ISIFUNDO SESIKOLO
SESABATHA
SABANTU ABADALA

2 AMAXESHA
OSAPHO

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Amaxesha Obomi

Usuku lwesithandathu lokuDala lwalufikelela ekupheleni. Ngeentsuku ezintlanu zokuqala, ilizwe lalenziwe kumila kumbi ukusuka enyanyeni libe yinto ebubuhle obugqibeleleyo. Ukukhanya kwema endaweni yobumnyama. Amanzi atyhalwa abuya umva ngokuyalelwa nguThixo. “Fika apha, ungegqithi; eme apha amaza akho akratshayo!” (Yobhi 38:11). UMhlaba owomileyo wahluma wangumzobo omabalabala namavumba amnandi. Iintaka zeentlobo ngeentlobo ngokwahlukahlukana kwazo zaziphapha kuyo yonke indawo lo gama iintlanzi nezilo zaselwandle zazidada zidlala emanzini, alikhaya lazo. Izilwanyana zasemhlabeni ezizintlobontlobo neendidi zazitsibatsiba, okanye zijinga emasebeni emithi, kuxhomekeke ekubeni zidalwe njani nguMdali. Ekugqibeleni, kwenziwa abantu, ngokomfanekiselo kaThixo, izidalwa eziluhlobo olukhethekileyo kuyo yonke iNdalo yasemhlabeni.

Wathi xa uThixo elungiselela iSabatha yosuku lwesixhenxe lokuqala emhlabeni, wayikhangela indalo waza wathi, konke “kulunge kunene” (Gen. 1:31). Akwaba eso ibisisiphelo sebali—ilizwe eligqibeleleyo, nabantu abagqibeleleyo, bahlale ngonaphakade. Khawucinge: uAdam noEva banabantwana abaninzi, kube ngabazukulwana, nabantwana babazukulwana, ababajonga bekhula kwizizukulwana ezingenasiphelo, iseso sizisa uvuyo okungaphezulu kwisibini sokuqala, nakuThixo, ngokunjalo. Ngumboniso thina—abaphila, besazi kuphela, ilizwe eliwileyo—esingakwazi nokuwucinga.

Konke oko kungokuba iingcinga zethu zenziwe kwilizwe elahluke kakhulu kwelo uThixo wayelidalile kuqala. Ohluke njani la mazwe mabini, ilizwe laphambi kwesono nelizwe lasemva kwaso? Nguwo lo umzekelo nje omnye. Bathi uAdam noEva, ngokubhala

kukaEllen White, “bakubona intyatyambo igoba (ibuna) negqabi lisiwa, iimpawu zokuqala zokonakala, uAdam neqabane lakhe bakhala kakhulu ngakumbi kunokuba besenza ngoku abantu ukulilela ababo abafileyo. Ukufa kweentyatyambo ezibuthakathaka neziethe-ethe kwaba ngunobangela wentlungu ngokwenene; yathi imithi emihle yakuwisa amagqabi ayo, umbono wazisa ngokucacileyo engqondweni inyaniso yokuba ukufa kusisabelo sayo yonke into ephilayo.” — Amanyange Nabaprofeti, iph. 62. Asinayo loo mvakalelo kwigqabi eliwayo kuba, njengoko siphile kuphela kwilizwe lesono, sikuthabatha ukufa nokuba buhlungu njengenxalenye eqinisekileyo yemijikelo yobomi.

Singaloo nto isifundo sale kota: imijikelo yobomi, ngakumbi kuthi, kulo mhlaba uwileyo. Siza kuqwalasela kule mijikelo kwindawo eyodwa abaninzi bethu ngabo, oko kukuthi ngaphakathi kwesakhiwo sosapho.

Abantu badalwa, e-Eden, kubume bosapho; kuqala indoda nomfazi, kuze abantwana, ababa nabantwana nabo, ngokunjalo, sinembali yomhlaba wethu kuzokufika kule mihla yangoku. Ngokwenene, amaninzi kumabali asekuqaleni eBhayibhile, ukususela kuAdam noEva, amanyange, ubukhosi bukaDavide, konke kutyhilwe kwimo yosapho nolwalamano losapho. Kuyo yonke iBhayibhile, ngandlela ithile, zinceda ukwenza isakhiwo seziganeko ezityhilekayo. Yonke loo nto ayimangalisi njengoko kwakhona sijikeleza la maxesha obomi, nathi, ngokunjalo, senza oko ngandlela ithile ngaphaya komdiyadiya wosapho.

Nangona seyikho yonke imikhosi esebenza ukuchasa usapho, namhlanje nakwixesha eladlulayo (umzekelo, ukuba nabafazi abaninzi ngamaxesha eBhayibhile akuzange kongeze nto ekuzinzeni kosapho), kanti ke, sele kukho imizamo yokucacisa ngokutsha ukuba luyintoni kanye usapho, imbono yosapho isahleli. Phofu, imele ukuhlala ikho. Kulapho siqala khona, kwaye ikholisa ukuba ngamandlakazi okulungileyo okanye okubi ekubumbeni ubomi bethu nendlela esisabela ngayo kwimingeni esijongene nayo njengoko sijikela kwimigangatho yobomi.

Kanti ke, njengoku umntu ngamnye ahlukile, kukwanjalo nakulo usapho. Kungoko isifundo sale kota sisalatha kwimithetho-siseko, eyakhelwe phezu kweziBhalo, enako ukunceda ekwenzeni iintsapho eziqinileyo (ithemba nomthandazo wethu) kuyo yonke imigangatho yobomi.

UClaudio noPamela Consuegra bangabalawuli beFamily Ministries kwiNorth American Division. Basebenze ebandleni kwimisebenzi eminingi, ngaphezu kwama-30 eminyaka.