqha ngokupheleleyo.

"Yebo-ke," bakhuluma ngokunqineka, "itheni inkosana enkulu?"

"Ngithe ngifika endaweni yesikhosini," watsho uMnu. Siloyiso esiQotho, "ngicele ukuthi ngikhulume lenkosana, eyaphumela phandle ukuzangibona; kodwa ubukhulu lenkazimulo yobuso bakhe kwangenza ngawela phansi. Uthe ethatha isicelo kimi ngakhala, "E, kwangathi uMphefumulo Womuntu ungaphila phambi kwakho, E Nkosana!" Esefundile okumunyethweyo, ungitshele wathi ngibuyele uzanakana ngesicelo. Kodwa le inkosana elingithume kiyo inhle okumangalisayo njalo iyakhazimula ukuthi loba ngubani oyibonayo ulakho ukuyithanda lokuyesaba. Ngokwami, ngingehluleke ukukwenza lokho; kodwa ukuthi isiphetho salokhu siyakuba yini ngingeke ngitsho."

Indaba lezi zaqathanisa izibotshwa ezintathu, lexuku elikhulu labantu elalilalele. Babengeke bachaza ngezenzo zenkosi, bonke bagijima besiyale lale phakathi komuzi bekhuluma kuqala okunye njalo okunye, kodwa abanengi basebesuthisekile ukuthi impendulo yenkosana yayisitsho ukufa kwabo bonke. Khathesi, ekucineni, uMphefumulo Womuntu waqalisa ukuzwa ukwesabeka kwesenzo sobuqholo lokuvukela, ngokupheleleyo bengaphansi kokucaleka lokwesaba, singabali amadoda azinduna amathathu ayeyizibotshwa. Bacabanga, sebephelelewe, ukuthi bathumele njalo esinye isicelo becela ngokwempilo yabo. Kulesi isikhathi, isicelo salotshwa ngamazwi athobeke kakhulu.

"Nkosana Emanuweli omkhulu, Nkosi yemihlaba yonke lenkosi yesihawu, thina, abayangekileyo bakho, umuzi obhubhayo woMphefumulo Womuntu, siyavuma kunkazimulo yobukhosi bakho ukuthi sonile, kuwe lakuyihlo omkhulu. Kasisafanele futhi ukuthi sibizwe ngokuthi singuMphefumulo Womuntu wakho, kodwa kuphela sifanele ukulahlwa khatshana laphakade. Aluba usibulala, sikufanele. Nxa usilahla, singeke kodwa sitsho lutho ngaphandle kokuthi wena ulungile. Kasila sizatho sokukhonona, loba kuyini okubona kufanele ukukwenza. Kodwa kakuthi isihawu sakho sifike lakithi; kasisikhulule esonweni sethu lekucalekeni besesihlabela phakade ngomusa wakho langokwahlulela. Amen."

Umbuzo khathesi waba yikuthi, "Ngubani ozathatha lesisicelo?"

Abanye baqamba uMnu. Senzo Sihle ukuthi abe yisithunywa, kodwa uMnu. Sazela wakuphikisa lokhu kakhulu.

Waphikisa, "Singathumela njani ukucela isihawu ngomuntu olebizo elinje? Aluba inkosana ingambuza ibizo lakhe, njengalokhu ingakwenza, abesehendula esithi, 'Ngumdala Mnu. Senzo Sihle', kambe uEmanuweli kayikuthi, 'Kanti umdala uSenzo Sihle usaphila kuMphefumulo Womuntu? Ngakho kakuthi umdala Senzo Sihle kalisindise kuhlupho lwenu'. Aluba engatsho njalo-ke, ngakho ngeqiniso silahlekile, ngoba inkulungwane zaboSenzo Sihle zingewusindise uMphefumulo Womuntu khathesi."

UNobhala wacindezela sibili umcijo wakhe ngamandla, okungangokuthi labo ekuqaleni, ababethanda ukuthuma uMnu. Senzo Sihle, ngokulula bavumelana ukuthi bambeke eceleni njalo ekucineni bavumelana ngokuphinda bathume uMnu. Siloyiso esiQotho, owacela ukuthi ngalesisikhathi angaphelekezelwa ngompofu njalo ophansi, umngane wakhe uMnu. Nyembezi. (uMnu. Nyembezi lo uyindodana kaMnu. Phenduko, wayengumuntu owephukileyo kakhulu emoyeni, kodwa engulowo owayengethula kuhle isicelo sesihawu). Bonke bacetshiswa ukuthi bananzelele ngokukhethekileyo emazwini abo lekuziphatheni, ngoba babalomuzwa wokuthi aluba kungabalempambaniso ngalesisikhathi esinzima kungaphetha ngokuchithwa okupheleleyo koMphefumulo Womuntu.

Befika endaweni yesikhosini, baba lokukhathazeka okuthile hlezi ukuqhubeka kwabo besiza lapha kungenza ukuthi inkosana ithi baluhlupho. Ngakho baqala baxolisa, ukuthi babengelasiloyiso sokubaluhlupho, kodwa imfanelo yabaqhuba ukuthi baphinde babuye. Bengeza ukuthi babengelakuphumula, ebusuku lemini, ngenxa yeziphambeko zabo zokumelana loEmanuweli loNkulunkulu Somandla. Sebetshilo lokhu, bobabili bawela phansi ezinyaweni zenkosana, uMnu. Siloyiso Sihle ekhala njengakuqala, "E, kungathi uMphefumulo Womuntu ungaphila phambi kwakho, Wena nkosana!"

Inkosana isibalile isicelo, yeza kuleziziceli ezimbili, izitshela ukuthi zisukume zime ngenyawo zazo, yakhuluma lazo ziqhuqha phambi kwayo.

"UMphefumulo Womuntu uvukele uBaba kabuhlungu, ngokumala ukuthi abe yiNkosi yawo njalo endaweni yalokho wakhetha

umqambimanga lombulali. Mayelana loDiyabhola ozenza inkosana yenu, uvele uvukele kudala kunkundla ephezulu kwazo zonke njalo walahlelwa phandle. Kwathi uBaba ethumele ibutho elilamandla ukuthi lililethe ekulaleni, lamelana labalawulimabutho bakhe, lavalala amasango enu lisilwa labo liloDiyabhola omubi. Kwathi uBaba ethuma mina, lakhalela isihawu yini? Nxa nje kwakulethemba lokuthi linganqoba laqhubeka ngokuqholoza libamela, laba yizacuthe kukho konke engangilinika khona, kodwa, khathesi sengiwuthethe umuzi, liyakhala! Kungani lingakhalanga kimi lapho kuphakama ifulegi emhlophe yesihawu, ifulegi ebomvu yokuqonda lefulegi emnyama eyayisethusela ngokubulala iphatshiswa? Khathesi ngoba senginqobe uDiyabhola wenu, selisiza kimi lifuna umusa; kodwa kungani lingangincedisanga kusitha sami?

"Lanxa kunjalo, ngizakhumbula ngesicelo senu njalo ngizaphendula ngendlela ezaba ngeyodumo lwami. Tshela uMlawulimabutho Bowanegesi lomlawulimabutho Vumisa balethe induna zezibotshwa ezintathu phandle kimi enkambeni kusasa; ngesikhathi sinye litshele uMlawulimabutho Kwahlulela loMlawulimabutho Bulala bahlale enqabeni bagcine konke kuthule kuMphefumulo Womuntu baze bezwe okunye kimi futhi." Ngalokho, inkosana yatshibilika yabuyela kundawo yayo yesikhosini.

UMnu. Siloyiso-Sihle loMnu. Nyembezi babuyela ngokuphangisa kuMphefumulo Womuntu, lapho abantu bomuzi njalo futhi ababelindele ngokunqineka ukufika kwabo bonke basebehaluzela bonke baya kunduna zezibotshwa. Lapho balandisa ukuthi uEmanuweli ubakhumbuze njani ukuthi kabakhethanga kuphela ukulwa beloDiyabhola, kodwa babeyeyisile iNkosi labantu bayo. (Ngalokho, izibotshwa zaba losizi okwedlula ebezikade ziyikho khona). Baphetha ngokuthi inkosana yayizimisele ukunakana ngesicelo sabo njalo yayizakwenza lokho okwakuzaba ludumo lwayo. UMnu. Nyembezi wasebubula kakhulu njalo bonke badangala kodwa ngitsho lokwedlula lokho, nxa uMnu. Chwayisisa wabuza ukuthi kuseselokunye yini.

"Kulungile, yebo," yaba yimpendulo yabo edondayo, "inkosana ithe njalo sitshele uMlawulimabutho Bowanegesi loMlawulimabutho Vumisa ukuthi balethe izibotshwa kuye enkambeni yakhe kusasa, kuthi uMlawulimabutho Kwahlulela loMlawulimabutho Bulala balondolozwe

umuzi baze bezwe okunye kuye. Uthe esetshilo lokhu, watshibilika wabuyela endaweni yakhe yesikhosini."

Lo umbiko wokucina wawusesabeka sibili njalo uNkosi Ntandokayiphikiswa, uNkosi Qedisisa loMnu. Sazela ngamunye wazilungiselela ukufa.

"Yilokhu ebengikade ngikwesaba," watsho uMnu. Sazela ngokudana. Umuzi wonke, besizwa ukuthi yilokhu obekuzabehlela masinyane loba kuphuze, bachitha ubusuku ekulileni.

Ngelanga elilandelayo, isikhathi sesifikile, bonke abantu bomuzi bagqoka okumnyama, bema phezu kwemiduli, ngalokhu belethemba lokuthi kuzathinta inhliziyo yenkosana ibe lozwelo kibo. Lezibotshwa lazo zazigqoke izigqoko ezimnyama, zilentambo entanyeni zazo, zaseziqhutshwa ziphuma emzini zisemaketaneni. UMLawulimabutho Bowanegesi wahamba phambili elomlondolozini, kwathi loMlawulimabutho Vumisa weza ngemuva; amabutho ahamba ngendlela ebabazekayo, kodwa izibotshwa zaya ngemimoya ebunileyo.

Zifika emnyango wendlu yesikhosini, zamiswa phambi kweNkosana, eyayihlezi phezu kwesihlalo sayo selizwe. Masinyane zaziwisa, ziqhuqha, zisemhlabathini phambi kwayo, zifihla ubuso bazo ngenhloni uqobo. Inkosana yalaya ukuthi zisukume ukuze zibuzwe.

Emanuweli: "Yini amadoda elake laba yizinceku zikaNkulunkulu Somandla?"

Izibotshwa: "Yebo, Nkosi, yebo."

Emanuweli: "Yini amadoda elazivumela ukungcoliswa njalo langcoliswa ngonengekayo uDiyabhola?"

Izibotshwa: "Sikwenzile okwedlula ukukuvumela, Nkosi. Sazikhethela ngokwethu."

Emanuweli: "Belinganeliswa yikuhlala ngaphansi kobugqili bakhe phakade?"

Izibotshwa: "Yebo, Nkosi, yebo; ngoba izindlela zakhe bezithokozisa inyama yethu besingaloyisi olunye ulutho olungcono."

Emanuweli: "Njalo ngathi ngifika ukumelana lomuzi woMphfumulo Womuntu, kalizange lifise yini ngenhliziyo zenu ukuthi nginganqobi?"

Izibotshwa: "Yebo Nkosi, sibili sakwenza."

Emanuweli: "Sijeziso bani elicabanga ukuthi silifanele esandleni sami ngalokhu langezinye izicunulo zeziphambeko zenu?"

Izibotshwa: "Kasifanelwe lutho kodwa ukufa lencithakalo Nkosi."

Emanuweli: "Lilolutho elingalucabanga, ukuthi kungani lesisijeziso esilifaneleyo singebekwe phezu kwenu?"

Izibotshwa: "Singeke sitsho lutho, Nkosi; wena uqondile-thina sonile."

Emanuweli: "Intambo lezi ezisentanyeni zenu ngezani?"

Izibotshwa: "Ukuthi sibotshelwe endaweni yokubulawa, aluba isihawu singeke safinyelela kithi."

Emanuweli: "Bonke abantu boMphefumulo Womuntu bagoqelwe ekuvumeni kwenu yini?"

Izibotshwa: "Zonke izizalwana zomuzi zigoqelwe, Nkosi yami, kodwa singeke siphendulele abakaDiyabhola abalokhu bekhona phakathi."

Ngalokhu, inkosana yalaya ukuthi ummemezeli kamemezele enkambeni yonke ukuthi uEmanuweli, ngebizo likaYise njalo ngokodumo lukaYise, usenqobe ngokupheleleyo uMphefumulo Womuntu. Izibotshwa kwakumele zilandele ummemezeli zisithi "Amen." Lokhu kwenziwa njengokulaya kwenkosana kanye. Abalawulimabutho bamemeza, amabutho ahlabela izingoma zokunqoba enkosaneni yabo, amafulegi aphephezela emoyeni njalo kwaba lokuthokoza yonke indawo - kodwa hatshi ngalesosikhathi enhliziyweni zamadoda oMphefumulo Womuntu.

Inkosana yathi kubuye kubizwe izibotshwa ukuthi zilethwe phambi kwayo zaphinda zema njalo ziqhuqha ebukhoneni bakhe. Wasekhuluma lazo ngale indlela emangalisayo:

"Izono, iziphambeko lobubi, lina lawo wonke umuzi woMphefumulo Womuntu elikwenzileyo limelene loBaba njalo limelene lami, ngilamandla lomlayo wokukuxolela... ngalokho-ke khathesi ngiyalixolela ngokunjalo."

Esetshilo lokhu, wabanika, kulotshwe egwalweni lwesikhumba kucindezelwe ngezimpawu eziyisikhombisa, uxolelo olukhulu olwejwayelekileyo, ukuthi lumenyezwe nguNkosi Qedisisa, uNkosi Ntandokayiphikiswa loMnu. Sazela kumuzi wonke woMphefumulo Womuntu ekuseni ekuphumeni kwelanga ngelanga elilandelayo.

Emva kwalokhu, inkosana ngokwayo yabakhulula izigqoko zabo ezimnyama ibanika esikhundleni sazo "ubuhle endaweni yomlotha, amafutha entokozo endaweni yokulila, lesembatho sendumiso endaweni yokudana." Wasenika ngamunye wamadoda amathathu okucwebezelayo

kwegolide lamatshe aligugu, esusa intambo zabo efaka amaketane egolide entanyeni zabo lamadikazi endlebeni zabo.

Kwathi izibotshwa zisizwa amazwi omusa awenkosana, zabona konke okwenziwe kizo, zaphose zaqaleka zaphela! Ngoba umusa, uxolelo, kwakukukhulu kangaka, kudumiseka kangaka, kungalindelwe ngokupheleleyo, okungangokuthi zazisehluleka ngitsho lokuma ngaphansi kwakho. Ngokweqiniso, uNkosi Ntandokayiphikiswa wadiyazela njalo wayengawa kodwa inkosana yasondela masinyane kuye, yasifaka ingalo zayo ngaphansi kwakhe, yamgona yamanga, imqinisekisa ukuthi konke kuzagcwaliseka njengamazwi ayo. Yanga, yagona lala amadoda amabili, iwabobothekela, yathi, "Thathani lezizipho njengezibonelelo zothando lwami, umusa lozwelo kini. Libe leqiniso lokutshela uMphefumulo Womuntu konke elikubonileyo lakuzwa."

Kwasekusithi amaketane abo aqanyulwa abayiziqqa njalo bonke ngamunye bawa phambi kwenkosana, besanga inyawo zakhe bezimanzisa langezinyembezi zabo, bekhala kakhulu, ngokuphunyezwa kwabo, "Kalubusiswe udumo lweNkosi kusukela kule indawo."

Basebetshelwa ukuthi basukume babuyele ukuyatshela uMphefumulo Womuntu konke inkosana eyayikwenzile. UMtshayuphondo wahamba phambi kwabo njalo uMlawulimabutho Kholo, lezinye iziphathamandla eziphezulu, balaywa ukuthi bafole phambi kwalamadoda ahloniphekayo bengena emzini. UMlawulimabutho Kholo walaywa futhi ukuthi, lapho uMnu. Sazela eqalisa ukubala uxolelo kumuzi, kumele, ngalesosikhathi, afole esiya kusango Lihlo elemibala yonke iphephezela, labo bonke abantu bakhe bekhona, ahambe eqonde nta kuNqaba Nhliziyo. Lapha kumele ibe ngeyakhe kuze kuthi inkosana ngokwayo ifike, atshele uMlawulimabutho Kwahlulela loMlawulimabutho Bulala batshiye inqaba, basuke kuMphefumulo Womuntu babuyele masinyane enkambeni. (Ngoba yazi ukuthi nxa ukholo loxolelo behlangane ndawonye, ukwahlulela lokubulala kuyasuka enhliziyweni!) Ngale indlela, uMphefumulo Womuntu wakhululwa ekwesabekeni kwabalawulimabutho abane bokuqala labantu babo.

9. *Ukungena kukaEmanuweli ngokunqoba*

Kwathi zonke lezizinto ezimangalisayo zisenzakala abantu bomuzi babelindile, ngenhliziyo ezidane kakhulu, belindele ukuzwa ngokufa kwenduna zabo ezintathu. Babelokhu bekhangelana ngale kwemiduli ngokutshiseka, kwaze kwathi ekucineni bacabanga ukuthi babona umuntu ozayo. Kambe ungaqala ukunakana intokozo yabo nxa babona izibotshwa ziphenduka, ngokucwebezela okunje njalo ngodumo? Babehlele enkambeni begqoke ezimnyama, kanti sebephenduka sebekuzembatho ezinhle! Babehambe belentambo entanyeni zabo, babuya sebelamaketane egolide! Babehambe belindele ukufa, kanti sebebuya belokuqinisekiswa kwempilo! Babehambe belemimoya enzima ebunileyo, babuya sebelandelwa ngamachacho entokozo!

Bathi bethutsha kuSango Lihlo, abayangekileyo, odiyazelayo umuzi woMphefumulo Womuntu wamemeza, okwenza abalawulimabutho lebutsho leNkosana beqa ngokumangala! - ngubani owayengabacala? Kwakunjengempilo ngemuva kokufa ukubona abangane babo besiza bekunkanzimulo enje. Babingelelana ngamunye, ngo, "Siyalemukela, siyalemukela, ubusisiwe lowo olilondolozileyo. Siyabona ukuthi kuhle njani kini kodwa kuzakuba njani ngomuzi woMphefumulo Womuntu? Kuzakuba kuhle lakithi yini?"

Kwathi-ke uMnu. Sazela loNkosi Gcinumuzi bamemeza ngelizwi elikhulu, "E! Ndabezinhle zokuthaba! Izindaba zokuthaba! izindaba ezinhle zentokozo kuMphefumulo Womuntu oyangekileyo!"

Okunye ukumemeza okukhulu kwaphakama phakathi komuzi kwasekusithi izibotshwa ezindala zalandisa konke okwakwenzakale enkambeni, abantu besamangele kakhulu ngenhlakanipho lesisa seNkosana uEmanuweli.

UMnu. Sazela wamemezela, "KuMphefumulo Womuntu wonke kuloxolo! uxolo! uxolo! Njalo lokhu lizakuzwa ngokugcweleyo kusasa!"

Waselaya njalo esithi, ekuseni, wonke umuzi kumele uhlangane ndawonye emakethe, ukuba bezwe ngokuxolelwa kwabo jikelele kumenyezalwa kubo.

Phose kungeke kwenzakale ukuchasisa inguquko ebekhona kuMphefumulo Womuntu. Kakulamuntu owalalayo ngalobobusuku

ngentokozo kusuka kuyo yonke indlu umculo lokuhlabelela bethokoza belokujabula.

"E!" bamemezana omunye komunye, "sizakuzwa okunengi ngalokhu ekuphumeni kwelanga kusasa. Ngubani obengacabanga izolo, ukuthi lelilanga kuzakuba lilanga elingaka lentokozo? Ngubani obenganakanela ukubona izibotshwa zethu ziphenduka zikumaketane egolide? Kungaba ngumkhuba owejwayelekileyo wamakhosana yini? Bayake batshengise umusa onje kubathengisi yini? Hatshi umusa onje ukhethekile kuEmanuweli loNkulunkulu Somandla kuphela! Ngeqiniso kabasiphathanga njengokusifaneleyo, kumbe basivuza njengokwezono zethu."

Ekuphumeni kwelanga ekuseni elandelayo, uMnu. Sazela, uNkosi Qedisisa loNkosi Ntandokayiphikiswa beza emakethe ngesikhathi esimiswe yinkosi, lapho bonke abantu bomuzi abasebuthene khona, bebalindele. Beza belokhu begqoke inkazimulo ababeyembathiswe yinkosana ngelanga eledlulileyo. Ixuku elinqinekileyo, labantu abalethemba labaphelekezela besiya kuSango Mlomo, elisendaweni ephansi ekucineni kwemakethe, ngoba kulapha indaba zikazulu ezifundwa njalo zimenyezalwe khona.

Ngemva kokubaqhweba ecela ukuthula, uMnu. Sazela wabala isimemezelo soxolo, ngelizwi elikhulu, elicacileyo; kodwa esefika kula amazwi, "iNkosi, iNkosi uNkulunkulu, olesihawu lesisa, oxolela ububi, iziphambeko, lezono, lakulo lonke uhlobo lwesono lokuthuka kuzathethelelwa---," abantu abalaleleyo babe ngaselakho ukuthula basebeseqa bamemeza ngentokozo, ngoba ibizo laye wonke umuntu lalihlanganiswe kulokhu kuxolelwa okudumisekayo! Ngasikhathi sinye, amacilongo esiliva ezwakala kunkamba kaEmanuweli kutshengisa ukuthi bonke abantu bakhe labo bayathokoza ngomusa lesihawu okutshengiswe kuMphefumulo Womuntu yinkosana yabo. Ngitsho lomlawulimabutho Kholo kazange athule, kodwa wahlanganyela ngethilongo kundawo yokulwa enqabeni.

Kwathi sekuphele ukubala, amadoda omuzi agijimela phezu kwemiduli yomuzi, belokhu beseqa bememeza; bakhothama kasikhombisa, ubuso babo bukhangele kuEmanuweli enkambeni yakhe, bememeza, "UEmanuweli kaphile phakade!" Khona wonke amajaha alaywa ukuthi atshaye insimbi phakathi komuzi wonke, abantu

behlabela, kwabuye kwaba khona, ukuhlabela kuyo yonke indawo yoMphemfumulo Womuntu.

Kwedlula isikhathi esincinyane umuzi wonke ungayanga bonga enkosini, ukuba bayidumise ngokomusa wayo omangalisayo kibo becela njalo ukuthi kungayithokozisa ukuza eMphefumulweni Womuntu, labantu bayo bonke, ihlale phakathi kwabo. Ngokuthobeka okukhulu amadoda akhokhelayo akhothama phansi kwenkosana eyababingelela ngokuthi, "Ukuthula kwami kakube phezu kwenu." Ngalokhu basondela eduze ukuthi babambe isihloko sentonga yegolide bamtshela isiloyiso sabo.

"Silendawo yakho eyaneleyo, E Nkosana, labantu bakho bonke, aluba ungeza uhlale phakathi komuzi wethu, ngoba siloyisa wena ukuthi ube yiNkosi yoMphefumulo Womuntu phakade. Sibuse njengezifiso zakho zonke njalo sizathokoza ukuba zinceku zakho ezithembekileyo njalo ezikulalelayo.

"Ngoba sibili," bengeza, sebelethe isicelo sabo, "aluba wena labalawulimabutho bakho lingasuka khathesi, E Emanuweli olomusa, ngemva kwenzuzo lezihawu ozitshengise kithi kulo umuzi olusizi, uMphefumulo Womuntu ngeqiniso uzabhubha. Ngoba izitha zethu zizakuza phezu kwethu futhi, zilentukuthelo enkulu okwedlula kuqala. Siyakuncenga ukuthi wemukele isicelo sethu. Ngoba sibili uyisiloyiso seqiniso samehlo ethu lempilo lamandla alo umuzi. Bangabe bekhona abalandeli bakaDiyabhola abangabe becatshile phakathi kwethu, abazacathama basinikele njalo ezandleni zikaDiyabhola, siyesaba umcabango kanye wokuthi siwele kumjibila wakhe owesabekayo futhi. E, kakuyithokozise inkosi yami ukuthi yamukele iNqaba Nhliziyo ibe yisigodlo sobukhosi bayo."

Kulokhu, uEmanuweli waphendula, "Aluba ngingeza ngihlale kumuzi wenu, lingangivumela ukwenza konke okusenhliziyweni yami ngezitha zami lezenu yini? Ngeqiniso lingangincedisa emsebenzini onje yini?"

"E Nkosana Emanuweli," kwaba yimpendulo yabo yosizi, "kasikwazi esizakwenza. Kasizange sicabange, kanye nje, ukuthi besingaba ngabahlubuki kuNkulunkulu uSomandla, njengoba sibonakale sinjalo. Kambe singathini kuwe, E Nkosi? Singezame ukuthembisa ulutho. Woza uhlale phakathi kwethu usenze sibe ngabavikelweyo; sinqobe ngothando lwakho langesisa sakho; umise abalawulimabutho bakho

abahloniphekayo njengabosibalukhulu phezu kwethu; ngeqiniso-ke sizalalela izifiso zakho ngentokozo sigcwalise intando yakho. Besingathanda ukwengeza ilizwi elilodwa. Sazi okuncinyane ngenhlakanipho yakho, E Nkosana yethu elesisa. Kambe sasingacabanga njani ubumnandi bentokozo engaphuma ezilingweni zethu ezimbi? Kodwa aluba ungasithatha ngesandla usidonse ngokuqondisa kwakho kwenhlakanipho, zonke izinto-ke zizakuba ngezobuhle kuMphefumulo Womuntu wakho. E Nkosi, woza kuMphefumulo Womuntu wakho, yenza okuthandayo, kuphela usigcine ukuthi singoni usenze sisebenzele ubukhosi bakho."

Inkosana yabotheka ngomusa ilalele isicelo esithobekileyo lesithintayo yasiphendula, "Hambani, buyelani ezindlini zenu ngokuthula langenjabulo-ke ngizalandela iziloyiso zenu. Kusasa ngizasusa itende lami lesikhosini njalo ngifole ngisiya kuSango Lihlo, lamabutho ami wonke, ngingene kumuzi woMphefumulo Womuntu. Ngizathumba inqaba mina ngokwami besengimisa abalawulimabutho bami lamabutho ami phezu kwenu. Sibili, ngisezakwenza izinto kuMphefumulo Womuntu ezingeke zatholwa ezilingana lazo ngaphansi kwamazulu wonke."

Abantu bomuzi ngalokhu bamemeza kakhulu ngokunye ukuthaba lentokozo babuyela ezindlini zabo, betshela izihlobo labangane ngobuhle uEmanuweli abuthembise uMphefumulo Womuntu. Besizwa lokhu, bonke abantu bahamba ngokuphangisa besiya ezihlahleni lemasimini ukuyabutha izingatsha lamaluba, ababezakwendlala ngazo izitalada lapho iNkosi eyayizadlula khona isuka kuSango Lihlo ize iyefika esangweni likaSango Nhliziyu.

Ngelanga elilandelayo amasango ayevulwe aba banzi abahlonitshwa labadala boMphefumulo Womuntu balindela ukubingelela uEmanuweli ngokwamukelwa okuyinkulungwane. E! Umbono okhazimula kangakanani owabonwa ngalelolanga, nxa inkosana yangena phakathi komuzi ngeSango Lihlo, yembethe ezempi ezegolide igade inqola yobukhosi amacilongo ekhala phambi kwayo, imibala yabalawulimabutho bayo iphephezela ngenkazimulo emoyeni lamadoda ayo azinkulungwane ebuthene. Bonke babenqinekile ukubona ukungena ngokunqoba kwenkosana, amafasitela lamavulandi, yebo, kanye laphezu kophahla kwakugcwele ukuphephezela, labantu abathabileyo, behlabela

komunye lomunye, "Ngeqiniso muhle kulenkulungwane ezilitshumi njalo engothandekayo ngokupheleleyo!" UMLawulimabutho Kholo waphuma phandle kwenqaba ukukhokhela uEmanuweli emngenisisa endaweni yakhe yokuhlala entsha ayemlungisele yona; njalo, iNkosana yamakhosana esikhosini yeza ekucineni yacina isifikile ukuzahlala eMphefumulweni Womuntu wayo ohlengiweyo!

Kwabonakala khathesi, angathi abadala bomuzi babengelakusuthiseka okwaneleyo ngoEmanuweli, ubuntu bakhe, amazwi akhe, izenzo zakhe, konke ngaye kuthokozisa kuloyiseka kibo. Ngakho-ke, bacela, ukuthi lanxa iNqaba Nhliziyo yayiyindawo yakhe, wayezahlala esethekelela izitaladi lezindlu labantu bomuzi. "Ngoba mbusi omkhulu," batsho, "ukukhangeleka kwakho lokubobotheka lamazwi khathesi sekuyimpilo lokukhanya kanye koMphefumulo Womuntu."

Bacela ukuthi bangaqhubeka bembona, kungelabunzima loba ukuphanjaniswa, ngalesisizatho walaya ukuthi isango lenqaba lihlale likhamisile. Loba nini ekhuluma, balalela bonke ngokunanzelela, baqalisa ukumlingisela amazwi akhe lendlela zakhe.

Ngelinye ilanga, uEmanuweli wenzela umuzi wonke idili labantu bonke beza enqabeni edilini. Wabanika konke ukudla okwemihlobohlobo ababengakwazi okwalethwa ngokukhethekileyo kuvela enkundleni kaYise ngokukhethekileyo. Umganu ngemuva komunye wabekwa phambi kwabo bakhuthazwa ukuthi badle ngokukhululeka; njalo lanxa, kwabekwa umnganu omutsha phambi kwabo, kanenginengi banyenyeza omunye komunye, "Kuyini lokhu?" kube kanti badla bakukholisa, banatha kakhulu amanzi ayesehendulwe aba liwayini. Kwathi idili seliphelile, uEmanuweli, ukuthi athokozise izethekeli zakhe, wazibuza, amalibho amanengi ngemfihlakalo evela kunobhala kaYise, langenhlakanipho lobuciko bukaNkulunkulu Somandla. Wonke ayelokwenza leNkosi enkulu, loba iNdodana yakhe uEmanuweli, langezimpi zakhe lokwenza loMphefumulo Womuntu. UManuweli wachasisa amanye awo ebantwini, ababekhanyiselwe njalo bamangaliswa yinhlakanipho enje engachazwa ngamazwi amalutshwana. Sebesiya ekhaya besuka edilini, kabazange beme ukukhuluma ngezinto ezimangalisayo ezichazwe kibo bakhuluma-ke behlabela ngeNkosi yabo emakhaya abo abanye bahlabela ngaye lasebuthongweni!

UEmanuweli wayesecabange ukuwumisa kutsha lumuzi ayewuthanda uze umthokozise kakhulu, enanzelela ukuthi uzalondeka kubunzima obungaba khona kusasa obungavuka loba phakathi loba ngaphandle kwamasango. Ukuze akwenze lokhu, walaya ukuthi izavutha zonke zegolide ezazivela esigodlweni sikayise kwakumele zimiswe phezu komphotshongo lendawo yokulwa, ukuvikela umuzi kuzitha ezingazama ukuhlasela. Ngakho wasebiza uNkosi Ntandokayiphikiswa wakhangelela amasango, imiduli lomphotshongo, emnika amandla ukuthi nxa ebona abakaDiyibhola behambahamba phakathi komuzi, kumele ahle abathumbe abagcine belondolozekile. Ngemuva kwalokho, wabiza uNkosi Qedisisa, onguye owadabuka engumgcinimuzi, wambuyisela esikhundleni lesa (kuso wahlala impilo yakhe yonke). Watshelwa ukuthi kokuphela afunde izambulelo zemfihlakalo, ukuze enze umsebenzi wakhe kuhle. UMnu. Lwazi wamiswa esikhundleni sikaNobhala, lokhu kwakungasikweyisa uMnu. Sazela, kodwa ngoba kwakusemkhumbulweni wenkosana ukuthi amnike esinye isikhundla, ozasizwa ngokuya kwesikhathi. Umfanekiso kaDiyabhola wawiselwa phansi ngokulaya kweNkosi, wabulawa waba yimpuphu waphoselwa emimoyeni emine phandle kwemiduli yomuzi, kwathi ngemuva kwalokhu kwamiswa umfanekiso kaNkulunkulu Somandla futhi, ndawonye lomfanekiso wenkosana, phezu kwamasango enqaba, lebizo lakhe, "Emanuweli", libhalwe ngokugujwa ngegolide emidulini ephambi komuzi. Kube kanti konke lokhu kwakuyiquqala-nje kobuhle bamacebo athandekayo enkosana kusenzelwa impumelelo lenhlonipho yoMphefumulo Womuntu wakhe.

10. Ukuthonisiswa kwabakaDiyabhola

Isikhathi sasesifikile khathesi sokuthonisiswa kwabakoDiyabhola abathathu abakhulu labanye ababethunjwe ngolesibindi iqhawe uNkosi Ntandokayiphikiswa. Laba kwakungababili abedululayo oNkosi Gcinumuzi, uNkosi Siloyiso-Sibi loNkosi Kungakholwa, loNobhala uMnu. Khohlwa-Okuhle; phezu kwabo kwakulabanye abanjengoMdala KakulaNkulunkulu, uMdala Nhliziyo-Elukhuni loMdala Kuthula-Okuyize, beloMnu. Kalaqiniso, uMnu. Kuziqqaja, loMnu. Kalazwelo. Kungangithatha ithuba elide ukulandisa ngokuthonisiswa kwabo ngamunye, ngizakuthi nje ngiphe ngoyedwa loba ababili, loba mhlawumbe abathathu, njengesibonelo sabo bonke.

Kwathi idale selimisiwe uMnu. Ndoda eleQiniso, umgcinintolongo, walaywa ukuthi alethe izibotshwa ebhokisini, ngakho zangena, zonke zibotshwe ngamaketane ndawonye. Kwathi sebemisiwe phambi kweNkosi Gcinumuzi, uNobhala (khathesi osenguMnu. Lwazi) labanye abahloniphekayo kulesisihlalo, abasizi bakamahluleli labafakazi bafungiswa. Abasizi bakamahluleli babengamadoda alungileyo athembekileyo alitshumi lambili, belamabizo athi uMnu. Nkolo, uMnu. Nhliziyo-Qotho, uMnu. kuQonda, uMnu. Zonda-Okubi, uMnu. Thand'uNkulunkulu, uMnu. Bona-iQiniso, uMnu. Ngqondo-yezulwini, uMnu. Ngadlulisile, uMnu. Msebenzi Omuhle, uMnu. Nkuthalo ngoNkulunkulu, uMnu. Bongayo loMnu. Thobeka. Abafakazi, babengoMnu. Yazi-Kuhle, uMnu. Khulum'iQiniso loMnu. Zonda-Amanga.

Okunye ukuthonisisa kwabakude kudingisisa, kodwa okukaKungakholwa kwaphethwa masinyane. Eselethiwe ebhokisini, wabekwa icala ngendlela elandelayo:

Nobhala Wenkundla: "Nkosi Kungakholwa, ulapha ubonakalisiwe ngaphansi kwalelibizo uKungakholwa (okutshengisa ukuthi awusisizalwane, kodwa ongenelayo kulumuzi) ngoba, wathi uyisiphathamandla soMphefumulo Womuntu, ngokukhohlakeleyo wamelana kakhulu labalawulimabutho bakaNkulunkulu Somandla. Lahlokomisa umuzi latshengisa kakhulu ukungavumelani lebizu, ibutho lembangela yenkosi enkulu njalo, ndawonye lombusi wenu uDiyabhola laqhubeka likhuthaza abantu bomuzi ukumelana leNkosi yabo yeqiniso

lesemthethweni. Kuyini ongakutsho ngalokhu okwetheswayo? Ucalekile, loba kawucalekanga?"

Kungakholwa: "Ngithi angimazi uNkulunkulu Somandla. Ngithanda inkosi yami endala, uDiyabhola, njalo ngicabanga ukuthi kuyimfanelo yami ukuthembeka kuye lokubamba ingqondo zabantu boMphefumulo Womuntu ukuze bamelane ngamandla abo loba ngobani abangabaziyo labemzini. Kangikaguquki kumcabango wami, njalo kangizimiselanga ukuguquka, loba khathesi ngingaphansi kwamandla alelidale."

Ngakho yasisithi inkundla, "Lumuntu, njengoba libona, kazisoli ngitsho, uzaqhubeka ngokukhohlakala kwakhe engatshedi. Mmise eceleni, mgcini-ntolongo, biza isibotshwa esilandelayo."

Sekwenzakele lokhu uMnu. Kakula-Nkulunkulu wabizelwa ebhokisini ongalinganiswa njengejaha elilobuso obuklolodayo.

Nobhala Wenkundla: "Nkosi Kakula-Nkulunkulu, ulapha ubonakaliswa ngaphansi kwalelibizo (okukutshengisa masinyane ukuthi awusisizalwane salapha kodwa uyangenela kulumuzi) ngoba uqhubeka ngamabomo ukufundisa lokuqhubeka usithi kakho uNkulunkulu ngakho-ke kakho odinga ukukhonza. Lokhu ukwenze uphambene lobuntu, inhlonipho lodumo lwenkosi enkulu njalo uphambene lokuthula lokulondolozwa koMphefumulo Womuntu. Ungathini? Ucalekile, loba kawucalekanga?"

Kakula-Nkulunkulu: "Kangilacala, nkosi yami."

Mmemezi: "Biza uMnu. Yazi-Kuhle, uMnu. Tsheli-Qiniso loMnu. Zonda-Amanga beze enkundleni."

(Lamadoda abizwa ahle athutsha masinyane).

Nobhala Wenkundla: "Lina, bafakazi benkosi, khangelani isibotshwa esisebhokisini litsho ngabe liyasazi."

Umnu. Yazi-Kuhle: "Yebo, nkosi yami, siyamazi. Ibizo lakhe nguKakula-Nkulunkulu nguye obeyimbangela yokuganga phakathi komuzi okwesikhathi eside."

Nobhala Wenkundla: "Uleqiniso yini ukuthi uyamazi?"

Umnu. Yazi-Kuhle: "Ngiyamazi? Yebo, sibili nkosi yami, ngimazi kuhle. Ngike ngaba laye kanengi kakhulu ukuthi ngingebe ngongelalwazi ngaye. UnguDiyabhola, indodana yomDiyabhola! Njalo ngazi oyise loyisemkhulu kakhulu."

Nobhala Wenkundla: "Kuhle kakhulu. Wetheswa umlandu

wokufundisa eqhubeka esithi kakulaNkulunkulu kakulasizatho sokuthi umuntu akhonze. Lithini ngalokho, lina bafakazi abathathu?"

Umnu. Yazi-Kuhle: "Kwake kwathi ngihamba laye, ngamuzwa esithi loba wayengakholwa ukuthi kuloNkulunkulu, kodwa wayelokhu eqinisa ukuthi uyakholwa njengabanye, aluba ixuku ayekulo, loba isehlakalo sesikhathi, kwakuvuma. Ngokufunga kwami ngamuzwa ekutsho lokhu."

UNobhala Wenkudla: "Mnu. Tsheli-Qiniso, ulolutho ongalutsho kubahluleli benkosi ngalesi isibotshwa?"

Mnu. Tsheli-Qiniso: "Nkosi yami, ngake ngaba ngumngane osezuze walumuntu uKakula-Nkulunkulu (ngilamahloni okuvuma) ngangijwayele ukumuzwa esithi, ngokugcizelela okukhulu, kakholwa ngitsho kuNkulunkulu, ingilosi loba umoya. Ungumuntu othokoza ngokuthuka lokukhuluma izinto ezesabekayo ngoNkulunkulu ophilayo. Ngimazi njengendodana yomDiyabhola, ngoba ibizo likayise lalinguUngabi-ngo-Lungileyo. Kangilalutho olunye engingalutsho."

UNobhala Wenkudla: "Mnu. Zonda-Amanga, khangela lesisibhotshwa esisebhokisini utsho ngabe uyasazi."

Mnu. Zonda-Amanga: "Sibili ngiyamazi, nkosi yami. Ngimazi engomunye wabantu ababi esike saphila labo. Ngamuzwa ekhuluma esidlangalaleni ukuthi kakula-Nkulunkulu, kakulalizwe elizayo, kakulasono, kakulasijeziso kwelizayo wasesithi kungcono ukuya kundawo yesono kulokumela ukulalela intshumayelo." UMnumzana Kakula-Nkulunkulu ngokunjalo wabekwa eceleni kwasekusithi uMnu. KalaQiniso wabizelwa ebhokisini.

UNobhala Wenkudla: "Mnu. KalaQiniso, ulapha ubonakalisa ngebizo (elitshengisa ukuthi ungumngeni kulumuzi) wetheswa umlandu wokungcolisa umfanekiso kaNkulunkulu Somandla, njalo lokudiliza loba kuyini okomthetho omuhle, kuze kuchithakale uMphefumulo Womuntu usuhlamukele inkosi yawo eqondileyo. Uthini? Ulecala, loba kawulacala?"

Mnu. KalaQiniso: "Kangicalekanga, nkosi yami."

Kwasekubizwa umfakazi wokuqala, Mnu. Yazi-Kuhle ukuze afakaze.

Mnu. Yazi-Kuhle: "Nkosi yami, lumuntu wayekhona kusethulwa umfanekiso kaNkulunkulu Somandla, ngoba ngema eceleni ngambona ekwenza ngezandla zakhe, ngokulaya kukaDiyabhola. Wamisa njalo umfanekiso owesabekayo wenkosi yakhe embi endaweni yawo njalo

wadabula wabhidliza walobisa ukuthi kungabonakali okwemithetho yenkosi enkulu."

UNobhala Wenkundla: "Ukhona omunye wenu ombonileyo esenza lokhu ngaphandle kwakho?"

Lapha-ke uMnu. Zonda-Amanga weza phambili ukupha ubufakazi bakhe.

Mnu. Zonda-Amanga: "Ngambona, nkosi yami, njalo labanye abanengi, ngoba into le kayenziwanga ensitha, kodwa egcekeni emehlweni omphakathi wonke. Sibili, wakhetha ukukwenza esidlangalaleni, ngoba waba lentokozo enkulu lokukhululeka kuzenzo zakhe ezimbi."

Nobhala Wenkundla: "Mnu. Kala-Qiniso, ungazitsho njani ngesibindi ukuthi kawulacala, kube kanti ngokungathandabuzekiyo ungumenzi walinkohlakalo?"

Mnu. Kala-Qiniso: "Yebo, mhlonitshwa, ngangilolutho engangingalutsho njalo ngihlala ngikhuluma okuliqiniso ngebizo lami. Kungisizile kuzikhathi ezedluleyo, ukuthi ngingakhulumi iqiniso, bengithemba-ke ukuthi kuzangisebenzela kuhle khathesi.

Ukuthonisisa konke kwaqhubeka njengendlela efanana leyalaba abathathu, kwathi lonke icala selilethwe enkundleni, abancedisi bakamahluli bacelwa ukuthi baphume njalo ngokunanzelela bakhangelisise ukuthi sinqumo bani abangasibeka, ukuze baphakamise imbanga yeqiniso lokulunga besenzela inkosi, phakathi komuzi woMphefumulo Womuntu. Ngakho-ke amadoda alitshumi lambili asuka ukuthi ahlaziye izindaba phakathi kwabo uzananzelela ukuthi impendulo zabo zazinanzeleleka ziliqiniso ngokwamabizo omunye lomunye langesimilo.

Mnu. Kholo: (Wayengufolomani) "Madoda, ngokwami, ngiyabona ukuthi lezizibotshwa zifanele ukufa kuphela."

Mnu. Nhliziyi-Qotho: "Qiniso sibili. Ngenhliziyi yami yonke ngisemcabangweni wakho."

Mnu. Zonda-Okubi: "E isihawu esingakanani ukuthi izigelekeqe ezinje sezithunjiwe ekucineni."

Mnu. Thand'-uNkulunkulu: "Yebo. Yebo, leli ngeqiniso ngelinye lamalanga entokozo empilweni yami yonke."

Mnu. Bon'-iQiniso: "Ngileqiniso uba sisithi lababantu kumele bafe,

isinqumo sethu sizakuma phambi kukaNkulunkulu Somandla ngokwakhe."

Mnu. Ngqondo-Yezulwini: "Kangikubuzi lokhu. Lapho bonke laba abaziphethe okwenyamazana nxa belahlwa, uMphefumulo Womuntu ungaba yindawo enhle kangakanani."

Mnu. Ngadlulisile: "Njengoba lisazi, kakusimkhuba wami ukubeka isinqumo ngokuphangisa, kodwa ngenxa yamacala la ebesiwalalele, efakazelwe yilaba abafakazi abathembekileyo, lowomuntu angabe eyisiphofu ongathi abantu abanje bangabulawa."

Mnu. Kubonga: "E, ngimbonga kangakanani njalo ngimdumisa uNkulunkulu ukuthi lababahlubuki sebegcinwe endaweni elondolozweyo."

Mnu. Thobekile: "Ngithanda ukuhlanganyela lani, ekuguqeni ngamadolo, ekubongeni uNkulunkulu ngokukhulula uMphefumulo Womuntu kulezizixhwali."

Mnu. Msebenzi-Mihle: "Kuzakuba yintokozo ukubona lamadoda ezuzo umvuzo obafaneleyo ngakho konke ukuziphatha kwabo kubi kulumuzi."

Mnu. Nkuthalo-ngoNkulunkulu: "Kabaqunywe, kungaphuzwa, ngoba sebenze ububi obeneleyo phakathi kwethu."

Abancedisi bakamahluleli babuyela enkundleni, njalo ufolomani uMnumzane KuKholwa, watshela umgwebi ukuthi isinqumo "Sokucaleka" sesibekiwe phezu kwazo zonke izibotshwa. Phezu kwalokhu, isigwebo sethulwa ngumahluli, umlindintolongo waqhuba izibotshwa, ezihluthulela zonke zilondekile entolongweni kwaze kwafika isikhathi sokubaquma, okwakuzaba ngokusa okulandelayo. Kodwa ngamanye amaqhinga (kakho owaziyo ukuthi njani) leloqili elidala uKungakholwa lenelisa ukuphunyuka entolongweni laphuma ngaphandle komuzi, lapha elahlala khona lizulazula, lilethemba lokuthi lizakwenza njalo umonakalo kuMphefumulo Womuntu, liphindisela indlela ababeliphethe ngayo. Kwathi umlindintolongo, uMnu. Ndoda eleQiniso, enanzelela ukuthi uselahlekelwe yilesisibotshwa, wakhathazeka, ngoba umdala uKungakholwa nguye owayemubi kakhulu kibo bonke. Masiyane wacebisa uNkosi Gcinumuzi, uNkosi Ntandokayiphikiswa, loNobhala, kodwa lanxa bahle balungisa masinyane ukudingisisa ukuthi balandele, lobakulandelelwa ngaphi

uKungakholwa kazange aficwe kuMphefumulo Womuntu!

Eqinisweni, uKungakholwa wazulazula edinga waze wathola inkosi yakhe endala uDiyabhola, wasekhuluma udaba olungakanani ngakho konke uEmanuweli akwenza kuMphefumulo Womuntu.

"Hatshi kuphela ukuthi inkosana le yaletha uxolelo lukazulu (ungakukholwa lokhu?) kodwa usezuze indawo yokuhlala enqabeni," wabubula uKungakholwa, "kanye lamabutho akhe egcwele umuzi." Okubi kukho konke, sebedilize umfanekiso wakho, E nkosi yami, ngokulaya kwenkosana, babuya bamisa owakhe umfanekiso lokaYise. Kwangathi lokhu akwenelanga, lowo okhohlakeleyo uNtandokayiphikiswa nguye osethandana kakhulu loEmanuweli njengokuba wake waba njalo kuwe. Usethumbi abayisificaminwembili bezinceku zakho ezithembekileyo, asebethonisisiwe obala bagwetshelwa ukufa; akuthandabuzeki khathesi sebebulewe, bekumele kube njalo lakimi, aluba angibanga lobuqili bokwenelisa ukuphunyuka."

UDiyabhola watshaya phansi njani ngenzondo esizwa loludaba! Wafuthelana wadlwanguluka, ephefumula izesabiso, efunga ukuthi khona esezaphindisela phezu koMphefumulo Womuntu. Okokucina, yena loKungakholwa bathembisana ukuthi bazakwenza icebo lokuthi bangazuza njani lumuzi njalo.

Kusenjalo, kwathi sekusondele isikhathi sokuthi babulawe, uMphefumulo Womuntu waletha ngokunzulu amadoda agwetshelwe ukufa esiphambanweni; ngoba inkosana yafisa ukuthi lokhu kwenziwe yizandla zabantu bomuzi ngokwabo, njengesiboniso sobuqotho babo, lokuze abone khathesi ukuzilungisela kwabo ukulalela ilizwi lakhe benze intando yakhe. Abantu bomuzi basebebamba abakaDiyabhola ukubabulala, kodwa lokhu kwatshengisa ukuthi kuluhlupho olukhulu kangakanani! Izibotshwa zalwisa zatshilana zayobayoba, kwaze kwathi amadoda oMphefumulo Womuntu akhalela usizo, olweza luvela kuNobhala kaEmanuweli owayephakathi komuzi. Wayethanda kakhulu uMphefumulo Womuntu, njalo wayesendaweni yokubulalela. Esizwa ukukhala kwabo kwesiphangiphangi befuna usizo kulaba abakaDiyabhola abalwisayo labaninayo, weza ukubasiza, ebeka isandla sakhe esilamandla phezu kwezandla zabantu boMphefumulo Womuntu, ngalokho lamadoda amabi, ayeluhlupho lobuhlungu obungaka kuMphefumulo Womuntu, acina ebethelwa.

11. Intokozo yobukhona bukaEmanuweli

Inkosana yathokoza ngokulalela koMphefumulo Womuntu kundaba eyayiphathelane lalaba abakaDiyabhola yehla ukuzababona ikhulume ngenduduzo kibo. Yathi njengoba sebetshengise khathesi ngalesisenzo ubuqotho bothando lwabo kuyo lenhlonipho yabo kumithetho yayo, yazimisela ukubahlonipha ngomunye umlawulimabutho, eyayisimkhethe phakathi kwabo. Ibizela inceku kuyo, yathi, "Wohle uhambe uye esangweni lenqaba. Udinge lapho uMnu. Ngcwethi, osebenza ngaphansi kukaMlawulimabutho Kholo, umtshale eze kimi lapha, angaphuzi."

UMnu. Ngcwethi weza ngokuphangisa elandela ukubizwa wafika wakhothama phansi phambi kwenkosana yakhe. Abantu bomuzi babemazi kuhle uMnu. Ngcwethi, ngoba wazalelwa wakhuliswa kuMphefumulo Womuntu, lanxa wayeseselijaha, wayelesibindi njalo ehlakaniphile, indoda eyayizinanzelela ekuziphatheni, enconywa, elungile kubantu bakibo. Inhliziyo zabantu zaba lentokozo egabhayo, ngakho-ke, lapho bebona ukuthi inkosana ngokusobala yayinakana ngokuphezulu ngoMnu. Ngcwethi njalo izimisele ukumenza umlawulimabutho phakathi kwabo.

"Jaha," yatsho inkosana, "ngikufaka esikhundleni sokuthembeka lenhlonipho kulo umuzi wami othandekayo woMphefumulo Womuntu. Uzakuba ngumlawulimabutho phezu kwamadoda ayinkulungwane."

Esizwa lokhukuphakanyiswa abengakulindele, uMnu. Ngcwethi wakhothamisa ikhanda lakhe wakhonza, abantu belokhu bememeza besithi, "UEmanuweli kaphile phakade! Lenkosana yethu enkulu kayiphile phakade!"

Isiqondiso somsebenzi wahle wasimiselwa nguNkosi Mabhalane saphawulwa ngophawu lukaEmanuwel kanye. Esezuze umsebenzi wakhe umlawulimabutho omutsha, wakhalisa uphondo lwakhe, kwabazinikelayo, bevela kuzo zonke indawo zoMphefumulo Womuntu amajaha eza ngokuphangisa ukuzasebenza ngaphansi kwakhe, kubalwa lamadodana ezikhulu lamadoda aqakathekileyo omuzi. UMnu. Ngcwethi loMnu. Mkhumbulo babayiziphathamandla ngaphansi kwakhe; imibala yakhe yayimhlophe okuyimibala yomuzi kwathi

uphawu lwakhe lwabonakaliswa nge Bhere elifileyo lesilwane esifileyo. Abadala bomuzi basebesiza ukuzebonga uEmanuweli inkosana ngothando lwakhe, isiphatho lozwelo kumuzi woMphefumulo Womuntu njalo bonke bakholisa ubudlelwano obumnandi ndawonye.

Kwakungalesisikhathi uEmanuweli laye acabanga khona ukuvuselela lokulungisa isimiso somuzi. Lokhu wakwenza, kungeyisikho ukuthi abantu bamcela, kodwa ngoba kwakuyinjwayelo yale inkosana elungileyo ukuthi ibe ikhumbula ngezindlela ezintsha ukuze yengezelele kunhlalakahle lentokozo yabantu bayo. Eshlolisile isimiso esidala, wasibeka nganxanye, esithi izinto ezindala sezidlulile usesenza zonke izinto zibentsha.

Nansi isifinqo sokumunyethweyo, lanxa lokhu kwakungeyisikho konke langayiphi indlela:

"Emanuweli, nkosana yokuthula njalo omkhulu othanda uMphefumulo Womuntu.

Mina, ebizweni likaBaba njalo lesihawini sami, ngiyapha, imvumo njalo lelifa kothandekayo umuzi woMphefumulo Womuntu, ukukhululeka, uthethelelo olugcweleyo lolulaphakade lakho konke okubi, ukulimala lamacala abawenzileyo bemelene loBaba, bemelene lami, bemelene labomakhelwana babo kumbe labo ngokwabo.

Ngiyabapha umthetho ongcwele lesivumelwano sami lakho konke esikumumethayo, ukubathokozisa okungapheliyo njalo lenduduzo yabo.

Ngiyabapha njalo ingxenye yomusa lokulunga okufananayo okuhlala enhliziyweni kaBaba leyami.

Ngiyapha, ngivume njalo ngibeke phezu kwabo umhlaba lakho konke okukiwo, ngisenzela okuhle kwabo.

Ngiyabapha izinzuzo zempilo lezokufa, okwezinto ezikhona lezinto ezizayo.

Ngiyabapha njalo ngibavumele ukuphuma lokungena bekhululekile esigodlweni sami ngazo zonke izikhathi (kusitsho, esigodlweni sami phezulu loba phansi), lapho ukuthi bangitshela abakufunayo; njalo ngibapha isithembiso sami sokubezwa lokulungisa zonke izikhalazo zabo.

Ngiyapha, ngivumele, njalo ngibeke amandla apheleleyo omuzi woMphefumulo Womuntu legunya lokudinga lokudiliza lonke uhlobo lwabakaDiyabhola abangatholwa loba ngasiphi isikhathi phakathi loba

eduzane loMphefumlo Womuntu.

Ngiqhubekela phambili ngisipha igunya lokungavumeli loba nguwuphi owemzini loba owezizwe ukuthi ahlanganyele kuzipho lezinuzo zalo umuzi, kodwa kuphela zizakuba ngezezizalwane zeqiniso lezizukulwana zabo."

Lesisinqumo sesisa, sinikwe umuzi sivala esandleni senkosana, sahle sathwalelwa kuSango Mlomo, emakethe, lapho uMnu. Lwazi wasifunda phambi kwabo bonke abantu. Sasesithathwa sibuyiselwa kuNqaba Nhliziyo njalo sabhalwa ngokugujwa phezu kweminyango ngamabala egolide ukuze umuzi woMphefumulo Womuntu ube laso kokuphela sibonakala. Ngalokho, behlezi bekhunjuzwa ngenkululeko ebusisekileyo lamathuba amahle abekwe phezu kwabo yinkosana yabo, intokozo yabo izakwengezelelwa njalo lothando lwabo luvuselelwa luqiniswa maqondana loEmanuweli wabo omkhulu lolungileyo.

Kwasekulokuthokoza okungakanani phakathi komuzi, insimbi zikhala njalo njalo, abatshayi bamachacho baqalisa, abantu bagida njalo behlabela, amathilongo esiliva ezwakala kumuzi wonke. (AbakaDiyabhola ababesele phakathi komuzi, ngingalitshela, kwaba kuhle kubo ukucatshisa amakhanda abo ukuze bangabonakali njalo bethemba ukuthi kabayikunanzelelwa njalo bakhohlakale).

Masinyane ngemuva kwalokhu inkosana yathuma ukubiza abadala lezinduna zomuzi, ibatshela ukuthi ifuna ukumisa inkonzo entsha kuMphefumulo Womuntu. "Ngoba," yathi, "ngaphandle kokuthi libe lababalisi labaqondisi, kalisoze lazi lokwenza intando kaBaba."

Kwathi abadala sebeyethule lindaba ebantwini beza bonke begijima ukuze bezwe okunengi ngalokhu (ngoba khathesi, loba kuyini okwathokozisa inkosana kwathokozisa abantu!), basebeyincenga ukuthi imise inkonzo enjalo phakathi kwabo.

Wabatshela ukuthi kumele kube labatshumayeli ababili, omunye avele enkundleni kaYise lomunye akhethwe phakathi kwamadoda omuzi.

"Lowo ovela enkundleni kaBaba kalasithunzi lesimo esingaphansi kuloBaba lami. UnguNkosi Mabhalane oMkhulu wenkundla kaBaba, lowo omemezela imithetho yonke kaBaba njalo lalowo oqedisisa yonke imimangaliso lolwazi, njengoBaba lami sikwenza. Eqiniseni, ungomunye wemvelo yethu njalo ulothando olukhulu lokunqineka ngoMphefumulo Womuntu njengoba sisenza njalo uzakuba

ngumfundisi wenu omkhulu kuzo zonke izinto. Nanzelelani ukuthi lingamcunuli, endaweni yalokho limthande njalo limlalele. Nguye yedwa, ngaphandle kwami, owazi izindlela lamacebo enkundla kaBaba: njalo kakho omunye owaziyo, njengoba esazi, konke okusenhliziyweni kaBaba ngoMphefumulo Womuntu. Nguye yedwa, ongatshela uMphefumulo Womuntu ongakwenza ukuze ugcine uthando lukababa njalo ongaletsa izinto ezikhohlakeleyo zibuyele emikhumbulweni yenu futhi.

"Isithunzi sobuntu bakhe, ukuphelela kokufundisa kwakhe lokuvuma kwakhe ukunceda lina kuzo zonke indaba kumele kulenze limthande, limlalele njalo liqhubeke limesaba. Kumele alancedise ukubeka zonke izicelo zenu eliziletha kuBaba njalo ngaphandle kokucebisa lokweluleka kwakhe, kakungangeni lutho emzini kumbe enqabeni, hlezi limdabukise njalo limcunule lumuntu ohloniphekayo, ngoba khonokho angaphenduka alwe lani. Kodwa nxa limlalela limthanda, nxa lizinkela kumfundiso yakhe, aluba liqhubeka ligcina ubudlelwano laye, lizathola ukuthi uphindwe okwedlula katshumi emhlabeni ngokwawo. Mlaleleni ngakho-ke; mthandeni lilalele ukufundisa kwakhe, ngoba nguye kuphela ongasabalalisa uthando lukaBaba enhliziyweni zenu. Ngalokho uMphefumulo Womuntu wami uzakuba ngohlakaniphileyo kakhulu njalo obusisekileyo kakhulu ebantwini bonke."

Inkosana yasibiza-ke omdala uMnu. Sazela, imtshela ukuthi njengoba wayelobuciko obukhulu emthethweni lekubusweni komuzi, wabekwa ukuba ngomunye wabafundisi, kodwa ezahlala engaphansi kukaNkosi Mabhalane. Wacetshiswa ukuthi agcine indawo yakhe angaze njalo engasoze azicabangela ukufundisa okuphezulu lendaba zakoMoya ezingafundiswa kuphela nguNkosi Mabhalane njalo azichasise.

"Ngakho-ke, E Mnu. Sazela," yacebisa inkosana, "sonke isikhathi lungela ukufunda lokuthi ufundiswe wena nguye; sonke isikhathi wena uzehlise njalo uthobekhe phambi kwakhe.

"Kodwa khathesi," yengeza inkosana ikhuluma labantu bomuzi futhi, "kumele ngiliphe ilizwi lesicebiso elinzulu. Ngiyazi kuhle, njengoba lizakwazi lani kungakabi yisikhathi eside, ukuthi lokhe kulabakaDiyabhola abazulazula phakathi kwemiduli abalamandla njalo beyizitha ezingelakulanyulwa. Kabasoze bathandabuze ukulenzela amacebo, ngitsho lanxa ngiphakathi kwenu, baletumba lokuliletha

njalo ebugqilini, ngoba bangabangane abafungisiweyo bakaDiyabhola. Ngakho qaphelani! Kumele likhuthale ukubazingela, lihle libabulale njalo lingalaleli izicelo zokuthula abangazama ukuzenza lani. Ukuze libananzelele kalula, amabizo enduna zakhona yila: uNkosi Bulala, uNkosi Bufebe, uNkosi Ntukuthelo, uNkosi Nkohliso, uMnu. Minza, Mnu. Buthakathi, Mnu. Nkani, Mnu. Laka, Mnu. Mhawu, Mnu. Bhazuka, labanjalo. Aluba likhangela ngokunanzelela emithethweni yenkosi, lizayithola ichazwe ngokucacileyo njalo lizayilandela kalula. Ngiyalixwayisa ukuthi lamadoda khathesi anyonyobela okubi phakathi komuzi njalo aluba lingabayekela bodwa bazangcolisa abalawulimabutho benu balulaze amabutho enu, bephendula umuzi woMphefumulo Womuntu omuhle ube yinkangala eligwadule.

"Ngiyaqinisa ukuthi sengiliphe imvumo egcweleyo lamandla okudinga lokubulala ngokubethela loba yiwuphi owabakaDiyabhola ongathi loba kukusiphi isikhathi angaficwa phakathi loba duzane lemiduli yomuzi wenu. Ngakho-ke, E Mphefumulo Womuntu wami lindani liqonde, lingavumeli ukunikelwa yibutshapha benu."

Umusa leminakano yothando kwenkosana ngomuzi kwakungapheli, ngoba ngelinye ilanga yabizela bonke abantu esigodlweni sayo yanika yilowo lalowo umuntu isembatho esimhlophe esikhazimulayo, siphuma enothweni yakhe, kwaze kwathi bonke, akwasala muntu, bagqoka ilineni elicolekileyo, behlanzekile bemhlophe.

"Lesi yisicoco sami senhlonipho," yachasisa inkosana, "esiliphawulayo njengezinceku zami njalo esilehlukanisa kwabanye abantu bonke, ngoba kakho omunye ongapha izigqoko ezinje. Gqokani izembatho lezi sonke isikhathi, libonakalisa uthando lwenu enkosaneni yenu, ukuze umhlaba wonke wazi ukuthi lingabami."

"Nanzi iziqondiso zami mayelana lezigqoko zenu," waqhubeka. "Zigqokeni nsuku zonke ukuze libonakale ngaso sonke isikhathi lingabantu bami. Lizigcine zimhlophe sonke isikhathi, ngoba aluba zingcola ibizo lami liyadunyazwa. Lingavumi zihuduleke ethulini lomhlabathi. Zinanzeleleni sibili zingalilahlekeleli ngoba kuzakuba lhlazo kini. Kodwa, aluba lizingcolisa (ngithemba alisoze, lanxa uDiyabhola engathokoza nxa lingakwenza), khonokho masinyane dingani ukuthi lenze okusemthethweni wami njalo liqondise lokho elikuphambanisileyo.

"Le yindlela eqinisa ukuthi kangisoze ngilitshiye loba ngilidele, E Mphfumulo Womuntu wami!"

Khathesi uMphfumulo Womuntu wawulodumo sibili! Kungaphi okwakungatholwa khona umuzi ongaqathaniswa lawo, umuzi ohlengwe esandleni lemandleni kaDiyabhola, umuzi othandwa nguNkosi Somandla ngoba ekukhululweni kwawo wathumela ngitsho ethandekayo indodana, umuzi lapho uEmanuweli othandekayo owathokoza ukuhlala khona? UMphfumulo Womuntu owake wehliswa njalo wangcola, khathesi usulomhlekazi inkosana, abalawulimabutho abacwebezelayo, lamadoda empi, labantu abagqoke okumhlophe njengeliqhwa elikhithikayo.

Kwathi konke ukuvuselelwa komuzi sekuphelile, isiqondiso senkosana sesikhosini, ifulegi enkulu yegolide, yaphephezela kuthango lwenqaba okwakudutshulelwa khona. Ukubonakalisa intokozo yakhe ngomuzi, wabethekelela kanengi. Kakula langa eledlulayo abadala bengezanga kuye kumbe yena kubo, lapho ababehamba bakhulume ndawonye ngezinto ezinkulu uEmanuweli ayesezenzile loba ayefisa ukuzenza emzini wakhe. Lezintokozo, loba kunjalo, zazingesizabadala kuphela. Ngomusa langokuthobeka okunganani linkosana ehloniphekayo eyaziphatha ngakho kubantukazana bomuzi; lokuthi bamthanda kangakanani! Loba ngaphi eyayihamba khona, ezitaladeni, ezindlini loba ezivandeni, yayiletha izibusiso! Aluba kwakukhona abagulayo, yayibeka izandla zayo phezu kwabo ibelaphe. Yayikhuthaza njalo abalawulimabutho bayo ngokubobotheka kwayo lobukhona bayo ngoba kumele wazi, ukuthi ukubobotheka okukodwa okuvela kuyo kungengeza impilo lamandla kibo okwedlula olunye ulutho ngaphansi kwamazulu.

Phose iviki yayingedluli ingenzelanga abantu bayo idili ingazange ngitsho ibayekele bahambe bengaphathanga lutho, kodwa sonke isikhathi babe lendandatho, loba iketane yegolide, loba esinye isibonelelo sothando lwayo lomusa. Aluba abantu babengayethekeleli kokuphela njengalokho eyayikufisa, yona ngokwayo yayihamba iqoqode eminyango yabo, iqinisa ukuthi uthando lwabo kuyo kaluguquki.

Okumangalisayo kanganani, ukuthi kulindawo uDiyabhola okwake kwaba yindawo yakhe, ethokozisa abakaDiyabhola bakhe phose okwencithakalo yoMphfumulo Womuntu, inkosana yamakhosana

khathesi imele ihlale, idle inathe labantu bayo abahlengiweyo, abalawulimabutho bayo labantu bayo, kubudlelwano obuthandekayo obunambithekayo lobuhlanzekileyo. Khathesi uMphefumulo Womuntu uhlezi kuhle usithi, "Kungakanani ukulunga kwakhe; ngoba lokhe ngifumene umusa ebusweni bakhe, ngihlonipheke kangakanani."

Inkosana khathesi yabeka njengosibalukhulu phezu komuzi wonke, indoda enkulu evela enkundleni kaYise ebizwa ngokuthi nguMnu. Kuthula kukaNkulunkulu. (Yayingaphansi kukaNkosi Mabhalane, yeboke, kodwa phezu kwazo zonke izakhi zomuzi njalo babekhona ababeleqiniso ukuthi ilobuhlobo loMlawulimabutho Kholo loMlawulimabutho Thembelihle). Kwakunanzeleleka ukuthi, nxa zonke izinto kuMphefumulo Womuntu zazihlelwe njengokuloyisa kwale indoda elesimo esithandekayo umuzi wawukusimo sokuthokoza esipheleleyo. Kwakungelakuphikisana lokulwa loba ukuxabana, kungekho ukungathembeki loba ukuphazamisana. Yileyo laleyondoda yagcina isikhundla sayo, kusithi abesifazana labantwana basebenze bahlabele, basebenze njalo bahlabele, kusukela ekuseni kuze kubesebusuku. Kuwo wonke umuzi, kakulalutho olwalungatholwa ngaphandle kokuzwanana, ukuthula, injabulo lempilo; lokhu kwaqhubeka lonke lelohlobo elithokozisayo.

Isigaba Sesibili - Ukuhlehlela emuva lokubuyiselwa

12. Ungaphi, E ungaphi uEmanuweli?

Khathesi ngokudanisayo sibili kumele ngilitshele lokhu. Phakathi komuzi woMphefumulo Womuntu kwakuhlala indoda okwakuthiwa nguMnu. Sivikelo-Samanga njalo wayengokaDiyabhola. (Uyise kwakunguMnu. Mazikhukhumeza owayefike kulo umuzi mhla uDiyabhola ewuthumba okokuqala. Ngenxa yesibindi sakhe lokungesabi, wayebekwe kusikhundla esiseduze kwenkosi uNtandokayiphikiswa.) Kwathi uEmanuweli ehlasela umuzi, lindoda yayingenye yalabo abezwakala kakhulu bekhuthaza abantu ukuthi bamelane njalo badelele inkosana; kodwa kwathi isibona ukuthi inkosana kwakungenzeka ukuthi ibe ngumnqobi khonokho yasibona uDiyabhola exotshwa esidlekeni sakhe njalo eyangiswa obala, yantshintsha uhlangothi kalula njengokucwayiza kwelihlo. Yaqalisa ukuzihlanganisa labantu bomuzi, yejwayeleka phakathi kwabo, ngoba yayikwazi kuhle ukukhuluma izinto eziqondileyo ngesikhathi esifaneleyo.

Esenanzelele ukuthi umuzi wawusuqinile njalo ulamandla, waqalisa ukudumisa ukuvikelwa komuzi labalawulimabutho abakhulu, esazi ukuthi lokhu kuzakwemukelwa kuhle ngabantu esengeza njalo udumo lwakhe phakathi kwabo. Wananzelela ukugcizelela ephindaphinda ukuqinisekisa kwenkosana ukuthi uMphefumulo Womuntu khathesi uzathokoza kuze kube nininini. Kancinyane kancinyane, ngokukhuluma kobuqili, wadonsela abantu ngakuye baqalisa ukuzizwa bevikelekile njalo njalo. Bantshintsha besuka ekukhulumeni baya emadilini, sebesuka emadilini baya emidlalweni, bayekethisa bangena endleleni zobutshapha ngokuya kwezinsuku. (Sonke lesisikhathi, uEmanuweli wayephakathi komuzi njalo wananzelela ngenhlakanipho okwenzakalayo.) UNkosi Gcinumuzi, Nkosi Ntandokayiphikiswa loMnu. Lwazi (uNobhala omutsha) babethathekile kakhulu ngale indoda, bekhohlwa ukuthi inkosana yabo elungileyo yayibacebisile

ukuthi kabahlale belindile bemelene labakaDiyabhola abaziphendula isimilo. Wayebaxwayisile njalo ukuthi ukuvikeleka komuzi ophumelelayo khathesi kakweyamanga kuzinqaba zabo loba kwabalakho, kodwa kuphela ekugcineni intando yakhe ngendlela engamenza ukuthi ahlale kokuphela kuNqaba Nhliziyu. Wayengamandla abo njalo ubukhona bakhe babuyinsindiso yabo. Kwakungenxa yokuqhubeka beqinile langokulalela besethandweni lwakhe lethandweni lukaYise ukuze babe lamandla. Ngakho-ke, kwakumele ukuthi ngabe bayizwa inkosana yabo, bayesaba inkosana yabo, bayithanda inkosana yabo njalo bayilalela ngokukhanda ngamatshe lindoda embi ize ife - hatshi ngokuthandana layo njalo bayivumele ukuthi ibakhokhelele lapho ethanda khona.

Kwathi uEmanuweli obusisekileyo ebona lo okaDiyabhola owayesenze uthando lwabantu bomuzi lwaqanda kuye, okokuqala wakhuluma ngokudana ngesimo sabo kuNkosi Mabhalane, esithi, "E kungathi abantu bami ngabe bangilalela njalo bahamba ngezindlela zami. Ngoba khona ukuthula kwabo kwakuzakuba njengomfula, lokulunga kwabo njengamagagasi olwandle. Bengiyinhlane yini kibo ukuthi abantu bami bangilibale mina amalanga angelakubaliswa?" Wasesithi-ke, "Ngizabuyela enkundleni kababa kuze kuthi uMphefumulo Womuntu unanzelele uvume isono sawo udinge ubuso bami futhi."

Yiyo le indlela abantu boMphefumulo Womuntu abaqala ngayo ukufulathela uEmanuweli. Kabamethekelelanga esigodlweni sakhe njengakuqala. Kabazange bananzelele ukuthi wayengasabavakatsheli. Lanxa wayelokhu esenza amadili othando ebanxusa ukuthi babuye, babegcwele ukuxolisa njalo kabananzanga ukuba khona. Kabazange bamelele ukucetshiswa nguye, njengakuqala, kodwa baqalisa ukuqinisa amakhanda lokuzithemba, benakana ukuthi khathesi uMphefumulo Womuntu uqine kangaka ukuthi kakulalutho oluguqula izimo zawo njalo lezitha zawo zazingasoze ziwuhlasele futhi.

UEmanuweli kazange ahle asuke ngokuphangisa, kodwa okokuqala wathumela uNkosi Mabhalane ukuthi acebise abantu bakhe ukuthi basebelandela indlela eziyingozi njalo lokubanqabela ukuthi benze lezozinto. Kabili wafika kibo, kodwa kuzo zonke lezi izikhathi babesedilini endlini kaMnu. Sivikelo-Samanga njalo bengalaleli

okwakukhulunywa nguNkosi Mabhalane, owathi esedatshukisiwe, wabuyela kuNqaba Nhliziyu, lapho ayehlala khona loEmanuweli. INkosana layo yadatshukiswa, yaqalisa ukusuka njalo yile indlela eyakwenza ngayo. Yazigcina kakhulu kuyo ngokwayo, lanxa yayilokhu iphakathi komuzi. Inkulumo yayo, nxa iphakathi kwabo, yayingelabungane kumbe ithabisa njengamandulo. Kayisabathumelanga izibiliboco ezivela etafuleni layo, okwathi, kuze kube khathesi, kwakuyisibonakaliso somusa lothando lwayo. Nxa babesizamethekelela, njengoba babejwayele ukukwenza, babengaqoqoda kanye kumbe kabili kodwa watshengisa ukungananzi, kanti, kuqala, wayejwayele ukugijima abahlangabeze.

UEmanuweli wacabanga ukuthi, ngalezizindlela, uzakwenza abantu bakhe bananzelele ngalokhu ababekwenza babe sebhendukela kuye. Kodwa kakukho kulezizinto okwenza ukuthi uMphefumulo Womuntu unanzelele, loba ucabange ngesimo sawo sakhathesi kumbe ngokulunga kwenkosana kwamandulo kibo. Ngakho-ke wasuka, kuqala kusigodlo sakhe, njalo kusango lomuzi, okokucina waphuma waphela kuMphefumulo Womuntu, baze bavume ububi babo njalo ngokweqiniso badinge ubuso bakhe futhi. UMnu. Kuthula-kukaNkulunkulu laye wabeka phansi umsebenzi wakhe watshiya lumuzi sekusuke uEmanuweli. Kuyesabeka! abantu boMphefumulo Womuntu khathesi basebelukhuni kangaka ezindleleni zika-Mnu. Sivikelo-Samanga, okokuthi kabazange bananzelele ngitsho ukusuka kwenkosana, loba bananzelele ukuthi babengasathokozi ngobukhona bakhe.

Ngelinye ilanga, lo macebosi okaDiyabhola wenzela izinduna zomuzi idili, njalo phakathi kwalabo abanxusayo, kwakulendoda okuthiwa nguMnu. Kwesaba-Nkulunkulu; kakho owacabanga ngaye kakhulu kulezi insuku, lanxa wake waba ngoligugu elikhulu. Kwathi-ke zonke izethekeli zisidla zinatha njalo zizithokozisa sibili, kwananzeleleka ukuthi uMnu. Kwesaba-Nkulunkulu wayehlezi njengowemzini engahlangani labo ngitsho kulokhukuthokoza. Ngemuva kwesikhathi, uMnu. Sivikelo-Samanga wakhuluma laye:

Mnu. Sivikelo-Samanga: "Mnu. Kwesaba-Nkulunkulu, kawuzwa kuhle yini? Ngicabanga ukuthi uyagula emzimbeni loba engqondweni, loba kokubili? Kungani unghahlanganyeli labanye? Ngilomuthi wokuqinisa umzimba ekhabothini yami, wenziwe nguMnu. Khohlwa

Okulungileyo; kahle ngikunike unambithe kancane mhlawumbe uzakuzwa ngcono."

Mnu. Kwesaba-Nkulunkulu: "Ngiyabonga, mhlonipheki, kodwa kangiguli njalo kangifisi ukuthi ngithathe umuthi onjalo. Angisoze ngihlanganyele kuntokozo yenu ngoba ngizonde kakhulu." (Ephendukela kubadala lezinduna zoMphefumulo Womuntu), "Madoda, ngiyamangala ukulibona lijabula lithokoza kangaka kube kanti uMphefumulo Womuntu ukusimo esesabeka kangaka!"

Mnu. Sivikelo-Samanga: "E wena muntu olusizana! Usudiniwe, ngiyabona sibili ukuthi udanile njalo uhlulukelwe. Phumula kancane, Mhlonitshwa; uzakuzwa ngcono njalo uzakuba lakho ukuthi uhlanganyele lathi kulelidili."

Mnu. Kwesaba-Nkulunkulu: (Enganaki uMnu. Sivikelo-Samanga elokhu ekhuluma lamadoda oMphefumulo Womuntu.) "Ngilizwile liziqhenya lale indoda, ngamandla lokuvikeleka komuzi wethu. Kuliqiniso ukuthi uMphefumulo Womuntu wawuqinile kodwa lina, ngokuziphatha kwenu, seliwululazile umuzi wenu okwedlula elingakunanzelela. Ngiyalitshela ngokusobala, selizikhukhumezile ngokuziqgaja ngokulalela umngane wenu omutsha. Selimkhubile uEmanuweli ngokuphola kwenhliziyo yenu langokuziphakamisa kwenu, njalo khathesi usehambile. Nxa lingawakholwa amazwi ami, ngitshelani lokhu? Ingaphi iNkosana uEmanuweli? Licine nini ukuyizwa? Licine nini ukuyibona ngamunye wenu? Lihlezi khathesi lisedilini lalo okaDiyabhola inunu, kodwa kasinkosana yenu. Izitha ezivela ngaphandle bezingeke zalilimaza njengalokhu, kodwa ngesono senu sangaphakathi, selilethe lesisenzo esesabekayo phezu kwamakhanda enu!"

Mnu. Sivikelo-Samanga: "E amanga, amanga! Ubuhlezi ungumuntu owesabayo oligwala. Kungani usiza ungcolisa idili lethu ngobumnyama bakho langesinyama sakho esibi? Ihlazo kuwe!"

Mnu. Kwesaba-Nkulunkulu: "Ngenza kuhle ukuthi ngidane, ngoba udumo selusukile kuMphefumulo Womuntu. UEmanuweli usehambile! Njalo wena, mhlonitshwa, nguwe umuntu omxotshela khatshana. Usehambile engatshelanga ngitsho lezikhulu zakhe ukuthi usehamba njalo nxa lokhu kangesisibonelelo sokuzonda kwakhe, ngiyabe-ke ngingazi lutho ngezindlela zokwesaba uNkulunkulu. Lathi lina madoda

oMphefumulo Womuntu limphendukela, wasuka kini kancinyane, kancinyane. Kalizange linanzelele ngitsho, kodwa mina ngambona ehamba. Njalo khathesi, liyaziqhenya likhuluma ngamandla enu, kodwa ngithi asehambile ngiyalitshela! Ngaphandle kwakhe lingeke lenze lutho njengoba esesukile, lingaguqula isikhathi sedili lenu sibe yisikhathi sokukhala lokububula."

Esezwe lokhu, uMnu. Sazela, umtshumayeli ongaphansi, wakhakhamala, esima ngezinyawo zakhe, wathi, "Sibili, bafowethu, ngiyesaba ukuthi lokhu okutshiwo nguMnu. Kwesaba-Nkulunkulu kuliqiniso! Mina, ngokwami, sengilesikhathi ngingayiboni inkosana yami; sibili, kangisakhumbuli ngitsho lelanga. Sengiqalisa ukubona ukuthi uMphefumulo Womuntu ukusimo esesabekayo sibili."

UMnu. Kwesaba-Nkulunkulu waphikelela futhi, "Ngiyalitshela, kalisoze limfumane uEmanuweli kuMphefumulo Womuntu, dingani lapho elifuna khona. Usesukile kithi njalo kungenxa yokuthi ikakhulu abadala, kodwa labanye babo labo, bavuze umusa wakhe lesihawu ngokungabongi okukhulu lokuqanda kwenhliziyo."

UMnu. Sazela olusizana watshaywa kangaka yilamazwi, okokuthi wakhangeleka kwangathi uzakuwa phansi afe etafuleni; labo bonke, ngaphandle kukaSivikelo-Samanga, bakhangeleka bedanile njalo bengahlalisekanga. Ngemuva kwesikhathi, ngobunzulu bamazwi kaMnu. Kwesaba-Nkulunkulu aqalisa ukuba lesisindo phezu kwabo, bahlangana ndawonye, babuzana ukuthi kungaba lolutho olungenziwa yini. (Ngalesisikhathi okaDiyabhola wayesesukile endlini, esezonde kakhulu ngalokhu okwasekwenzakele.) Bekhumbula, khathesi ukuthi sekuphuzile, konke ababekulaywe yinkosana ukukwenza lakuwuphi okaDiyabhola abangamthola, bathatha uMnu. Sivikelo-Samanga njalo batshisa lendlu yakhe, bekhumbula ukuthi ngalokhu bangamsusa kokuphela.

Basebegijima, ngaso sonke isiqubu, bedinga inkosana yabo uEmanuweli, kodwa lanxa bamdinga ngokukhuthala, kazange afunyanwe ngitsho langaphi phakathi komuzi. Ngakho, ekucineni, bakwazi ukuthi amazwi kaMnu. Kwesaba-Nkulunkulu abeliqiniso sibili njalo lokuthi babeyixotshele khatshana inkosana ngobubi babo langezindlela zokungesabi uThixo. Ngalokhu, bakhumbula ukubhalela uNkosi Mabhalane (abangazange babelendaba laye ekuqaleni), kodwa

kazange avume ukukhuluma labo ngitsho lokubatshengisa ubuso bakhe. E ilanga lomnyama onganani lobunyama obunganani! Khathesi, kuyesabeka, bazibona ukuthi babeyizithutha ezingakanani ukulalela amazwi akhohlisayo kaSivikelo-Samanga lokuthi lokho kwakwenze umonakalo owesabeka kangakanani kibo. (Njalo kabananzelelanga umonakalo owawuzakwenzeka kibo), into yinye enhle eyaphuma kulokho loba kunjalo, kwaba yikuthi uMnu. Kwesaba-Nkulunkulu wabuye waphathwa ngenhlonipho enkulu phakathi komuzi.

Kwathi kufika iSonto elandelayo, bonke baya ukuyakuzwa uMnu. Sazela, umtshumayeli ongaphansi, kodwa E! intshumayelo ephendulayo njani ayitshumayelayo. Kazange abonakalise isono sabo kuMphefumulo Womuntu kuphela kodwa wathuthumela ngokwakhe, ekhala ngapha etshumayela, "E umuntu olusizi oyimi, ukuthi ngenze into ekhohlakeleyo kangaka; ukuthi mina, inkosi eyangibeka ukuthi ngibe ngumtshumayeli lomfundisi, ngivumele ukudonselwa endleleni ezimbi kangaka. Kumele ukuthi ngabe ngikhalile, kodwa ngiyekele uMphefumulo Womuntu wabhukutsha esonweni kwaze kwathi uEmanuweli waxotshelwa khatshana sibili!"

Ekupheleni kwentshumayelo abantu babonakala bechotshoziwe sibili, ngoba kwakulamandla esabekayo ekutshumayeleni njalo bayazi nzima indlela yokubuyela emakhaya abo, lokuthi bazawukhangela njani umsebenzi wabo weviki elandelayo. Masinyane ngemuva kwalokhu, kwaba lomkhuhlane omkhulu owamemetheka phakathi komuzi, ngitsho abalawulimabutho labantu bawo bahlaselwa. Aluba uMphefumulo Womuntu wawungahlaselwa yisitha ngalesi isikhathi, kakho ngitsho owayezakwenelisa ulutho lokumelana lesitha, ngoba zonke indawo kwakulobuso obudanileyo izandla ezibuthakathaka lamadolo axegayo. Izembatho ezithandekayo ezimhlophe uEmanuweli ayeziphe abantu bakhe khathesi zasezikhangeleka okwesabekayo; ezinengi zasezidabukile njalo zingcolile, zinganazwa, zikusimo esimanephunephu.

Kwathi lesisimo esidanisayo sesiqhubeke okwesikhathi, uMnu. Sazela wamemezela ilanga lokuzila ukudla, ukuze umuzi uzithobe ngenxa yenkohlakalo yawo eyesabekayo yokumelana loNkulunkulu Somandla omkhulu leNdodana yakhe. Wacela uMlawulimabutho Bowanegesi ukuthi atshumaye. Wavuma njalo wethula intshumayelo ehlabayo

lehlolisayo ngomkhiwa ongatheliyo, etshengisa sobala ngokusweleka kwenguquko lokwakuzakwenzakala nxa inguquko isilela. Lintshumayelo, lokukhumbula kwabo enye yezintshumayelo, kwenza uMphefumulo Womuntu waphinda wathuthumela, njalo yathobisa umuzi waba kusimo esijulileyo sokulila losizi. Sebebuzzile kuMnu. Kwesaba-Nkulunkulu ukuthi kungaba lolutho abangalwenza yini, bacetshiswa ukuthi bathumele isicelo esithobekileyo kunkosana yabo ekhubekileyo, beyicela ukuthi iphendukele kibo futhi ngomusa langothando lokuthi ingagcini intukuthelo yayo phakade.

Kwathi induna zabantu sezibhalile isicelo, zakhumbula ukusithumela ngomgcinumuzi uNkosi Qedisisa. Kodwa, maye! eshambe uhambo olude kangaka wafika egumeni lenkosi enkulu amasango wonke evaliwe njalo kwamiswa umlindo oqinileyo, okwenza kufanele eme ngaphandle okwesikhathi esithile. Ngemuva kwesikhathi eside, isithunywa sathatha lesisicelo sasithwalela kunkosana, sisithi uNkosi Gcinumuzi woMphefumulo Womuntu wayemi ngaphandle kwesango, eloyisa ukuvunyelwa ukungena phambi kwendodana yenkosi. Kodwa impendulo eyesabekayo yeza kuye, ngoba inkosana yayingelakumbona ngitsho, kodwa yathumela lo umbiko: "Ngesikhathi sempumelelo yoMphefumulo Womuntu bangifulathela, kanti khathesi, ngesikhathi sohlupho, bayangibiza. Kabahambe, kulalokho, baye kumngane wabo uMnu. Sivikelo-Samanga bamcele yena abe yinkosi lomvikeli wabo!"

Ipendulo le yenza uNkosi Gcinumuzi waba kusimo esijulileyo sobunyama, njengoba wayesenzalela izilandelamuva ezesabekayo zokwenza ubungane lokaDiyabhola, wasebuyela, ekhala, kuMphefumulo Womuntu. Wathi esebatshelile udaba lwakhe bonke abantu bakhala kanye laye, bagqoka izembatho zamasaka bazibhuqa emlotheni. Baphinda njalo babiza uMnu. Kwesaba-Nkulunkulu ukubeluleka, owathi, "Kakukho okungcono okwedlula ukuthi lithumele esinye isicelo; lingadani kakhulu aluba izikhathi ezinengi lihlangana lokuthula loba ukukhuzwa. Kuyindlela kaNkulunkulu Somandla ohlakaniphileyo ukwenza abantu balinde njalo batshengise ukubekezela; njalo labo abaphakathi kwenswelo ezinkulu kangaka ngeqiniso bangamelela isikhathi lentando yakhe."

Lesiseluleko safaka isibinjana eMphefumulweni Womuntu basebethumela njalo njalo, kube kanti njalo, isicelo esinye kulandela

esinye, bencenga uEmanuweli ukuthi abuyele kuMphefumulo Womuntu. Kubusika bonke obude, obuqandayo lobudinisayo kwakungedluli lasuku loba ngitsho ihola, lapho kungabonwa isigijimi esisodwa loba esinye sihaluzela siphuma kuSango Mlomo, silubhekise kunkundla kaNkulunkulu Somandla.

13. Ugobe lwesitha

Lizakhumbula ukuthi ngemuva kokuvuselelwa komuzi nguEmanuweli kwakulabakaDiyabhola abalutshwana ababehlezi becatshile endaweni ezehlukeneyo, amadoda anjengoNkosi Mbulali, Nkosi Nzondo loNkosi Nhlamba, ngingakhohlwa uNkosi Mhawu. Lizakhumbula futhi ukuthi inkosana yayilaye kanzima abantu bayo ukuthi bazingele lamadoda, labanye ababi njengabo, bababulale, ngoba babe yizitha zenkosana njalo labo, aluba besele bephila, babengasoze bathandabuze ukuthi bachithe uMphefumulo Womuntu. Ngoba abantu bomuzi kabazange bazikhathaze ukwenza njengoba inkosana ibalayile, laba abakaDiyabhola ababecatshile khathesi baqalisa ukuthutshisa amakhanda abo, bephuma kuzindawo zabo zokucatsha njalo bezihlanganisa labantu, okwenzakalayo ngalokhu ngizaqhubeka khathesi ukulitshela.

La amakhosi akaDiyabhola azi kuhle mhlophe ukuthi kwakungoba uMphefumulo Womuntu wawonile njalo wakhubekisa inkosana yawo okokuthi yayisisukile phakathi kwabo. Baqalisa, ngakho-ke, ukuceba iqhinga ndawonye lokuchitha umuzi, behlangana endlini yendoda okuthiwa nguMnu. Kuganga, obizo lakhe litshengisa yena sibili njengomunye wabakaDiyabhola. Kakubathathanga sikhathi ukuquma ukuthi lesisingaba yisikhathi esifaneleyo ukuthi bathumele incwadi kuDiyabhola, becela ukuqondiswa nguye kusimo abakuso. Incwadi yabo yabanje:

"E baba wethu omkhulu njalo lolamandla Diyabhola, ohlezi ezimbalwini ezimnyama zomnyama, thina, abakaDiyabhola beqiniso esisele emzini ovukelayo woMphefumulo Womuntu, singeke senela ukuthi sikubone uyangiswa wenziwe ihlazo kuyonale indawo; njalo okwedlula konke, sikhanka ubukhona bakho.

"Khathesi, isizatho sokubhala kwethu yikuthi laba abantu bomuzi sebekhube inkosana yabo uEmanuweli osekwenze ukuthi usesukile phakathi komuzi njalo, lanxa bethumela kuye njalo njalo, kasabuyi kibo. Abanengi khathesi bayagula babuthakathaka, hatshi kuphela abantukazana, kodwa njalo lezinduna labalawulimabutho. Kuphela thina esingabakaDiyabhola beqiniso siqinile njalo siphilile njalo sikhumbula, ukuthi aluba kungavumelana lecebo lakho elesabekayo lobuqili, ukuthi

kungaba kuhle kuwe ukuthi uqhubeke uhlasele phezu koMphefumulo Womuntu ngalesisikhathi. Aluba wena usuwenze lokhu, thina ngokwengxenywe yethu, sizakwenza konke okusemandleni ethu ukunikela umuzi kwezakho izandla."

Incwadi le yathunyelwa ngesandla sika Mnu. Qalekisa. UDiyabhola labangane bakhe, sibili, babegcwele intokozo embi ekwemukeleni lincwadi kwasekusithi insimbi yokufa isithe nqo okwesikhathi (okwakuyindlela yabo yokuthokoza) uDiyabhola wakhulumisana labangane bakhe benkohlakalo. Emva kokuthi bonke sebetshilo izitsho zabo, baquma ukutshiya udaba kuDiyabhola yena owasebhala incwadi elandelayo ephendula.

"Bantwabami abathandekayo labafundi, Makhosi ami Zonda, Bulala, Thuka labanye benu, kuvela eNkosini yenu uDiyabhola, inkosana yeqiniso yoMphefumulo Womuntu.

"Incwadi yenu ilethe intokozo enkulu kimi lakubo bonke abahlala kulolubhalu olwesabekayo. Siyathokoza ngeqiniso ukuzwa ngesimo sosizi somuzi ovukelayo; ukuthi sebekhubekise inkosana yabo lokuthi abanengi babo bayagula babuthakathaka; kube kanti lina ngokwenu likusimo sempilo ebukekayo. Besingathokoza ukubabamba babesezandleni zethu futhi, njalo kasiyikuyekela mzamo loba buqili ukuze lokhu kwenzekwe. Ngakho, sizakwenza njengokutsho kwenu sihlasele belibele. Kambe kungxenywe yenu, lingenza yini konke elingakwenza ukuhlola ubuthakathaka bomuzi? Zamani ukusebenzela ukuwuchitha ngaphakathi, ngokulinga abantu bomuzi kungaba ngempilo eze yobutshapha, loba ukuthandabuza lokudangala, loba nje ukudubula umuzi ngomsizi wombhobho wokuzigqaja lokuzikhukhumeza. Okokucina, lungani, lina ngokwenu, ukuhlasela ngamandla phakathi komuzi nxa selisazi ngokuhlasela kwethu ngaphandle. Ukuze sisebenze ndawonye kusiphetho esithokozisayo kusiloyiso senkosana yenu lesitha soMphefumulo Womuntu, uDiyabhola."

Incwadi le yabuyiselwa njalo kwabakaDiyabhola endlini kaMnu. Kuganga, ngayenalowo uMnu. Qalekisa, lapho eyemukelwa khona ngentokozo, lokumunyethweyo kwananzelelwa ngokunanzelela okukhulu. Emuva kokwenziwa kwemibono etshiyeneyo uMnu. Nkohliso wanika iseluleko sakhe.

"Liyakhumbula ukuthi kule incwadi evela kunkosana yethu uDiyabhola sicutshisiwe ngendlela ezintathu ezingasebenzela ukuchitha lababantu: ezithi, ngokubakhokhelela empilweni yeze lobutshapha, ngokubalinga ukuze bathandabuze njalo badangale, loba ngokubavusa ukuthi badubule umuzi. Khathesi, ngokubona kwami, umcabango wesibili ngiwubona umuhle kakhulu kulayo yonke. Nxa singabakhokhelela ekuthini badangale, bazazibuza ukuthi kambe ngeqiniso inkosana iyabathanda, lokhu okuzayenza ngeqiniso igcwale intukuthelo. Aluba lokhu kusebenza, bazakuthi masinyane beme ukuhambisa izicelo kuye, ikakhulu nxa engaphenduli, ngoba bazakuthi, "Kungangcono singenzi lutho njengoba konke kungelancedo."

Ukwenelisa lokhu, kwavunywa ukuthi abanye abakaDiyabhola baziphendule babenjengezisebenzi ezivela emaphandleni njalo, beze emakethe ngelanga lokuthengisa, baqhatshwe njengezisebenzi. Kuthike, sebephakathi kwezindlu kuMphefumulo Womuntu, babe lakho ukuqhubeka lula ngalumsebenzi wokungcolisa uMphefumulo Womuntu besiya beqhubekela phambili. Lelicebo laqhutshwa njalo kungakabi lesikhathi eside enye incwadi yayisendleleni isiya kuDiyabhola, imtshela ukuthi zaziqhubeka kuhle kangakanani izinceku zakhe ezithembekileyo njalo becebisa ukuthi angahlasela umuzi ngosuku lokuthengisa ngebutho labaThandabuzi. "Ngoba", yaqhubeka incwadi, "kuyinto eyaziwayo kuhle ukuthi abantu nxa bephathekile ngezinto zelizwe abacabangeli ukujunywa njalo kabasoze babe lakho ukuthi bazivikele. Njalo, kuzakuba lula kithi ukuhlangana ndawonye singananzelelwe, ngelanga lokuthengisa".

Kwathi la amacebo amabi eqhubeka esiya phambili lemuva, uMphefumulo Womuntu wawulokhe ukusimo esesabekayo. Isizatho kuyikuthi babeyicunule kangaka iNkosi yabo uNkulunkulu Somandla, kodwa ngitsho lokwedlula lapho ngoba, lanxa babethumele izicelo ezinengi kangaka, uEmanuweli wayelokhu engabathandi ngitsho lokubabobothekela okukodwa. Konke kwakulokhe kuqhubeka kusiba mnyama; kwabonakala angathi inkosana yabo ilokhu isiba khatshana kakhulu. Kwakulokhu kulomkhuhlane lokugula okukhulu phakathi komuzi, kusithi nsuku zonke izitha eziphakathi kwabo zisiba lamandla njalo zisiba lempilo ngamandla.

Kwathi kusiyafika incwadi yesibili ebhalwini lukaDiyabhola, yena

labangane bakhe banakana ngazo zonke izindaba lowo lalowo elamacebo atshiyeneyo okwenza. Abanye bakubona kukuhle ukuthi baqhubeke njengoba kade besenza, besithi, "Kayikho indlela engcono eyokubhidliza uMphefumulo Womuntu okwedlula ukuwudonsela ebubini lezindleleni ezingcolileyo. Aluba izinceku zethu zingenza uMphefumulo Womuntu uqhubeke njengalokhu, abantu bomuzi masinyane bangakhohlwa uEmanuweli wabo oligugu njalo kabasoze babe lesiloyiso sobungane laye; nxa singabenza bahlale benjalo, kasoze eze kibo ngokuphangisa. Ngoba kasazi kuhle yini ukuthi ababili loba abathathu abakaDiyabhola bevunyelwa phakathi komuzi woMphefumulo Womuntu bazakwenza okunengi ukuvimbela khatshana uEmanuweli okwedlula ibutho lonke lamabutho elingakwenza livelela ngaphandle komuzi?"

Kodwa intukuthelo lenzondo kukaDiyabhola kwakungeke kube kusavalelwa nxa la amacebo awesikhathi eside esaphumelela. Wacindezela ukuthi okunye ukuhlasela kufanele kuhle kwenziwe lokuthi wayezakukhokhela futhi, ngalesisikhathi elebutho lamatshumi amabili loba amathuthu enkulungwane zabaThandabuzi. Yiwo umbiko owathathwa nguMnu. Qalekisa ekucineni ewusa kwabakaDiyabhola ababesenza amacebo endlini kaMnu. Kuganga, kusithi inkosana embi iqala ukutshaya ingungu yayo ezondekayo, ibiza inkulungwane zayo zabaThandabuzi ukuzayincedisa.

Ngakho khathesi siyazibona izakhi zoMphefumulo Womuntu eziyangekileyo ezilusizi esezicunule inkosana yazo kangaka yaze yasuka phakathi kwazo, njalo ngobuthutha bazo, sezikhuthaze amandla esihogo ukuthi azemelana lazo, edinga incithakalo epheleleyo yazo. Ngeqiniso, khathesi zananzelela okunye kwesono sazo, kodwa izitha zazo zaziphakathi kwazo; njalo lanxa zabiza uEmanuweli, wayengeze ukuzazisiza. Mhlawumbe wayengasoze abuyele kizo khathesi; lakuso sonke isikhathi uMphefumulo Womuntu wadangala njalo usiya usiba buthakathaka, abakaDiyabhola baya belokhu besiba lamandla kube kanti besiya bedodeka. Izicelo zazilokhuzihamba nsuku zonke, kodwa abantu bomuzi kabazange bazame ngeqiniso ukulungisa izindlela zabo, lanjengokwazi kukaDiyabhola ukuthi nxa belokhu belothando lwesono enhliziyweni zabo, uEmanuweli kayikubezwa.

14. Izinsizi zokuhlehlela emuva

Lanxa kwaba khona ukuceba amacebo wonke la amabi, kodwa-ke njengokuthanda kwakhe uNkulunkulu Somandla, kwakulomuntu oyedwa kuMphefumulo Womuntu owayefisa inhlalakahle yomuzi wonke enhliziyweni yakhe. Ibizo lakhe kwakunguMnu. Nqinekela-Iqiniso njalo sonke isikhathi wayekhangele njalo elalele hlezi ingozi ingeza phakathi komuzi ayewuthanda. Khathesi kwenzakala kanje ukuthi ngobunye ubusuku, ezihambela edabula umuzi ethiye ilihlo lendlebe yakhe, wedlula enye indlu eyayilodumo olubi. Esizwa ukungunguna okuvela ngaphakathi, kungathi kulabantu abanengi abasemhlanganweni ndawonye, wema wanyenya wasondela ukulalela. Kazange ame isikhathi eside lapho engakezwa omunye esithi, ngesibindi esikhulu, ngesikhathi esifitshane umuzi uzabuya ube ngokaDiyabhola. Nxa lokhu kusenzakala, abakaDiyabhola babezabulala zonke izakhi zoMphefumulo Womuntu ngomhedla, njalo labalawulimabutho benkosi, baxotshe amabutho phakathi komuzi. Isikhulumi sengeza ukuthi siyazi, ngeqiniso, ukuthi kwakulabaThandabuzi abangedlula inkulungwane ezingamatshumi amabili ababelungiswa nguDiyabhola ukuzamelana loMphefumulo Womuntu njalo kungayikuthatha insuku ezinengi bengafikanga.

UMnu. Nqinekela-Iqiniso esekuzwile konke ayefuna ukukwazi, wahaluzela waya endlini kaNkosi Gcinumuzi ukuze amazise ngendaba lezi ezinzulu asandukuzizwa. Yena-ke, wahle wabiza uMnu. Sazela, owazimisela ukuthi alimukise umuzi wonke engamotshi sikhathi. Watshaya insimbi yezifundo, eyabuthelala bonke abantu ndawonye wasebatshela njalo ukuthi uMnu. Nqinekela-Iqiniso wayevumbululeni, ebakhuthaza ukuthi balinde kakhulu. UMnu. Nqinekela-Iqiniso wacelwa ukuthi aqinise ngodaba lwakhe ebantwini, kodwa baphangisa ukubona iqiniso lakho, ngoba wayesaziwa njengomuntu weqiniso lothembekileyo.

Baqinisekiswa kakhulu lapho uMnu. Sazela esengeza, “Njalo nje, kulesizatho sonke sokuthi kube liqiniso, njengoba siyiqalile inkosi yethu yacunuka njalo saxotsha uEmanuweli waphuma emzini ngesono sethu, langokuba lobungane obukhulu labakaDiyabhola. UMnu. Nqinekela-Iqiniso wazuza, kule ingxoxo ayizwayo, ukuthi incwadi ezinengi

bezilokhu zisiya zibuya phakathi kwabakaDiyabhola lenkosi yabo embi okwathi kuzo ukuchithwa kwethu okupheleleyo kwakucetshwa njalo kulungiswa."

Bekuzwa lokhu, abantu boMphefumulo Womuntu baphakamisa amazwi abo bakhala. Kwathi sebezibambile, loba kunjalo, baphindaphinda izicelo zabo kuEmanuweli, njalo bencengana labalawulimabutho ukuthi balungele ukulwa, ebusuku loba emini, nxa uDiyabhola engahlasela umuzi, okwakubonakala ukuthi kungenzeka. Abalawulimabutho babehlezi bewuthanda uMphefumulo Womuntu njalo babelokhu benjalo, ngitsho lanxa umuzi khathesi wawusungogulayo lobuthakathaka uyangekile. Bathi bayavuma ukwenza konke okwakusemandleni abo basebevumelana ukuthi:

Ukulondoloza wonke amasango oMphefumulo Womuntu ekhiyiwe njalo enxitshiwe, kuhlolisiswa sibili bonke abangenayo kumbe abaphumayo, belethemba lokunanzelela kumbe bathumbe abacebi.

Ukwenza ukuhlolisisa okuqinileyo kuyo yonke indlu kusukela phezulu kusiya phansi, kundawana yonke yomuzi, ukudinga nxa kungenzeka, loba nguwuphi kwabakaDiyabhola olokwenza lecebo.

Ukuthi loba ngubani umuntu oyafunyanwa efihle abakaDiyabhola kumele ayangiswe obala phambi komuzi wonke, njengesixwayiso kubo bonke abantu bomuzi.

Ukuthi ilanga lokuzila ngokusobala ukudla lokuzithoba kumele ligcinwe, bevuma ukulunga kwenkosana lokukhohlakala kwabo bemelene layo loyise. (Kungaphethwa ukuthi bonke abangagcini lokhukuzila ukudla bangabakaDiyabhola njalo laba bazajeziswa ngokufaneleyo.)

Ukuthi ngokungaphezi benze izicelo kuEmanuweli, ngesikhathi esifananayo babike kuye konke uMnu. Nqinekela-Iqiniso abatshela khona; ukuthi ukubongwa kumele kuphiwe uMnu. Nqinekela-Iqiniso ngokudinga inhlalakahle yomuzi lokulandisa ngosizo lwakhe olwafika ngesikhathi, kumele kuthunyelwe enkosini.

Zonke lezizinto umuzi woMphefumulo Womuntu wazenza ngokukhuthala, bebaphatha ngokuqinileyo lalabo abakaDiyabhola ababatholayo. Endlini kaMnu. Ngqondo, bafica okaDiyabhola obizwa ngokuthi nguNkosi Mhawu (kuphela wayesentshintshe ibizo waba nguMnu. Hlakaniphela-uKulondolozimali, ethemba ukuthi ngalokhu

angaphepha ukunanzelelwa.) Endlini kaNkosi Ntandokayiphikiswa kwafunyanwa okhethekileyo ngobubi okaDiyabhola olebizo lokuthi nguNkosi Mpilo-Yokuziyekelela (kodwa laye, futhi, wayesentshintshile ibizo lakhe waba nguMnu. Kudlala-okuNgelacala). Kwathi lababantu ababi sebenikelwe ezandleni zikaMnu. Ndoda-yeQiniso umlindintolongo, uMnu. Ngqondo lo Nkosi Ntandokayiphikiswa, njengesivumelwano sabalawulimabutho, benziwa bavuma icala labo obala emakethe, abakwenza betshengisa inhloni lokudabuka. Babekhona abanye abakaDiyabhola phakathi komuzi, lanxa lapho abahambe khona kwakubonakala njalo babehlala betotwa kuze kuyefika kanye embalwini zabo lemilindini, kwabonakala kunzima ukuthi babanjwe ukuze balethwe emthethweni. Loba kunjalo khathesi, babengeke bahambe obala phakathi komuzi, njengokuba babekwenza mandulo, kodwa bacindezelwa ukuthi balale phansi endaweni yabo yokucatsha.

Masinyane ngemuva kwalokhu, bengatshongo lutho lakubani, uMnu. Nqinekela-Iqiniso waphuma wahlolahlola phakathi kwelizwe labaThandabuzi njalo wabona ukuthi uDiyabhola wayeselungele ukufola. Wabuyela emuva ngesiqubu ezotshela abalawulimabutho lomuzi ngayesekubonile: okuthi, omdala uNkosi Kungakholwa, owayelolunya olungapheliyo olumelene loMphefumulo Womuntu waloyisa ukuphindisela, wayebekwe kusilomo sebutho, elaligoqela abaThandabuzi abazinkulungwane ezingamatshumi amabili.

Kwathi ibutho lakhe selilindele ukufola, uDiyabhola waqhubeka eqonde kuMphefumulo Womuntu, elabalawulimabutho abesabekayo eqenjini lakhe. KwakuloMlawulimabutho Laka, Mlawulimabutho Nzondo, Mlawulimabutho Kulahlwa, Mlawulimabutho Machitha, Mlawulimabutho Kakulula, Mlawulimabutho Nhlungu, Mlawulimabutho Nkohlakalo loMlawulimabutho Themba Eledlulileyo! Ngesizatho somsebenzi omuhle kangaka kaMnu. Nqinekela Iqiniso, umuzi, wawusulimukiswe kancane ngengozi yawo. Abalawulimabutho basebekebabalalo ithuba lokumisa umlindo oqinileyo emasangweni, besengeza abalindi ngokukabili ngokukathathu, bemisa izavutha zabo kundawo ezilungileyo. Kodwa lanxa bekwenza lokhu, uMphefumulo Womuntu oyangekileyo wesaba sibili ekubonakaleni okokuqala kwesitha lekukhaleni kwezigubhu zabo ezesabekayo. UDiyabhola waqala ngokuhlasela kanzima kuSango Ndlebe, ngokukhumbulela

ngobuthutha ukuthi amadoda akhe ayephakathi komuzi ayelindele ukumncedisa. Ebona ukuthi uncedo aluphangisi (ukubongwa kusekuqapheleni kwabalawulimabutho) lokuthi wabuyiselwa emuva ngamatshe aqondiswe kuhle avela ezavutheni zegolide, kwamcindezela ukuthi abuyele emuva komuzi njalo acatshise abantu bakhe ukuze bangafinyelelwa yilokhu kuhlaselwa. Lokhu kwanika uMphfumulo Womuntu isikhuthazo esincane, owawusiswela sibili.

UDiyabhola waselaya ukuthi, nsuku zonke ebusuku, umtshayingungu kumele afole ebhoda imiduli yomuzi, etshaya ingungu. UMphfumulo Womuntu wathuthumela kangakanani ngalumsindo ozondekayo! UDiyabhola wathanda ukubadinisa abantu baze badinwe ngokupheleleyo, babe sebevuma ukuzinikela; ngoba kawusekho umsindo owesabekayo emhlabeni owedlula le ingungu, ngaphandle kwelizwi likaNkulunkulu uSomandla nxa ekhuluma. Phambi kwamehlo omuzi wonke, inkosana embi yamisa uphawu lwayo, olwatshengisa umfanekiso omubi owesabekayo wesithando somlilo omkhulu, uMphfumulo Womuntu usitsha phakathi kwaso! Sesitshayile ingungu, isithunywa samemezela ukuthi, aluba abantu bomuzi bengazinikela, uDiyabhola wayengabenzela okuhle. Kodwa nxa beqiniselela, uselakho ukubabamba ngamandla, esebenzisa kokubili umlilo lomhedla. Akubanga lempendulo kulokhu, ngoba abantu basebengene enqabeni lapho okwakulabalawulimabutho khona. Bakhumbula sibili ngokucacileyo ukuthi balahlekelwa kangakanani lapho balalela uDiyabhola kuqala. Ngobusuku obulandelayo, isimemezelo esifananayo safika, kodwa bakhetha ukungaphenduli.

Ngalesisibanga, uMphfumulo Womuntu waphinda wabhalela uNkosi Mabhalane owayelokhu ehlala kuNqaba Nhliziyu, becela uncedo lokweluleka kwakhe, kodwa wabatshela ukuthi babenze kokubili ukucunula uEmanuweli lokuthi bamdabule yena ngokwakhe, njalo okwakhatesi, kumele bazikhuphe emanyaleni abaphakathi kwawo.

"Inkohlakalo yenu izaliqondisa", kwaba yimpendulo yakhe, "lokuhlehlela kwenu emuva kuzalijezisa; kuphela nje lizafunda ukuthi kuyinto embi lebabayo ukufulathela iNkosi loMbusi wenu, lokuthi ukumesaba kakukho kini."

Impendulo le yehlela phezu kwabo njengelitshe lokuchola, ngoba khatesi umuzi wawusesimeni esilusizi sibili. Izitha zabo zasezilindele

ukubaginya njalo labangane babo babengeke babancede. UNkosi Gcinumuzi labalawulimabutho bezwa, loba kunjalo, ukuthi phakathi kwale impendulo kwakulethemanyana lokuthi nxa sebehlupeke ngezono zabo, bazasindiswa ekucineni njalo mhlawumbe uEmanuweli angeza abancede. Lokhu kwabanika isibindi sokuphinda bahlasele uDiyabhola lebuthe lakhe ngezavutha njalo bebanga umonakalo obonakalayo. Abalawulimabutho balangazelela ukwenzela inkosana yabo umsebenzi othize, ngakho bazimisela ukuhlasele njalo baqhubeke behlasele, njengoba khathesi uDiyabhola wayesebuye wasondela; ngoba, njengoba kungekho okwesabeka kangaka kuMphefumulo Womuntu njengokuzwakala kwengungu eyesabekayo, kuDiyabhola kwakungelalutho olwesabeka kangaka njengezavutha eziqondiswe kuhle zikaNkulunkulu Somandla. Lokhu kwenza ukuthi isitha siye sihlelele emuva khatshana lomuzi, kwaba yisikhuthazo kubantu bomuzi.

Esebona ukuthi abalawulimabutho bakhe lamadoda batshaywe babuyela emuva ngamatshe avela ezavutheni zegolide, uDiyabhola wantshintsha amaqhinga akhe, ecabanga ukuthi khathesi uzabona obunye ubuqili obuncinyane angabenza. Ngakho-ke, weza engelangungu eyesabekayo, elamazwi aletshukela njalo lenkulumo elokuthula okukhulu, ezenzisa njengakuqala, ukuthi kuphela wayelenhlalakahle yomuzi enhliziyweni yakhe. Wabakhumbuza ngentokozo abake bayikholisa yena eseyinkosana yabo. Wasesithi-ke ngokuqinisa kwakhe zonke inhlupho zabo njalo lezikhathi zobunyama zaziqale ngosuku bemvukela yena lokuthi kakusweleki balindele ukwazi langakuphi ukuthula baze babuyele kuye. Aluba bengabuyela kuye, loba kunjalo, uzakwengeza isinqumo sabo njalo enze amalanga abo abemahle njalo kubelula.

UNkosi Gcinumuzi waphendula kule inkulumo yamanga ngokuthi, "E Diyabhola, nkosana yobunyama lenkosi yenkohliso! Sesanambitha ngokujulileyo kakhulu inkomitsho yakho yetshefu okokuthi singelalele amazwi akho obuqili lokubambana lawe futhi. Kambe inkosana yethu ingesale sonke ngokupheleleyo? Sikhetha kulalokho ukufa ngesandla sakho kulokuwela futhi enkohlisweni lemangeni akho!"

Limpendulo yambeka uDiyabhola kokunye ukuzonda kwakhe okwejwayelekileyo. Waqalisa ukutshaya ingungu yakhe ezondekayo

futhi, ebiza abantu bakhe ukuthi bahlasele njalo phezu komuzi, kusithi amadoda oMphefumulo Womuntu ekhalisa impondo zesiliva enza amalungiselelo okuzivikela. Impi yabamba okwensuku ezithile, okwathi ngalesisikhathi ezinye zezikhulu zoMphefumulo Womuntu zalinyazwa. UNkosi Cabanga, walimala ekhanda, uNkosi Qedisisa wayelesilonda elihlweni, uMnu. Ngqondo walimala eduze kwesisu, kwathi uMnu. Sazela wathuzwa duze kwenhliziyo. Ngilokuthokoza ukuthi ngithi kasikho kulezi esasiyisilonda esibulalayo lobanje abantukazana abalutshwana phakathi komuzi babulawa. Isitha laso sabalabalimeleyo; uMlawulimabutho Laka loMlawulimabutho Nzondo balimala njalo uMlawulimabutho Kulahlwa wabanjwa ngamandla ukuthi ahlehlele emuva. Ifulegi kaDiyabhola yawiselwa edakeni, lapho kwathi umthwali wefulegi, uMlawulimabutho Yenza Incithakalo eNkulu, wachotshozwa ikhanda lakhe ngelitshe elalivela kwesinye sezavutha, kuthelala inhloni lolaka kunkosana yabo. Inengi labaThandabuzi labulawa ngokupheleleyo, kodwa lokhu kwatshiya abaneleyo kubo bephila ukwenza uMphefumulo Womuntu unyikinyeke udengezele. Loba kunjalo impumela yale impi yayingeyokubeka ithemba elitsha lokukhuthaza kuMphefumulo Womuntu njalo lokwembesa iyezi lobunyama phezu kwenkamba yesitha.

UMphefumulo Womuntu wathatha ithuba lokuba losuku lokuphumula, bekhalisa insimbi betshaya impondo ukukhuthaza abantu bomuzi, kusithi uNkosi Ntandokayiphikiswa eqhubeka ngokubhoda edinga abakaDiyabhola. Wayelesibindi esingejwayelekanga njalo ethembekile selokhu wavuma obala iziphambeko zakhe emakethe. Wenelisa ukuthumba uMnu. Lobakuyini, esike sahlangana laye kuqala njalo lendoda ekhohlisayo ebizwa ngokuthi nguMnu. Nyawo-oLulula owayelokhu esiya ephenduka enkambeni yesitha lemibiko eyisa kwabakaDiyabhola abaphakathi komuzi. Laba bobabili banikelwa kuMnu. Ndoda-Qiniso, umlindintolongo. UNkosi Gcinumuzi wayengenze okunengi ngoba wayelesilonda, kodwa waqhubeka esipha izikhuthazo kubantu bomuzi, kusithi uMn. Sazela esenza ubungcono bakhe ukugcina yonke imfundiso yakhe elungileyo iphila enhliziweni zabantu boMphefumulo Womuntu.

15. UDIyabhola ubuya azuze intuba yokungena

Kwasekuphose kube yilesisikhathi ukuthi abalawulimabutho lamadoda alezibindi kuMphefumulo Womuntu bacabanga ukuphuma ukuyahlasela inkamba yesitha; kodwa babezakwenza lokhu ebusuku. Ubuthutha babo baba kulokhu, ngoba umnyama yisikhathi esihle sibili sesitha ekulweni, kodwa siyisikhathi esibi kuMphefumulo Womuntu. Ukunqoba kwabo kokucina kwavusa ukukhuthala, kodwa-ke, bazimisela ukwenza lumzamo. Kwaphoswa inkatho ukuthi babone abazakuya kulokhukulwa njalo yawela phezu kukaMlawulimabutho Kholo, Mlawulimabutho Ngcwethi, njalo loMlawulimabutho Thembelihle.

Aphuma lamadoda amathathu elamadoda awo njalo kwenzakala ukuthi bahlagane masinyane lenziki yesitha. Kuliqiniso-ke, uDIyabhola labantu bakhe babezingcitshi ekulweni ngesikhathi sebusuku, loba kumnyama kangakanani (ngeqiniso umnyama ungcono kibo), ngakho masinyane njalo kalula bamisa izinduna zabo. Laba balwa okwesabekayo, balimaza abanengi kwabakaDIyabhola njalo babenza bahlehlala emuva; kodwa-ke ngenye indlela, njengoba babelandela kanzima ngemva kwezitha zabo, uMlawulimabutho Kholo wakhubeka wawa, wazilimaza kubi wazewehluleka ukuvuka kwaze kwafika uMlawulimabutho Ngcwethi owamncedayo. Ukulimala kwakhe kwakukubi okungangokuthi wayengeyekele ukuhlaba umkhosi ngobuhlungu, okwathelala ubuthakathaka kwabanye abalawulimabutho ababili lapho bekuzwa, ngoba banakana ukuthi umfowabo umlawulimabutho wayeselimele okokufa. Kwathi uDIyabhola, esebonile ukuthi ukulandelwa sekumi ngenxa yesizatho esithize, wabuyela waqhubeka ngokusika lokulimaza abalawulimabutho okungangokuthi, ngokwamanxeba lokulahlekelwa kwabo ligazi, kwaba ngangokuba bona labantu babo babengabuyela kuMphefumulo Womuntu kungelangozi.

UDIyabhola phose wathokoza ngalo umsebenzi webusuku njalo wazithembisa yena ukuthi, ngensuku ezinlutshwana, uzanqoba kalula phezu kwalo umuzi. Wathumela umbiko ngesibindi esikhulu efuna umuzi uzinikele kumbuso wakhe kusukela nje.

Kodwa uNkosi Gcinumuzi wamphendula ngesibindi, esithi, "Nxa esaphila uEmanuweli wethu, loba nje engathutshi okwakhathesi

ukusisiza, asisoze sizinikele kuwe."

UNkosi Ntandokayiphikiswa laye waphendula, "We Diyabhola, nkosi yobhalu lobubi lesitha sakho konke okuhloniphekayo lokulungileyo, sesejwayele kakhulu umbuso wakho ukuthi singazinikela kuwe futhi. Lanxa sake sakwenza sazinikela kuwe, khathesi njengoba sesasuswa emnyameni sasiwa ekukhanyeni, sesasuswa futhi emandleni akho sasiwa emandleni kaNkulunkulu Somandla. Njalo, lanxa kube ngumlandu wethu njalo lobuqili bakho, khathesi sesisesimeni sosizi, ukuzinikela kuwe singeke! Kungangcono sife kodwa silamathemba okuthi usizo luzathunyelwa kithi luvela enkosini yethu."

Linkulumo yobuqhawe, ndawonye lekaNkosi Gcinumuzi, kayibohlisanga kancane umcindezele kuphela, kodwa yafaka amandla amakhulu kubalawulimabuhto abalimeleyo, ikakhulu uMlawulimabutho Kholo, ohlezi ethanda inkulumo yobuqhawe ngenxa yeqiniso.

Bekumele ukuthi ngabe ngithe, kwathi abalawulimabutho besenza ukuhlasela emasimini, abakaDiyabhola phakathi koMphefumulo Womuntu basebecabange lokhu ukuthi kuyisikhathi esihle sokudunga umuzi lokuthi bawenze uxokozele. Kodwa babengacabanganga ngoNkosi Ntandokayiphikiswa okwakhathesi owayehlezi ethiye ilihlo kwabakaDiyabhola. Wawela phezu kwabo lamadoda akhe, bebaquma bebhakaza ngentukuthelo elamandla; okungangokuthi, lanxa kungeke kutshiwo ukuthi bakhona ababulawayo khonapho, abanengi (abanjengoNkosi Nkani, loNkosi Khonona) babonga ukuthi bacatshe masinyane, sebezwire sibili okwaneleyo kwesandla esinzima sikaNtandokayiphikiswa lobukhali bomhedla wakhe ohlabayo. Lesisenzo sobuqhawe ngesilinganiso thize saphindisela ububi obenziwe nguDiyabhola kubalawulimabutho abathathu njalo isitha kasenziwe sazi ukuthi uMphefumulo Womuntu akumelanga unqotshwe kalula njengoba babekucabanga.

Loba kunjalo, uDiyabhola wakhuthaza amadoda akhe ukuthi aphinde ahlasele njalo ngenye indlela, ngalobobusuku, benelisa ukungena kuSango Mizwa, owayehlezi ebuthakathaka kancane njalo kanengi wayesenziwa avume lula. UMlawulimabutho Kakulula loMlawulimabutho Nhlungu masinyane kwathiwa balondolozelapha. Abalawulimabutho bakaEmanuweli bakumela ngamandla ababelawo njalo langesibindi esikhulu, kodwa belamadoda abo amathathu

athembekileyo elimele lezandla zawo sibili zigcwele abaThandabuzi, ukubulawa kwakukukhulu kulabangakumela. Kwathi sebona ukuthi uDiyabhola usephakathi komuzi, abalawulimabutho lamadoda enkosana babuyela ngesiqubu enqabeni, ngakwenye ingxenye besenzela ukuvikeleka kwabo, kodwa ngokukhethekileyo ukuyivikela kuDiyabhola kube kanti beyilondolozela uEmanuweli.

Abalandeli ababi bakaDiyabhola, behlangana lokuncane loba ngitsho ukuvinjelwa, baphithizela phakathi komuzi belandela inkosi yabo, bekhupha abantu ezindlini zabo, ngitsho lemibhedeni yabo bebaphatha kubi kakhulu. Indlu kaMnu. Sazela yayigcwele abaThandabuzi ababenganela kuyo. Kwaba njalo le mzini kaNtandokayiphikiswa lesigodlweni sikaNkosi Gcinumuzi. Umuzi khathesi wawusufanana loqobo kanye lobhalu lwababi lendawo yobunyama obukhulu, kwakungelalutho olunye olungezwakala ngaphandle kokukhala kwempi "Tsihogo-somlilo", kuphelekezelwa yingungu eyesabekayo. Mphefumulo Womuntu olusizana! Khathesi wawusunambitha izithelo ezibabayo zezono zawo. Khathesi wawusunanzelela ukuthi kwakuletshefu engakanani eyayisithele emazwini obuqili kaMnu. Sivikelo-Samanga.

AbakaDiyabhola basebenza umonakalo loba kungaphi ababehamba khona, ngoba kabazange bawazi ukuthi atshoni amabala athi isihawu loba uzwelo. Inengi labantu bomuzi lalinyazwa, uMn. Sazela ephakathi kwabo. Waqhubeka elele phakathi kobuhlungu ebusuku lemini, njalo ngaphandle kokuthi uNkulunkulu Somandla ulawula zonke izinto, akuthandabuzeki ngabe wabulawa sibili. UNkosi Qedisisa waphose wakhutshwa amehlo, njalo aluba uNtandokayiphikiswa kabalekelanga enqabeni, wayezaqunywaqunywa, ngoba abakaDiyabhola babemzonda okwedlula abanye. AbakaDiyabhola baphithizela kuzo zonke ingonsi, kwaze kwathi endaweni zonke zomuzi kwezwakala umsindo owesabekayo, ingoma eziyize, indaba zamanga lenkulumo yokuthuka uNkulunkulu Somandla leNdodana yakhe. Bonke abacatshileyo abakaDiyabhola khathesi baphuma phandle ngesibindi, njalo, bephelekezelwa lixuku labaThandabuzi, bakunyayila phakathi komuzi angathi ngowabo.

Kube kanti, ngakho konke lokhu, uDiyabhola wayengachelesanga, ngoba wayengephinde azuze iNqaba Nhliziyiyo. Yena loba amabutho akhe babengaphathwanga njengabalawulimabutho lamabutho

kaEmanuweli, ngoba abantu bomuzi benza konke ababengakwenza betshengisa ukuzonda izitha zabo. Kababanikanga lutho ngokukhululeka, kodwa bafihla konke ababengakwenelisa ukuze bangafinyeleli kukho bakubambe ngezandla zabo. Batshengisa ngokusobala ukuthi bangakhetha ukuba lendlu yabo kulokuba lenhlangano labo, kodwa njengoba okwakhathesi basebengabathunjwa, babengakubhensela ngokukhonona langesibindi ababelaso. Abalawulimabutho bekunqaba baqhubeka bethumela inhlamvu ezithanyweyo phezu kwezitha zabo ngezavutha zegolide, njalo lanxa uDiyabhola wayelokhu ephinda imizamo emibi phezu kwenqaba, weyehlezi ebuyiselwa emuva. UMnu. Kwesaba-Nkulunkulu wabekwa waba ngumlondolazi wesango lenqaba njalo wayegcwele isibindi lamandla kangaka okokuthi, selokhu esaphila, kwakungelathemba lokumedlula loba nini. (Lindoda elungileyo yayingaba ngumhleka, umbusi womuzi wonke!)

Yebo-ke, lesisimo esilusizi kakhulu, isimo esehlukeneyo sahlala phose iminyaka emibili elengxenywe njalo lenkanzimulo yoMphefumulo Womuntu yaba phansi ethulini. Ngolunye usuku, loba kunjalo, abadala bomuzi bahlangana ndawonye, bekhala ngesimo sabo esilusizi, lapho omunye wacabanga ukuthi baphinde bathumele esinye isicelo kunkosana yabo. Besacabanga ukuthi bangamisa njani amazwi, uMnu. Kwesaba-Nkulunkulu wabamisa. Wathi uyakhumbula khathesi ukuthi inkosi yakhe inkosana ingeke yemukele isicelo esingacindezelwanga nguNkosi Mabhalane njalo wakhumbula ukuthi mhlawumbe kungenxa yalesisizatho izicelo ezedluleyo zingazange ziphumelele. Ukucebisa kwakhe kwaba yilokhu ukuthi kumele baye kuNkosi Mabhalane bamcele ukuthi ababhalele isicelo acindezele ibizo lakhe kiso, ngoba inkosana kayikaze yehluleke ukunanzelela isandla sakhe.

Abadala bambonga uMnu. Kwesaba-Nkulunkulu ngenhliziyo ethokozayo ngesicebiso sakhe esihle bahamba ngokuphangisa besiya kunqaba ukuyabona uNkosi Mabhalane. Bamcela ukuthi angathokoza yini ukubabhalele isicelo sabo, abesecindezela ibizo lakhe yena, ukuze basithumele kuEmanuweli, njengoba uMphefumulo Womuntu okwakhathesi ukusimo esesabekayo kangaka.

"Sicelo bani ebelithanda ukuthi ngilibhalele sona?" wabuza uNkosi Mabhalane.

"E Nkosi yami, uyakwazi wena kakuhle ngokwakho," baphendula abadala, "ngoba uyakunanzelela ukuhlelela emuva kwalo umuzi. Uyamazi osebuye ukuzakulwa lathi njalo lendlela yesihluku abantu abanengi bomuzi abaphethwe ngayo. Ungeke, ngakho-ke, usibhalele na?"

"Kuhle kakhulu," wabaphendula uNkosi Mabhalane, "ngizalenzela njalo ngizabeka uphawu lwami phezu kwaso."

"Singasilanda nini, nkosi yami?" babuza.

"E, kumele libe khona sibhalwa," kwaba yimpendulo, "kumele lifake izifiso zenu kuso. Ukubhala losiba kuzakuba ngokwami, kodwa iphepha le-yinki kuza kuba ngokwenu, phela singabizwa njani ukuthi yisicelo senu? Kakusweleki ukuthi ngenze isicelo ngokwami ngoba mina angonanga. Ngingeke ngithumele isicelo kunkosana, njalo ngayo, kuYise, ngaphandle kokuthi abantu abalokwenza lakho babesendabeni ngenhliziyo langomphefumulo."

Abadala bawubona sibili umcijo walokhu, ngakho isicelo sabhalwa njengokucabanga kukaNkosi Mabhalane. Kodwa ngubani ozabathwalela? Kwaba nguye, futhi, owacabanga ukuthi kumele sithunyelwe ngesandla sikaMlawulimabutho Kholo, yena, owathi ebuzwa ukuthi uyavuma ukukwenza lokhu, waphendula wathi ngokuthokoza angasithatha njalo ngesiqubu angasanelisa enanzelela ubulima bakhe (kunjalo kubangelwa yizilonda ezindala, ezazimhlupha).

Isicelo esitsha sasibalwa ngalindlela:

"E Nkosi yethu njalo Nkosi enkulu, inkosana ebekezelayo, kuwe kulesihawu lothethelelo lanxa thina sikuvukele.

Thina, esingasafanele ukuthi sithiwe singuMphefumulo Womuntu wakho, kube kanti siyakuncenga wena ukuthi uze ususe izono lenkohlakalo yethu. E Nkosi, kwenzele ibizo lakho nje, ngoba kukubani esingaphendukela kuye aluba kungekuwe? Abalawulimabutho bethu babuthakathaka njalo bayagula kodwa izitha zethu zilamandla ziphilile. Inhlakanipho yethu iphelile lamandla ethu aphelile, ngoba usukile kithi. Kakulalutho esingalubiza ngokuthi ngolwethu kuphela isono sethu, njalo sigwele amanhloni lokusanganiseka kobuso. E, Nkosi, hawukela olusizi loyangekileyo uMphefumulo Womuntu wakho uze usisindise esandleni sezitha zethu. Amenii."

Lesisicelo saqhutshelwa uMlawulimabutho Kholo, owaphuma laso

masinyane ngeSango Mlomo wasithwala ngesiqubu asenelisayo esiya kuEmanuweli.

Khatesi ngandlela thize, angazi ukuthi njani, indaba zokuthumela isicelo zacina zifika endlebeni zikaDiyabhola, owagedla amazinyo ngolaka, esithi kuye, "E Mphefumulo Womuntu ovukelayo, ngizakwenza ume ukuthumela lezizicelo."

Walaya ukuthi kutshaywe ingungu ngokungaphezi, ngoba wayesazi ukuthi uMphefumulo Womuntu unengwa kangakanani yikukhala kwayo, ngesikhathi esifananayo ehlokomisa abalandeli bakhe ukuthi baqhubeke besenza izinto zokukhohlakala lezesihluku ebantwini bonke abaseleyo bomuzi. Imilayo yakhe esethusela ngokubulala ingakenziwa, yena-ke wafola ngesibindi esiya kusango lenqaba, ukuthi avulelwe masinyane. UMnu. Kwesaba-Nkulunkulu, yebo phela, waphendula wathi akulalutho olungamenza avule isango njalo wayethembile ukuthi emva kokuthi uMphefumulo Womuntu usuhluphekile okwesikhatshana, uzakwenziwa uphelele, uqinise njalo uhlaliseke.

"Kuhle-ke", watsho uDiyabhola, "nikela esandleni sami amadoda enze isicelo esimelene lami, ngokukhethekileyo lowo Mlawimabutho Kholo omubi obelesibindi sokuthwala isicelo senu esisa enkosini. Mnikele kimi njalo ngiyathembisa ukusuka phakathi komuzi wenu."

Weqela phezulu omunye wabakaDiyabhola, uMnu. Siwula ngebizo, esithi, "Inkosi yami ilipha icebo elihle. Kakungcono yini ukunikela uMlawulimabutho Kholo ngenxa yomuzi, kulokuthi lonke litshabalale?"

"Hatshi, sibili," latsho iqhawe elinguMnu. Kwesaba-Nkulunkulu. "Ubona angathi uMphefumulo Womuntu ungahlala isikhathi esingakanani nxa unganikela ukukholwa kwawo kuDiyabhola? Kungaba ngcono silahlekelwe ngumuzi nxa singalahlekelwa nguMlawulimabutho Kholo."

Wengeza kulokhu uNkosi Gcinumuzi, "Yazi lokhu ngokweqiniso, E Mcindezeli, ukuthi sizimisele ukumelana lawe ingqe nje kulomlawulimabutho, umuntu, isavutha, loba ilitshe eliseleyo phakathi komuzi."

"E lina ziwula," wamemeza uDiyabhola, phose egidagida ngenxa yolaka, "lokhu licabanga ukuthi uEmanuweli wenu uzakuza alincede? Libe lokukhohlakala okubi kuye ukuthi alalele imikhuleko yenu. Kalinanzeleli yini ukuthi hatshi mina ngedwa, kodwa laye umelane lani?"

Nguye ongithumele kini ukuthi ngilingqobe. Kuyini elilokhu lisakuthembile? Licabanga ukuthi lizaphunyuka njani?"

Engelakuthikaza uNkosi Gcinumuzi wamphendula, "Sonile sibili (lokuthi sesihlupheke njani ngakho), kodwa uEmanuweli wethu utshilo, lalokho ngokuthembeka konke, 'lowo ozayo kimi angisoze ngimlahlele phandle'. Usitshelile futhi, E sitha soMphefumulo Womuntu, ukuthi uhlobo lonke lwesono lokuthuka kuzathethelelwa kumadodana abantu. Ngakho asilahlekelwa lithemba kodwa siyabe lokhu sikhangele, sithembele njalo silindele ukukhululwa."

Kwathi isiyaluyalu lesi sisenzakala entubeni yenqaba, indaba zafika ukuthi uMlawulimabutho Kholo usephendukile evela enkundleni yenkosi elempahla enanyathiselweyo! UNkosi Gcinumuzi watshiya uDiyabhola ukuthi aqhubeke ememeza emdulini wenqaba, aluba wayelengqondo yalokhu, kwathi yena wahaluzela ukuyadinga uMlawulimabutho Kholo. Kwakulenyembezi emehlweni akhe, wayelokuloyisa okukhulu lethemba, ebuza uMlawulimabutho Kholo olungileyo ukuthi ngabe kulombiko ovela kuEmanuweli ekucineni.

"Mana isibindi, nkosi yami," watsho uMlawulimabutho, "konke kuzalunga ngesikhathi."

Wasekhupha leyompahla, ayibeka eceleni kuze kuthi abadala bonke bahlangane. Kodwa ngitsho lalokhu kwabonakala angathi kuyisibonelo sethemba emadodeni alindileyo labalawulimabutho. Kwathi ekucineni sebehlangene bonke, uMlawulimabutho wavula leyo mpahla ekhupha izincwadi ezehlukeneyo.

Eyakuqala yayiqondiswe kuNkosi Gcinumuzi, uNkosi Qedisisa, isithi uEmanuweli uyathokoza ukuthi ubethembeke kangaka esikhundleni sakhe njalo ngokujulileyo enqinekile ngenhlalakahle yoMphefumulo Womuntu. Uthokozile ngesibindi sakhe langokukhuluma okusenhliziyweni yakhe emelene loDiyabhola esikhundleni senkosana yakhe njalo watshengisa ukuthi ngesikhathi esifitshane uzakwemukela umvuzo wakhe.

Eyesibili yayingekaNkosi Ntandokayiphikiswa, imtshela ukuthi uEmanuweli wayekwazi kuhle ukuthi laye ulesibindi esinganani ngenxa yokuhlonipha inkosana yakhe, engekho khathesi, ngitsho lanxa ibizo lakhe lagcinwa ngokweyiswa nguDiyabhola. Wathokoza ngendlela yobuqhawe yena ngokwakhe aphantsi ngayo abanengi abakaDiyabhola,

laye futhi angalindela umvuzo kungakabi yisikhathi eside.

Incwadi yesithathu yathunyelwa kuMnu. Sazela, umtshumayeli ongaphansi, imqinisekisa ukuthi uEmanuweli uyakwazi kuhle ukuthi wacina isikhundla sakhe ngokuthembeka okungakanani, elaya, ekhuza njalo exwayisa ngaphambili uMphefumulo Womuntu ngokwemithetho yomuzi; lokuthi, wawubizela njani umuzi ukuthi uzile ukudla, wembathe izembatho zamasaka lomlotha. Laye umvuzo uzakuza kuye.

Incwadi yesine yeza yabangekaMnu. Kwesaba-Nkulunkulu, kiyo inkosana yanzenzelela ukuthi waba ngumuntu wokuqala kuMphefumulo Womuntu ukunanzelela uMnu. Sivikelo-Samanga indlela angcolisa ngayo umuzi, emveza obala esendlini yakhe. Inkosana yayilokhu ikhumbula inyembezi zakhe elila ngesimo soMphefumulo Womuntu. Wakwazi ukuthi uMnu. Kwesaba-Nkulunkulu wavikela ngesibindi esikhulu iNqaba Nhliziyo emelana lomcindezeli, lokuthi nguye owatshengisa abantu bomuzi ukuthi bahambise njani isicelo sabo kunkosana ukuze semukelwe. Umvuzo wakhe laye, uyeza masinyane.

Okokucina, kwakulencwadi eyayibhalelwe umuzi wonke woMphefumulo Womuntu ngokwawo. Inkosi yabo inkosana yabatshela ukuthi yayingalibalanga ngokuqhubeka kokucela kwabo lokuthi bazabona izithelo zalokhu kungakabi yisikhathi eside. Yakwazi ukuthi khathesi, ekucineni, inhliziyo lemikhumbulo yabo yayinamathele ngokuqinileyo endleleni zayo, lanxa nje uDiyabhola enze ukuhlasela okuphumelelayo phezu kwabo; ukuthi khathesi, kakuselankohliso ngakwesinye isandla, loba ukwethusela lobunzima ngakwesinye, okungabenza bavumele amacebo akhe amabi. Incwadi yaphetha ngesikhumbuzo sokuthi umuzi ufanele usale ezandleni zikaNkosi Mabhalane, njalo ngaphansi kwakhe, uMlawulimabutho Kholo, uba-ke uMphefumulo Womuntu ngokunanzelela ubungavumela ukubusa lokuqondisa kwabo, bekungasoze kube yisikhathi eside bengazuzanga umvuzo wabo labo.

E! induduzo enganani lethemba okwagcwalisa inhliziyo zabo bonke abalalela ukufundwa kwale imibiko! Ekucineni kwabonakala angathi izicelo zabo sezizwakele njalo ngubani owayengatsho ukuthi uEmanuweli wayesezabenzelani?

Emva kokuthi uMlawulimabutho Kholo esethule imibiko yakhe, waqonda nta lapho uNkosi Mabhalane ayehlala khona, lapho ukuzakuba

lenhlanganyelo emnandi laye; ngoba kumele lazi ukuthi uMlawulimabutho Kholo wayehlezi ethandeka kakhulu kuNkosi Mabhalane, owayemthanda ngokuligugu, lalaba bobabili babesazi kakhulu okwakungenzeka kuMphefumulo Womuntu okwedlula loba ngubani omunye phakathi komuzi. Isibili, uMlawulimabutho Kholo kubonakala wayelakho ukuhlangana loNkosi Mabhalane, ngitsho lanxa umuzi wonke wawungaphansi kokungathokozi kwakhe.

Kwaba yisikhatshana esifitshane emva kwalokho okwathi uNkosi Mabhalane wenza uMlawulimabutho Kholo umkhokheli weqembu lempi phezu kwawo wonke amabutho enkosana okokuthi kwakungekho ongenayo kumbe ohambayo ngaphandle kwemvumo yakhe. Wayesezakuba ngumlawulimabutho ophezulu empini eyayilokhu ifuthelene phakathi kukaDiyabhola loMphefumulo Womuntu. Lapho abantu bomuzi bebona ukuthi uMlawulimabutho Kholo ufinyelela lula njani kubo bobabili uNkosi Mabhalane lenkundla yenkosi lokuthi kubonakala ethandeka kangakanani, ngokusobala bafisa ngenhliziyo yonke ukuthi ngabe bamsebenzisa kakhulu mandulo ngesikhathi sokuhlupheka kwabo. Basebethuma uMn. Sazela kuNobhala besithi umuzi ulesiloyiso esikhulu ukuthi uMlawulimabutho Kholo kumele ababase kuzo zonke izindaba kusukela khathesi kusiya phambili, owakuphendula wathi lokhu kumele kube njalo lokuthi kakulalutho olwalungamthokozisa okwedlula lokhu.

Zonke lezi zenzakalo esengithe ngalilandisela zona zenziwa ngemfihlo enkulu, ngoba isitha sasilokhu siqinile ngokwesabekayo phakathi komuzi.

16. Ukubuyela kweNkosana elangazelelwayo

Ukubuyela kuDiyabhola. Ezithola yena ngokwakhe ukuthi bobabili uNkosi Gcinumuzi loMnu. Kwesaba-Nkulunkulu bamelene laye ngesibindi esingaka, wangena kulaka lwakhe olwejwayelekileyo okwaphetha ngelinye icebo elibi. Isiqokoqela sendaba ayiletha phambi kwabalandeli bakhe yilesi; indlela ayengabuyisela ngayo kuye iNqaba Nhliziyo, ngoba kwakungaba nzima ukuthi bazibize ngokuthi bangamakhosi omuzi kube kanti inqaba yayilokhu isezandleni zezitha zabo.

Kwaba nguApholiyoni owaqala ukuletha umnakano wokusuka phakathi komuzi. Wakutsho lokhu ngokusobala, babengasoze baphumelele nxa inqaba yayigcinwe ngabalawulimabutho abanengi kangaka abalezibindi, njalo kusithi uMnu. Kwesaba-Nkulunkulu olesibindi elinde isango.

"Nxa siyabe sesisukile," watsho lo oliqili, "bazathokoza ngaleli ithuba njalo baqalise ukuyekethisa; ngakho sebengaqalisa ukona, okuzakuba ngumonakalo omkhulu kulayo yonke. Ukusuka kwethu hlezi kungadonsela abalawulimabutho phandle basilandele okungasilungela, ngoba singalwa labo ngcono endaweni evulekileyo kulalapha esicindezelwe khona phakathi komuzi. Singaba lakho lokubacathamela besesihaluzela singene futhi ukuthatha inqaba."

UBelezebule wasesukuma waphendula, "Hatshi-ke, kuhle kunjalo, kodwa singeke sahuga bonke abalawulimabutho phakathi kwenqaba, icebo lizasehlula ngaphandle kokuthi sibahuge bonke baphume enqabeni."

Ngeqiniso kwabonakala angathi ingxenye yokuqala yokucebisa kukaApholiyoni kwakungathi yiyo engaphumelela - ukuthi nxa isitha sesisukile, abantu bomuzi bangaqalisa ukuyekethisa lokuthi mhlawumbe baqalise ukona futhi, ngalokho bezilethela incithakalo yabo. Wonke amalunga enhlanganiso avumelana ukuthi indlela eqinisekileyo yokungena phakathi kwenqaba yikwenza abantu bone kutsha bamelane loEmanuweli, ngoba nxa bezabe belokhu bekhala kuye bangeke banqotshwe ngokupheleleyo.

ULusifa wasenika owakhe umqondo. "Sonke siyavumelana ukusuka

phakathi komuzi sitshiye abantu beziphumulela. Kasinanzeleleni singabethusi futhi, loba ngezesabiso, loba ngengungu abayizondayo, loba ukuba sithumele eminye imibiko kibo, ngoba kukhanya nxa besethuka kulapho abaqina khona balwe ngamandla. Khathezi inyathelo elilandelayo, ngicabanga ukuthi; njengoba uMphefumulo Womuntu ungumuzi wemakethe njalo wona uthokoza ekuthengiselaneni, kasithumeleni abanye abakaDiyabhola bayethengiselana labo ngalo lonke usuku lwemakethe. Besingathumela amadoda alobuqili njengoMnu. Thanda-Lelilizwe-Lakhathezi loMnu. Nzuzo-Elula; ngamadoda alobuqili labangane bethu beqiniso belakho ukugqoka kungathi bavela elizweni elikhatshana. Kuzakuthi abantu boMphefumulo Womuntu besiya bethatheka ngamabhizimisi, sebenothile sibili, lapho-ke sizabazusa. Liyakhumbula ukuthi kwaphumelela kuhle njani ngeLawodekeya lokuthi bangaki esibabambe kulo umjibila. Nxa sebenothile bahlala kuhle baqalise ukukhohlwa ngosizi lwabo, bazaqalisa ukuziyekelela babengamatshapha, kabasoze balinde amasango omuzi, loba isango lenqaba, ngokunanzelela okungako. Sibili, aluba singagcwalisa umuzi ngokuthengiswayo, bangakugcina ngitsho lenqabeni, ukuze kuthi, ngesikhathi, kungaba njengendlu yokugcina impahla kulokuba yinqaba! Ngakho, nxa sesihlasela, kuzaba nzima kubalawulimabutho ukuthi babuyele emuva ngalesosikhathi njalo kube nzima kakhulu ukuthi bazivikele. Akulasaga yini esithi, 'ukukhohlisa kwenotho kuyaminyanisa ilizwi', njalo 'nxa inhliziyi igcwele ukudakwa lokunakekela limpilo, inkohliso ibehlela bengananzelele'?"

Lumqondo wokuminyanisa uMphefumulo Womuntu ngezinto ezinhle zale impilo wabonakala njengecebo sibili lobuqili besihogo, umhlangano-ke wasuchitheka, belethemba ngempumela eyayizakuba khona.

Kodwa, khangela izinto ukuthi zilawulwa njani zisenziwa zisebenzele ndawonye ubuhle nguNkulunkulu Somandla ohlakaniphileyo! Ngaso lesosikhathi yafika incwadi kuMlawulimabutho Kholo ivela kuEmanuweli ngokwakhe isithi, ngelanga lesithathu kusukela khathezi, uzahlangana loMlawulimabutho Kholo enkundleni emagcekeni duze loMphefumulo Womuntu.

"Ahlngane lami enkundleni?" kwamsanganisa uMlawulimabutho.

"Khathesi-ke itshoni inkosi yami ngalo umbiko?"

Ngakho khonokho wasethatha incwadi yakhe waqonda kuNkosi Mabhalane, edinga isicebiso kuye, ngoba wayesazi zonke izinto eziphathelane lenkosi yakhe enkulu lendodana yayo. Ngemuva kokukhokha umoya esebale wayiqeda incwadi, uNkosi Mabhalane wathi kancinyane, "Sengisazi ukuthi abakaDiyabhola sebeke bacebisana ndawonye, besonga ngokuqhubekela phambili bechitha uMphefumulo Womuntu. Impumela yalokhu yikuthi bazasuka phakathi komuzi, besenza amacebo asitheleyo ukuze uMphefumulo Womuntu uzichithe ngokwawo. Bazimisele ukucathama bame emawatheni ukuze amacebo abo aphumelele. Khathesi, aluba wena labalawulimabutho bakho lingalunga kusele ngosuku lwesithathu ukuthi lihlasele abakaDiyabhola, lenkosana yenu layo izakuba senkundleni yempi lebutho elilamandla, ngalokhu livimbezele isitha phakathi kwamabutho amabili."

UMlawulimabutho Kholo wathokoza ngalo umbiko wasesiyatshela abanye abalawulimabutho ukuthi umbiko owawungathi uyamsanganisa usuchazwe ngokucacileyo nguNkosi Mabhalane. Abalawulimabutho labo bathokoza besizwa ngaleliqhinga elabekwa phambili basebelaya ukuthi impondo zesiliva zenkosi zikhaliswe kunkundla yempi yenqaba.

UDiyabhola labakhula bakhe, basanganiseka ngalumculo, bemangala ukuthi kungabe kusitshoni. "Kabakhalisi 'jombo-njalo-isihlalo sebhiza' kumbe 'ibhiza-njalo-khatshana' loba nje 'ukuhlasela'", wazindla umcindezeli. "Kulelizwi lokunqoba kuleyongoma engingathandi ukulizwa."

"Bengingemangale," waphendula omunye wabangane enyukumele, "aluba kusitsho ukuthi sebezwile ukuthi uEmanuweli wabo oligugu uyeza ukuzabakhulula ekucineni eyinhloko yebutho elikhulu."

Lokhu kwenza bonke abakaDiyabhola bakhanye behlulukelwe kodwa bazimisela ukuthi bagcine icebo labo lakuqala basuke emzini, ngoba, ngitsho lanxa uEmanuweli engabuya bezwa kungcono ukulwa laye endaweni evulekileyo kulokuthi bazinikelele ukuvinjelwa phakathi komuzi. Ngakho, ngosuku lwesibili, basusa amabutho abo kuMphefumulo Womuntu, kodwa bazimisa ngendlela etshayisa uvalo phambi KweSango Lihlo, benanzelela ukuthi bangafinyelelwa yizavutha zegolide ezizondekayo.

Amalungiselelo okunqineka enziwa ngabalawulimabutho beNkosi

phakathi koMphefumulo Womuntu, ngoba amazwi kaMlawulimabutho Kholo, awokuthi, "Lizabona inkosi yenu enkundleni kusasa", abanjengamafutha emlilweni. Kwabonakala angathi kwasekuyisikhathi eside bacina ukumbona, ngakho babengaselakho ukuma befuna ukuqalisa. Kwathi konke sekulungile lelanga lesithathu selifikile, phambi kokuthi kukhanye kuhle, uMlawulimabutho Kholo waya kusilomo sebutho elilindileyo wathumeza ilizwi lempi kubafowabo abangabalawulimabutho. Labo baledlulisela kuziphathamandla ezingaphansi kwabo. Babesithi: "Umhedla weNkosana uEmanuweli lesihlangu sikaMlawulimabutho Kholo." Abalawulimabutho basebephuma ngamabhiza phandle komuzi, njalo bezihlela baqalisa ukuhlasela ibutho labakaDiyabhola bevela ngemuva, ngaphambili njalo nxazonke.

Khathesi babemtshiyile uMlawulimabutho Ngcwethi ekhaya ngoba wayelokhu efuthelwa ngamanxeba empi yokucina. Kodwa kwathi ebona abalawulimabutho besuka, wacela izigodo zakhe zokuhamba, ekhala, "Ngizasala ngilele lapha abafowethu abangabalawulimabutho belwela uMphefumulo Womuntu lalapho uEmanuweli, inkosana yami, ezibonakalisa ngokwakhe enkundleni kuzinceku zakhe?"

Okumangalisayo sibili, ukubonakala kukaMlawulimabutho Bungcwethi ekuzigodo zakhe zokuhamba, kulokuthi kwenze isitha sihleke usulu, kwaqubula ukwesaba enhliziyweni zabo, ngoba bacabanga ukuthi, "Moya bani wesibindi ongene uMphefumulo Womuntu khathesi, ukuthi bazakulwa lathi ngitsho labahamba ngezigodo?"

Ukulwa kwaqalisa-ke njalo, ekuqaleni, uDiyabhola wathemba ukuthi akulalutho olunye olwaluzakuza okwedlula izidutshulo lemivimbo evela kumhedla osika nhlangothimbili. Wayevinjezelwe nzima yena ezivikela, ngoba bobabili uMlawulimabutho Kholo loNkosi Ntandokayiphikiswa bamhlasela labaThandabuzi ababemgombolozele, ukuthuza kukaNtandokayiphikiswa kwakunjengokwesiqhwaga esizondileyo. Kwasekusithi uNkosi Mabhalane walawula ukuthi kuthiywe izavutha enqabeni kulokhukulwa njalo lokhu kwengeza kakhulu ukuphambiniseka jikelele. Masinyane, loba kunjalo amadoda ayebalekela abalawulimabutho aqalisa ukubuthana futhi awela ngemuva phezu kwabo alandela impi ewahlaselayo. Amadoda alaba

abalawulimabutho ayeseqala ukudinwa lokuphela amandla, kwathi masinyane asekhumbula ukuthi asezabona ubuso benkosana yawo; lokhu kwahle kwawapha isibindi esitsha, okwawenza alwa okwesebekayo kakhulu esephindisela. Kwathi sekuthe cosololo abalawulimabutho baphinda bamemezela isimemezelo-sempi, "Umhedla weNkosana uEmanuweli lesihlangu soMlawulimabutho Kholo," ngalokhu, abakaDiyabhola babuyela emuva, becabange ukuthi abazencedisa sebefikile - kodwa uEmanuweli wayengakathutshi. Impi yabonakala kungathi isifika lapho ema khona, ngoba inhlangothi zombili zatshedela emuva ibangana ukuthi zizilungise, ngakho uMlawulimabutho Kholo wathatha le lithuba lokuthi akhulume ebantwini bakhe.

"Madoda angamabutho labafowethu empini, kuyangithokozisa mina ukubona ibutho elinje elilobuqhawe lamadoda alwayo lamuhla ngenxa yothando lwawo kuMphefumulo Womuntu. Lizibonakalise lingamadoda eqiniso alesibindi sokumelana loDiyabhola kuze kuthi, ngakho konke ukuziqhenya kwakhe, kakazuzi thuba phezu kwethu. Zihlomiseni, bantu bami, lenze lokhukuhlasela kwesibili phezu kwesitha; ngoba khathesi uEmanuweli ngeqiniso uzakuza njalo lizayibona inkosana yenu ngokwayo."

Khonokho umlawulimabutho ohloniphekayo esanda ukuqeda inkulumo yakhe le ekhuthazayo, isigijimi, uMnu. Siqubu, waqolotsha engena, ngokuphangisa, esithi uEmanuweli useseduze! Besizwa lokhu, abalawulimabutho labantu baba-njengabavuswe ekufeni batheleka phezu kwesitha futhi, beklabalala isimemezelo sabo sempi beqhubeka.

AbaThandabuzi abanengi babulawa kulokhukuhlasela, impi ilokhu iqhubeka ilwiwa ngapha langapha. Kwathi eseke waba phakathi kokulwa okungaphose kube lihola, uMlawulimabutho Kholo waphakamisa amehlo akhe khangela-ke! nanguya uEmanuweli, inkosana yegolide elungileyo, ingena igade ibhiza, imibala yayo iphephezela phezu kwekhanda layo. Beza ngesiqubu esikhulu kangaka kulingxenye yempi lapho abalawulimabutho ababesilwa khona ngesibindi okokuthi inyawo zamadoda akhe kwabonakala angathi azisathinti mhlabathi. Masinyane uEmanuweli wahlangana loMlawulimabutho Kholo njalo bendawonye basitshaya isitha bengelasihawu inhlangothi zonke zabo. Kwathi abalawulimabutho

labantu sebebona inkosana yabo ababekade beyilangatha isifikile njalo lokuthi uMlawulimabutho Kholo layo babenqoba ngodumo olulamandla, bamemeza ngamandla amakhulu okunqoba, "Umhedla weNkosi uEmanuweli lesihlangu sikaMlawulimabutho Kholo," okwenza umhlaba wanyikinyeka njalo inhliziyo zezitha zaqanda ngokwesaba.

Bebona ukuthi impi khathesi isimelana labo kabuhlungu, wenzani uDiyabhola labangane bakhe abangababusi, ngaphandle kokuphangisa bephunyuka besiya ebhalwini lwabo, betshiya ibutho labo labaThandabuzi njalo bebatshiya bewela esandleni senkosana lebuthe lesikhosini? Ekupheleni, akubanga khona loyedwa wabaThandabuzi owasala ephila, babelele yonke indawo enkundleni yempi, bebulewe.

Kwathi masinyane impi isiphelile, masinyane ngesikhatshana ababelaso, abalawulimabutho labadala boMphefumulo Womuntu babuthana ndawonye begombolozele uEmanuweli ukuthi bambingelele bememukela ngokwemukela okuzinkulungwane, kwabathokozisa kangaka ukubona inkosana yabo ethandekayo kanye njalo endaweni yayo yoMphefumulo Womuntu.

Yena, ephendula, wababobothekela, esithi, "Ukuthula kwami kakube phezu kwenu lonke."

Amasango omuzi athiwa khahla evuleka ababanzi kusenzelwa ukwemukelwa kwakhe wasehamba phambi kwabo bonke, egade inqola yakhe yesiliva lelokuyibubende, elesembatho segolide sinkanyazela elangeni. Ngaso sonke isikhathi impondo zesiliva zezwakala lamafulegi emibala emihle kakhulu abantu benkosana athutsha ephephezela emoyeni. Inengi labadala, ngalesisikhathi, lafola eceleni kweSango Lihlo, kwathi esiza baqalisa ukuhlabela,

"Phakamisani inhloko zenu, E lina masango,
Njalo phakanyiswani lina minyango yaphakade,
Njalo iNkosi yenkazimulo izangena."

Khona abanye bahlabela,

"Ingubani liNkosi yenkazimulo na?"

Njalo abanye baphendula,

"iNkosi elamandla, eliqhawe,
iNkosi eliqhawe empini,
Iyinkosi yenkazimulo."

Abahlabeleli labatshayi bamachacho bahamba phambi kwenkosana njalo bonke abalawulimabutho bakhe bamphelekezela. Kwathi efika phakathi komuzi, wafica izitaladi zihlotshisiwe ngamaluba lengatsha kwathi esedlula abantu bonke bamemeza kakhulu ngentokozo, "Kayibusiswe iNkosana yethu eza ngegama likaYise, uNkulunkulu Somandla omkhulu."

Esangweni lenqaba, izinduna zabantu zazilindele ukwemukela inkosana yazo: UNkosi Gcinumuzi, Nkosi Ntandokayiphikiswa, Mnu. Sazela, Mnu. Lwazi, Mnu. Ngqondo labanye. Bakhothama phambi kwakhe, bekhotha uthuli ezinyaweni zakhe bembonga ukuthi kabekanga izono zabo phezu kwabo, kodwa elozwelo phezu kosizi lwabo, usebuyile ukuthi akhe uMphefumulo Womuntu wakhe ngezibusiso zaphakade. Ngakho wasebuya engena esigodlweni sakhe sesikhosini, iNqaba Nhliziyu, eyayigcinelwe yena, engekho, nguNkosi Mabhalane loMlawulimabutho Kholo. Abantu bonke bomuzi bamlandela esiya enqabeni, bekhothama phambi kwakhe, bekhala belila ngenxa yezono zabo ezazimxotshe waphuma emzini. Bacela ukuthi abaxolele aphinde futhi aqinise uthando lwakhe kuMphefumulo Womuntu wakhe.

Kulokhu iNkosana enkulu yaphendula, "Lingakhali bantu bami, kodwa hambani ezindlini zenu lidle lithokoze, 'ngoba intokozo yenkosi ingamandla enu.' Sengibuyile kuMphefumulo Womuntu ngigcwele izihawu njalo ngizimisele ukuthi ibizo lami lizaphakanyiswa likhuliswe kule indawo."

Wasesingatha abanengi babo engalweni zakhe, ebapha ukwanga kwakhe kwesikhosini okoxolelo lothando. Wapha labadala amaketane egolide lempawu, njalo wathumela amadikazi lamatshana aligugu kubomkabo labantwana.

"Hambani, liyehlanza izambatho zenu emthonjeni ovulelwe konke ukungcola," wabalaya, "beselisiza kimi futhi phakathi kwenqaba yami."

Kwathi sebehlanze izembatho ngokunanzelela bazenza zabamhlophe futhi, beza bema futhi phambi kwenkosana yabo. Khathesi, ngemuva kwesikhathi eside kangaka somnyama losizi, kwaba lomculo lokugida phakathi kwawo wonke uMphefumulo Womuntu, ngoba inkosi yayibavumele njalo ngobukhona bayo obulomusa, okwaba yikukhanya lentokozo yamehlo abo. Zakhala insimbi, ilanga lakhanyisa phansi phezu komuzi othabileyo, kwaphinda futhi, kwaba yindawo

yobumnandi lentokozo.

UNkosi Ntandokayiphikiswa khathesi wayesetshayisa uvalo kakhulu okwedlula kuqala kwabakaDiyabhola ababelokhu becatshile phakathi komuzi, ebasiphuna ebabulala ngokutshiseka okungelakulinganiswa. Kwathi-ke umuzi usuzinzile, inkosana yathuma amadoda athembekileyo ukuyangcwaba abaThandabuzi ababelokhu bethe tasa enkundleni ngaphandle kwemiduli yomuzi. Balaywa ukuthi bangcwabe lonke ithambo, loba ukhakhayi, kuze kungatholwa ngitsho lokuncinyane kwabaThandabuzi bakaDiyabhola duze loMphefumulo Womuntu futhi, kodwa ukuthi ibizo labo kumele licitshwe nya ngaphansi kwezulu.

Okokucina, uMnu. Kuthula-KukaNkulunkulu weza futhi phakathi koMuzi, ngokuthokoza wathatha umsebenzi wakhe wamandulo phakathi kwabo futhi.

17. UDIyabhola uyaxotshwa ekucineni

Uzavuma nzima nxa ngikutshela ukuthi, ngemuva kwakho konke lokhu, uDIyabhola wayelokhu engavumi ukuthi wehlulwe, kodwa waqalisa ukuvukela lokuba lelinye icebo kanye loNkosi Kungakholwa labanye abangane bakhe benkohliso, befuna ukubona ukuthi bangaphindisela njani phezu koMphefumulo Womuntu loEmanuweli. Ngalokhu wavusa elinye ibutho, khathesi lilabaThandabuzi abazinkulungwane ezilitshumi lenkulungwane ezilitshumi lanhlanu zaMadoda Omele iGazi (kwelokucina wayelethemba elikhulu).

AbaThandabuzi, hlezi ngabe ngilitshelile ekuqaleni, babizwa njalo ngoba bavela elizweni lokuThandabuza (eliphakathi kwelizwe lobuMnyama lesiGodi seThunzi loKufa) njalo ngoba kwakusegazini labo ukuba lombuzo kulo lonke iqiniso loba isithembiso esikhulunywe nguEmanuweli kumbe nguNkulukulu Somandla. AMadoda Omele iGazi (evela kulizwe lokuZonda-oKuhle) ayenjengamabizo awo ehlala elenhlanganyelo labaThandabuzi. Abalawulimabutho awo ayelamabizo anjengomMlawulimabutho Khayini, Mlawulimabutho Ishumayeli, Mlawulimabutho Esawu, Mlawulimabutho Sawuli, Mlawulimabutho Absalomi, loMlawulimabutho Judasi. Lamadoda ayengabantu abalesihluku sibili, bengelamuzwa wenhloni loba uzwelo; amadoda ayengathikazi ukubulala uyise, unina loba umngane, ikakhulu nxa lokhu kwakuzancedisa ukuthuthukisa izikhwama zawo loba ukuthuthukisa izikhundla zawo zelizwe. Umlawulimabutho Khayini wayephezu kwababulalayo lexuku labazondayo; uMlawulimabutho Ishumayeli wayephezu kwabenza inhlekisa lexuku labathukayo; uMlawulimabutho Esawu wayephezu kwabaphindiselayo, ababekhonona ngezibusiso zabanye; uMlawulimabutho Sawuli wayephezu kwabalomhawu ongelasizatho lexuku elilenzondo yokuhlanya; uMlawulimabutho Absalomi wayephezu kwalabo ababengabulala uyise loba umngane besenzela ukuphakanyiswa kwabo, kuthi uMlawulimabutho Judasi ephezu kwalabo ababekhuluma njengabangane babesebenikela ekufeni.

Ngakho, waphinda njalo, uDIyabhola waliqhuba ibutho lakhe lamelana loMphefumulo Womuntu. Ngalesisikhathi wabeka ithemba lakhe kuMadoda Omele iGazi, ngoba abaThandabuzi sebevele behlulwe

kanzima empini eyedlulileyo. Wacabanga ukuthi amaqhawe la amatsha angaba lusizo ukuqinisa ixuku elithenjiweyo nxa kudingeka. Amadoda Omele iGazi kwakungejwayelekanga ukuthi abuyele emuva engaphethe lutho, kodwa ayenjengolunye uhlobo lwenja yokubamba ekunamatheleni esitheni. UDIyabhola, ekumangaleni kwakhe, wehluleka ukuwujuma umuzi njengalokhu abekuthembile, ngoba othembekileyo uMnu. Nqinekela-iQiniso wayezulazula phandle futhi, ngakho elimukisa uMphefumulo Womuntu kanengi ngokuza kwebutho. Ngesikhathi isitha sifika, amasango ayevaliwe njalo elondolozwe, abantu bomuzi balimukiswa ukuze bazivikele. UDIyabhola wayengenze lutho ngaphandle kokuthi amise abaThandabuzi maqondana leSango-Mizwa, aMadoda oMele iGazi emelene leSango Lihlo leSango Ndlebe.

UNKosi Kungakholwa waphinda waba ngomkhulu okhangele ibutho elihlaselayo, njalo ngebizo lenkosana yakhe, wathumela isimemezelo esivuthayo phakathi komuzi, esethusela ukuthi nxa ungazinikelanga masinyane, kumele ulindele ukulotshiselwa phansi. Amadoda oMphefumulo Womuntu, loba kunjalo, ayesefunde isifundo sawo ekucineni, esazi ngcono kulokuthi enze ulutho kungelaseluleko, okwathi, esebale lesosimemezelo asithutsha, asithatha masinyane asisa kunkosana yawo, ebhalile ekucineni, "NKOSI nkosana, sindisa uMphefumulo Womuntu kulaMadoda oMele iGazi akhalela incithakalo yethu."

Inkosana yabala isimemezelo, inanzelela isicelo esihawulisayo ngaphansi. Ngakho yasithumela uMlawulimabutho Kholo loMlawulimabutho Bekezela kungxenye yoMphefumulo Womuntu eyayisigonjolozelwe khatesi ngaMadoda oMele iGazi, kwathi oMlawulimabutho Thembelihle, Mlawulimabutho Thando loNkosi Ntandokayiphikiswa wabalaya ukuthi bakhangele olunye uhlangothi lomuzi ukuqaphela abaThandabuzi. Wasemisa-ke ifulegi yakhe phezu kothango lwenqaba, elaya uMlawulimabutho Ngcwethi ukuthi athathe amadoda awelulise imizimba yawo nsuku zonke emakethe ebonwa ngabantu bonke esenzela ukubakhuthaza.

Lokhukuvinjelwa kokucina kwathatha isikhathi eside, ukuhlasela okunengi okwesabekayo kwenziwa ngaMadoda oMele iGazi, kwathi amanye amadoda omuzi lamabutho aba lokulwisana okuseduze lawo. Onanzelelekayo sibili kulokhu kwabangu-Mlawulimabutho Mazidela

owabekwa ukulawula iSango Ndlebe leSango Lihlo ngalesisikhathi. Wayelijahanyana nje, njengoMlawulimabutho Ngcwehi, kodwa elesibindi esinqabileyo. Ekubuyeni kwakhe kwesibili, uEmanuwelii wamenza umlawulimabutho phezu kwamadoda ayinkulungwane, esenzela ubuhle boMphefumulo Womuntu jikelele. Ngokwakhe, njengoba sengitshilo, eyindoda elesibindi esikhulu, izimisele sonke isikhathi ukuhluphekela ubuhle boMphefumulo Womuntu, uMazidela wayejwayele ukuthi phulukundlu athutshela phezu kwaMadoda oMele iGazi, edumelana lawo okuhlasimulisa umzimba. Balahlekelwa kakhulu esandleni sakhe, kodwa yena ngokwakhe kazange abe ngongalimalanga; wabalezibavu ezitshonayo emzimbeni wakhe ngenxa yamanxeba awazuze kulokhukuhlasela.

Kwathi sekwedlule isikhathshi esithize, esaneleyo sikaEmanuweli ukuthi ahlolisise njalo azame ukholo, ithemba lothando koMphefumulo Womuntu, ngelanga elithize wabizela kuye abalawulimabutho bakhe, wasebhelukanisa besiba ngamaxuku amabili, wabalaya ukuthi baphume masinyane kusisa ekuseni batheleke phezu kwabaThandabuzi lamadoda oMele iGazi. Abokuqala kwakumele bababulale bangabi lesihawu, abemuva babalethe bephila.

Ngesikhathi esimisiweyo, baphuma emzini abalawulimabutho bethu abalezibindi, beqiniswe lulwazi lokuthi, njengoba inkosana yabo yayibathumile, bangeke behluleke nxa besenza njengokulaya kwayo kwenhlakanipho. AbaThandabuzi, bebona amadoda la alamandla esabekayo esiza emelana labo njalo bekhumbula ukuthi abanye abaThandabuzi, abakhula babo, benza njani esikhathini esedlulileyo baze bahlanganyele empini, baphetha ngokuthi bangameleli ukuhlangana labo futhi. Masinyane batshedela emuva babalekela amadoda enkosana, abalandelayo ngokuvutha, ebabulala ngamakhulu, lanxa engababambanga bonke. (Labo ababalekayo bazulazula okwesikhathi, ngamaxuku atshiyeneyo belakho ukuthi baziveze kuMphefumulo Womuntu. Kodwa aluba loba nguMlawulimabutho Kholo, Mlawulimabutho Ngcwehi, kumbe uMlawulimabutho Thembelihle babengabonakala nje ngobuso babo, abaThandabuzi babebaleka njengemivundla eyethukileyo!)

AMadoda oMele iGazi, ngakwesinye isandla, ebona abalawulimabutho besizamelana lawo, kodwa ukuthi uEmanuweli

ngokwakhe wayengekho enkundleni yokulwela, apetha ngokuthi kutsho ukuthi uEmanuweli kakho kuMphefumulo Womuntu ngitsho! Lokhu kwawenza abalezibindi ezedlulisayo asedelela amadoda enkosana, aze azithola esegonjolozelwe. Ngabe abaleka wona ngokwawo khonapho, ngoba lanxa elesihluku, njalo engamadoda angelakulanyulwa nxa ekuhlangothi oluphumelelayo, kube kanti angamagwala enhliziyweni njalo ehlezi elindele ukubaleka aluba ethola abalinganayo ngamandla. Abalawulimabutho masinyane bawagombolozela njalo basebewabuyisela enkosaneni ukuthi ayehlolwa yiyo. Amanye ala aMadoda Omele iGazi alwa engelalwazi, elomcabango omncane ngobukhulu benkosana, kwathi esemi phambi kwayo abona ubukhulu bayo athuthumela ngokwesaba, ekhalela isihawu. La inkosana yawathinta ngentonga yayo yegolide, iwatshengisa isihawu sayo. Amanye, loba kunjalo, kawazange ngitsho akhale kumbe aphenyuka, kodwa ema eluma indebe zawo njalo ehlafuna amazinyo ngenzondo evalelweyo; la inkosana yalaya ukuthi ayebonakala emthethweni omkhulu lapho ayezaphendula khona kuNkosi Somandla ngakho konke ayekwenzile.

Ngalobobusuku, abane babaThandabuzi abaphunyukayo baba lakho ukunyanya babuyele emzini bengananzelelwe, badinga ukuphephela endlini yendoda okuthiwa nguMnu. Buza Kubi (isitha esiphikelelayo soMphefumulo Womuntu), owathi ngokuvuma wabapha indawo, ebazwela ngelishwa labo. Wathi uyathokoza ukubemukela njengezethekeli zakhe wababuza ukuthi kungani bebelokunqotshwa okwesabekayo kangaka empini lokuthi bekungubani umlawulimabutho wabo. Wamangala nxa bemtshela ukuthi uNkosi Kungakholwa wabaleka njani, kodwa bathi akumangalisi njalo kungaba nzima ukumsola, ngoba, aluba wayebanjiwe, amadoda oMphefumulo Womuntu ayezamlengisa engalakuthandabuza.

"Hawu, lusizi olukhulu lolo," yatsho indoda embi. Ngifisa kangamani ukuthi ngabe kulabaThandabuzi abazinkulungwane ezilitshumi khonapha kumMphefumulo Womuntu njalo bengingaba ngumkhokheli wenu. Incithakalo enganani ebesingayenza sindawonye."

"Okunjalo siyakufisa," kwavuma izethekeli zakhe, "kodwa kunceda ngani ukufisa?"

"Kumele sehlixe amazwi ethu," waxwayisa uBuza-Kubi, "njalo

kumele linanzelele ukuthi kalizwakalisi limicabango ngaphandle kwale indlu loba masinyane lingabanjwa lijeziswe. Inkosana, uNkosi Mabhalane labanye bonke abalawulimabutho lamadoda bakhona phakathi komuzi. Mayelana laleyana indoda elesihluku uNtandokayiphikiswa, ukuzilibazisa kwakhe akuthandayo kakhulu yikubamba abakaDiyabhola lokubabulala. Ulakho ukubanuka njengenja ezingelayo, ngakho qaphelani kakhulu."

Khathesi, kungazakali kubo, sonke lesi isikhathi isiphathamandla esithembekileyo njalo esilesibindi kakhulu, uMnu. Khuthala wayelalele lingxoxo engaphansi kwekhulusi lendlu, wathi esezwe okwaneleyo, wasuka wahamba enkosini yakhe ukuyalandisa konke akuzwileyo. Engaphuzanga, uNkosi Ntandokayiphikiswa wahamba loMnu. Khuthala, owamkhokhelela endlini kaBuza-Kubi.

"Khathesi lalela, nkosi yami," watsho uMnu. Khuthala, "ngitshela kumbe uyalifanisa ilizwi likaMnu. Buza Kubi."

"Yebo," watsho uNkosi Ntandokayiphikiswa ngemuva kwesikhatshana, "kakuthandabuzeki ukuthi nguye. Ngilenhloni, kumele ngivume ukuthi ngiyalazi kuhle ilizwi lakhe, ngoba yena lami besingabangane abakhulu embusweni womcindezeli uDiyabhola. Uyindoda elobumenemene njalo eliqili. Ngilethemba nje kuphela ukuthi singambopha engakasitshelileli."

Bobabili balalela okwesikhatshana, ngokuqhweba okuvela eNkosini uNtandokayiphikiswa, uMnu. Khuthala wawuvula ngamandla umnyango njalo phakathi kwabo benelisa ukubamba amadoda amahlanu okwathi-ke basebebekwa ngaphansi kukaMnu. Ndoda eleQiniso umlindintolongo.

UNkosi Gcinumuzi wathokoza lapho esizwa ukuthi lindoda, uBuza Kubi, usebanjiwe, ngoba okwesikhathi eside nguye obeletha uhlupho phakathi komuzi, lakuye kanye uNkosi Gcinumuzi. Loba-nje abanengi sebeke bandinga, kakho obeseke wambamba, loba ukuba leqiniso lalapho ahlala khona. UNkosi Ntandokayiphikiswa wayelegunya lokubulala laba abakaDiyabhola abavukelayo khonokho, kodwa wacabanga ukuthi kungaba yinhlonipho enkulu kunkosana, induduzo yomuzi lokudanisa abanye abakaDiyabhola, aluba bebengathonisiswa obala lokubulawa.

Ngokufaneleyo, amadoda alethwa phambi kwenkundla

kuMphefumulo Womuntu belabancedisi abafananayo abahlole abanye abakaDiyabhola, uMnu. Buza Kubi ngeqiniso wabonakala ukuthi ubengohlala etshelela, njengokutsho kukaNtandokayiphikiswa. Nanku acalwa ngakho: "Ukuthi ubengokaDiyabhola ngokwemvelo, isitha esifungileyo seNkosana uEmanuweli yenalo owayesefundisise incithakalo yoMphefumulo Womuntu; ukuthi watsho obala ukuthi wayefisa njani ukuthi kwakulabaThandabuzi abazinkulungwane ezilitshumi phakathi komuzi woMphefumulo Womuntu yena eyinhloko, njalo ukuthi ngabomu yena wemukela labo abavuma obala ukuba yizitha zomuzi."

Kwathi lapho ebuzwa ukuthi ulecala loba hatshi, waphendula, "Nkosi yami, angikuzwisisi lokhu kucalwa, ngoba kakusimi umuntu ofunekayo. Ibizo lami kangisuBuza Kubi kodwa uHlolisisa OkuQotho."

Lokhu, loba kunjalo masinyane kwaliwa ngabafakazi abathembekileyo omunye wabo waba nguNkosi Ntandokayiphikiswa ngokwakhe. Wavuma, ngokudabuka okuqotho, ukuthi wake waba ngumngane osekhwapheni walindoda lokuthi kwakungelambuzo kodwa ngeqiniso wayenguye sibili uMnu. Buza Kubi, okaDiyabhola ngokuzalwa langemvelo, isitha senkosi lomzondi woMphefumulo Womuntu. Kwathi isibotshwa sicalwa ngokugcina izitha zomuzi, wathi wayelomusa kuphela kuzihambi njalo sekulicala yini kuMphefumulo Womuntu ukunceda labo abasweleyo? Kungani esolwa ngesenzo lesi somusa?

UNkosi Gcinumuzi waphendula konke ukwala kwakhe, etshengisa ukuthi, lanxa kwakulungile sibili ukwemukela izihambi, kwakulokhu kuyikuhlamuka ukwemukela izitha zeNkosi. Wamkhumbuza futhi ukuthi, ngesizatho sodwa sokuba ngokaDiyabhola, kwakufanele afe ngokomthetho weNkosana, kwehlukile sibili eqinisweni lokuthi wemukela njalo wondla abanye abakaDiyabhola.

"E ngiyabona," watsho uBuza Kubi ngomoya womfelukholo, "ngenziwa ngihlupheke ngenxa yomusa wami langothando kulabo abaswelayo!"

Abanye abakaDiyabhola sebehlolwe kuhle batholwa belamacala okumelana loEmanuweli loMphefumulo Womuntu, wonke amadoda amahlanu agwetshelwa ukufa kwesiphambano. Abanengi abanye abakaDiyabhola bazingelwa phakathi komuzi, abafanana loMnu. Siphoxo (yiyo indoda eyayifunzelele ukuthi uMlawulimabutho Kholo

anikelwe kuDiyabhola, liyakhumbula), Mnu. Qamba-Manga, Mnu. kaThembi, Mnu. Buvila, Mnu. Mazithanda, Mnu. Kwesaba-Kobugqili, Mnu. Micabango-emibi-ngoKristu loMnu. kalaThando. Babebanengi phakathi komuzi ababelobuhlobo loMnu. Mazithanda, kwaze kwathi ekuqaleni ukwehlulela kwakhe kwahlehliswa. Kwaze kwathi uMlawulimabutho Mazidela wasukuma wakhuluma wathi aluba lesisigebengu esinjengoMnu. Mazithanda singavunyelwa ukuhlala kuMphefumulo Womuntu, wathi kungaba ngcono ukuthi ayekele umsebenzi wakhe khonokho. Ngeqiniso, yena lamadoda ayelaye bathatha umthetho bawufaka ezandleni zabo babulala uMnu. Mazithanda khonapho. Babekhona ababengakhonona ngalokhu kodwa kababanga lesibindi sokukhuluma ngitsho, ngoba kwathi lesisenzo sesifike endlebeni zenkosana, yathokoza kangaka ngoMlawulimabutho Mazidela okwathi kusukela khonapho yamenza waba ngumbusi kuMphefumulo Womuntu.

18. UEmanuweli ukhuluma kuMphefumulo Womuntu wakhe

Kwathi ekucineni sekubonakala ukuthi uMphefumulo Womuntu usuzinzile njalo ukhulisa ukuthula phakathi kwamasango awo, uEmanuweli wamisa ilanga lapho ayezahlangana labo bonke abantu emakethe, njengoba wafisa ukuqhubeka ngokubalaya maqondana lengakusasa yomuzi. Weza endaweni yokuhlangana esenqoleni yakhe yobukhosi, abalawulimabutho bakhe bonke bekhona njalo, ngemuva kokubabingelela kothando lezifiso, abantu bema, bathula zwi balalela, inkosana yasikhuluma labo ngelizwi layo elicacileyo lizwakala ngeqiniso.

"Phezu kwenu, E Mphefumulo Womuntu wami, bathandekayo benhliziyo yami, sengibeke amathuba amahle amanengi njalo amakhulu. Mina ngizikhethela lina njalo ngalihlenga, hatshi kuphela ekwesabekeni komthetho kababa, kodwa ngilikhuphe esandleni sikaDiyabhola. Lokhu ngikwenzile, hatshi ngokufanela kwenu, kodwa ngoba ngibeke inhliziyoyami phezu kwenu ukuze ngilenzele okuhle. Ngizithengele lina ngokwami, hatshi ngegolide lesiliva okubhubhayo, kodwa ngentengo yegazi lami, engilichithe ngokukhululeka ukuze libe ngabami.

"Ngizile kini lomthetho wami kuqala, lemva kwalokho ngevangeli lami, ukulivusela kunkazimulo yami. Liyakwazi kuhle ukuthi laphikisa lavukela njani, kube kanti kangilitshiyanga, kodwa ngabekezelela ububi benu lendlela zobuqholo ngalisindisa lanxa lalingafuni; ngoba kangisuye yini umsindisi wenu obekezelayo? Sengenze kokubili ukuthi libuyisane loBaba lokulilungisela izindlu ezinkulu zezinothi emzini wakhe wesikhosini. Liyakwazi ukuthi bangaki abalawulimabutho abahloniphekayo lamabutho kaBaba engiwahlalise phakathi kwemiduli yenu ukuze babe yizinceku ezilalelayo njalo balincedise ekunqobeni izitha zenu. Icebo lami kulokhu, E Mphefumulo Womuntu wami, yikulivikela, ukuligezisa, ukuliqinisa njalo ngizinandisele lina, ngalokhu ngilenza lifanele ebukhoneni benkazimulo lesibusiso sikaBaba. Kalidalelwanga lokhu kuphela na?

"Liyazi futhi, ukuthi ngelaphe njani ukuhlehlela kwenu emuva ngalixolela ngesihle. Kwathi selihlehlele nyovane, ngalizingelezela ngakho konke ukulihlola, ngalihlupha inxa zonke, ukuthi hlezi

lingadinwa zindlela zenu ezimbi lidinge ubuso bami futhi. Kakusikho ukulunga kwenu okungilethileyo futhi kini ngemuva kokuthi, ngokuzonda, ngalicatshela. Indlela yokuhlehlela emuva yonke yayingeyenu, kodwa indlela yokulibuyisela yonke yayingeyami. Ngenza uthango lomduli kini nxa laqalisa ukuphendukela kuzinto engingazithandiyo. Ngaphendula okumnandi kwenu kwababa, imini yenu yaba yibusuku, kube kanti ngesikhathi esifananayo ngaphambanisa labo ababedinga incithakalo yenu. “Kwaba yimi engamisa uMnu. Kwesaba uNkulunkulu ukuthi asebenze kuMphefumulo Womuntu; yimi engavusa uMn. Sazela, uNkosi Qedisisa loNkosi Ntandokayiphikiswa ngemuva kokubola kwenu okwesabekayo. Kwaba yimi engafaka impilo kini, ukuze lingidinge, ukuthi ekungitholeni kwenu futhi lingazuza impilo, intokozo losindiso. Yimi engenza abakaDiyabhola ukuthi basuke emzini wenu okwesikhathi sesibili njalo yimi engabanqobayo ngabachitha phambi kobuso benu.

"Njalo khathesi, Mphefumulo Womuntu wami oligugu, sengibuyele kini ngokuthula. Izono zenu kimi sekungathi kazizange zibe khona njalo ngizimisele ukulenzela okungcono kulekuqaleni kwenu. Ngoba ngesikhathshana, nxa inhlupheko ezinlutshwana sezedlule phezu kwenu, ngizadilizela phansi umuzi wenu, isigodo lelitshe lonke. Lingakhathezeki nxa ngikhuluma lokhu, ngoba ngizawathwala amatshe, amapulanka lezakhi ngikuse elizweni lami, ngitsho lasembusweni kaBaba. Lapho ngizawumisa futhi, ngamandla langodumo ongazange ube lakho uselapha phansi, ukuze kuthi bonke bawubuke njengelitshe lesikhumbuzo sesihawu sami kuze kube phakade. Lapho-ke, E Mphefumulo Womuntu, lizakuba lobudlelwano obumnandi njalo obulodumo loBaba, kanye lami, kanye leNkosi uMabhalane wenu, ebelingasoze likukholise uba belizaphila lapha phansi okweminyaka eyinkulungwane loba eyedlulayo.

"Lapho, kulelolizwe, kalisoze lesabe futhi. Kakusoze kubuye kube lezesabiso lamacebo amelana lani. Kalisoze futhi lizwe imibiko emibi, loba umsindo owesabekayo wengungu kaDiyabhola. Kaliyikuswela abalawulimabutho kumbe amabutho lamadoda empi, ngoba kakusoze kube lokudabuka losizi, ukuhlupheka loba ukufa. Kulelolizwe elihle lizahlangana labanye abanjengani, abahlanganyele kanye lani ezinsizini zenu abalindele ukuhlanganyela lani entokozweni zenu,

engibahlengileyo njalo behlukaniselwe inkundla kaBaba njalo lonke lizakuba lentokozo engeke yalinganiswa njalo lithokozelana omunye lomunye! Impilo yenu lapho iyabe ingelakuphela, ikhula isiba mnandi njalo isiba ngcono, kungelalutho oluyingcolisayo. Ngaphandle kwakho konke lokhu, kulezinto uBaba azilungiselele labo abamthandayo, ilihlo elingakubonanga, lendlebe engakuzwanga kusukela ekuqaleni komhlaba, inotho yothando lwakhe ivalelwe yabekwa lize lenziwe lilungele ukuthokoza kuzo.

"Ngakho sengilitshelile, E Mphfumulo Womuntu, njengoba selilakho khathesi ukwemukela, okwezinto ebezibekelwe ikusasa yenu edumisekayo. Okwakhathesi, kuze kufike lolosuku lapho engizakuza ukuzalidinga, lalalani ngokunanzelela iziqondiso zami.

"Okwakuqala, ngiyalilaya ukuthi ligcine zihlanzekile njalo zimhlophe izembatho engalipha zona kuqala mhla ngilithatha. Zona ngokwazo, zingamalembu acolekileyo, kodwa kumele lizigcine zihlanzekile njalo zimhlophe. Lokhu kuzakuba ngokwenhlonipho yenu lokwenkazimulo yami enkulu. Nxa izembatho zenu zimhlophe, umhlaba wonke uzakwazi ukuthi lingabami lami-ke ngizathokoza ngezindlela zenu. Zigqokiseni njengokulaya kwami ligcine indlela encane eqondileyo; ngoba iNkosi izabuloyisa ubuhle benu, ngoba iyiNkosi yenu njalo lizakuyikhonza. Khumbulani engilitshela khona ngomthombo engililungisele wona, lapho elizahlanza khona izembatho zenu. Hambani kanenginengi kulowomthombo njalo lingaze lanela ngezembatho ezingcolileyo. Ngoba, kuyikuyangeka kwami lokudunyazwa, ngalokho kuzalidanisa, ukuhamba lembethe izembatho ezingcolileyo. Bantu bami, ngilikhulule okwezikhathi ezinengi kangakanani kugobe lasebubini bezitha zenu, kube kanti, ngokothando lwami lonke lomusa, angiceli lutho ukwenanisa lokhu, ngaphandle kokukhuthala ethandweni lekuhambeni kwenu ezindleleni zami ngokulalela.

E Mphfumulo Womuntu wami, ngiphilele lina, ngilifele, kodwa kangisoze ngife futhi. Ngiyaphila, ukuze lani liphile. Ngenze labuyisana loBaba ngegazi lesiphambano sami, njalo ngoba ngiyaphila, lizaphila ngami. Ngizalikhulekela, ngizalilwela kube kanti ngisezalenzela okuhle. Khumbulani, E khumbulani, kakulalutho olungalilimaza ngaphandle kwesono. Kakulalutho olungangidanisa ngaphandle kwesono. Kakulalutho olungalenza libe buthakathaka phambi kwezitha zenu

ngaphandle kwesono. Ngakho qaphelani isono, E Mphefumulo Womuntu wami.

"Ngenxa yalokhu, kahle ngilitshela ukuthi kungani ngisavumela abanye abakaDiyabhola ukuthi bahlale phakathi kwemiduli yenu. Kungokokuligcina lilindile njalo liqaphele, ukuhlola uthando lwenu kimi, ukulenza liqakathekise abalawulimabutho bami abahloniphekayo lamabutho lesihawu sami. Kunjalo ukuze lingabe lisakhohlwa isimo esesabekayo elike laba phakathi kwaso, selinqotshwe ngabakaDiyabhola baze bahlala ngitsho laphakathi kweNqaba-Nhliziyo. Lalelani ngokunanzelela, E Mphefumulo Womuntu wami. Aluba bengilokubulala bonke abaphakathi kwemiduli yenu khathesi, kanti basesebanengi ngaphandle abangalibuyisela ebugqilini; ngoba bebengalifika lingananzelele, mhlawumbe lilele, njalo belokuliginya ngesikhatshana. Ngakho ngiyabayekela phakathi, hatshi ukuthi balilimaze (lanxa bengakwenza aluba libalalela njalo libasebenzela), kodwa ukuze kube kuhle kini, ngoba kumele liqhubeke lilindile lisilwa labo. Kodwa-ke bangalilinga, khumbulani ukuthi injongo yami iyikuthi bazalifuqela, hatshi khatshana, kodwa duzane loBaba, balenze litshisekele ukumcela njalo lokuligcina liba ncane emehlweni enu.

"Ngakho ngitshengisani uthando lwenu, E Mphefumulo Womuntu, kungabi lalutho oluthumba uthando lwenu kulowo owalihlengayo ngentengo enkulu kakhulu. Kakuthi ukubonakala nje kokaDiyabhola kukhulise uthando lwenu eNkosini lenkosaneni yenu. Ngimelani, mina umngane wenu, limelana labakaDiyabhola, njalo lami ngizalimela, bathandekayo bami, phambi kukaBaba lenkundla yakhe yonke. Ngithandani limelane lezilingo njalo lami ngizalithanda ngingananzi ubuthakathaka benu.

"Fundani, E Mphefumulo Womuntu wami, lingaphili ngengqondo lemizwa kuphela, kodwa philani eLizwini lami. Kholwani, lanxa ngikhatshana lani, ukuthi ngisalithanda ngokuligugu ngilithwele enhliziyweni yami phakade. Khumbulani ukuthi liyizithandwa zami. Njengoba ngilifundise ukulinda, ukulwa, ukukhuleka, ngakho khathesi ngiyalilaya ukuthi likholwe ukuthi uthando lwami ngani lumi njalo aluguquki.

"E Mphefumulo Womuntu wami, ngibeke kangakanani inhliziyo yami phezu kwenu, ngibeke kangakanani uthando lwami phezu kwenu!

"Ngakho lindani, njalo libambelele liqine, ngize ngifike ngilithathe ukuthi lihlale phakade embusweni olodumo kaBaba."