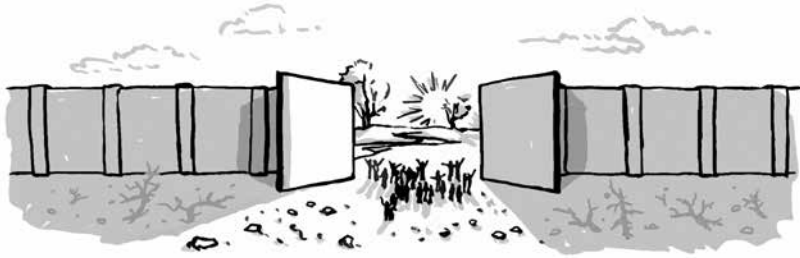


ISabatha: Imini Yenkululeko



Sabatha Emva Kwemini

Fundela Isifundo Sale Veki:

Eks. 16:16–18, Eks. 20:8–11, Dut. 5:12–15, Mat. 12:9–13, Lev. 25:1–7.

Indima Yenkumbulo:

“Wayesithi kubo, ISabatha le yabakho ngenxa yomntu, asingumntu owabakhoyo ngenxa yeSabatha” (*Marko 2:27*).

UThixo wadala iSabatha isisenzo sokugqibela kwiveki yeNdalo. Kuthiwa ngomhla wesixhenxe, uThixo akazange anele ukuphumla kuphela, kodwa waludala uphumlo njengexaleny yendlela umhlaba owawuza kuba yiyo. ISabatha yaba ngumboniso wendlela esadalwa ngayo ukuba siqhagamshelane noThixo kwakunye nomnye nomnye. Ngoko ke, akumangalisi noko ukuyifumana iSabatha, njengomnye wemithetho kwiicebo likaThixo ngabantu baKhe, ivela kwangoko emimiseleni kohlanga lukaIsrayeli. Yayiza kuba nendawo esembindini kubomi bamaHebhere. Kukholisa ukuba, xa sithetha ngeSabatha incoko ikhawuleze iye kwindlela yokuyigcina. Zinto zini esingafanele ukuba sizenze, njalo njalo? Seyibaluleke injalo loo mibuzo, sidinga ukuba siyiqonde indawo engundoqo iSabatha eyenzelwa ukuba iyidlale emhlabeni nasebomini babantu bakaThixo engumfuziselo wobabalo nomsindleko kaThixo.

Njengoko watshoyo uYesu, iSabatha yomhla wesixhenxe yadalelwa lonke uluntu. Xa “[si] khumbula umhla weSabatha” ngokwenene, iya kusiguqula yonke imihla yeveki, kuthi, njengoko uYesu wabonisoayo-ikwazi ukuba yindlela yokusikelela abanye.

**Funda isifundo sale veki ukulungiselela iSabatha kaJulayi 20.*

IMana Ngokwaneleyo

Emva kweenkulungwane ebukhobokeni nokuhla komgangatho wasekuhlaleni okwenziwa yimeko enjalo ebantwini baKhe abacinezulweyo, uThixo wagqiba ukuba awaphakamise amaIsrayeli awayesanda kukhululwa, awakhombise kwindlela engcono yokuhlala, wawanika mithetho yokuwamisa ngeyona ndlela iyiyo ekumeni kwawo okutsha. Enye yeendawo zokuqala zale nkqubo yeza ikwimo yesifundo esenziwayo nesingumzekelo ofundisayo. Siqhubeka ama-40 yeminyaka yonke yokujikeleza kwabo entlango, esi singqi sobomi, ubungqina obubonakalayo bobukho bomsindleko kaThixo nokuhlala ngokufunda ukungazicingeli, kwakumele ukuba yinxalenye yenkcubeko yokuhlala kukaIsrayeli. Seza sikwimo yemana, ukutha okwakuvela ngenzasa nganye emhlabeni kwiinkampu zamaIsrayeli.

Funda: Eksodus 16:16–18. Ucinga ukuba ubaluleke ngantoni umlinganiselo womntu ngamnye ocinezulwe kwezi ndima?

Kwabesi-2 Korinte 8:10–15, uPawulos ulisebenzisa eli bali njengomzekelo wendlela amaKristu afanele ukupha ngayo: “Okwangoku, okuninzi kwenu kuya kubonelela ukuswela kwabo, ukuze kuthi nokuswela kwenu kubonelelwe kokuninzi kwabo. Umgomo kukulingana” (indima 14, NIV). Isifundo kumaIsrayeli, nakuthi, sesokuba uThixo wabenzela umsindleko owaneleyo abantu baKhe nendalo yaKhe. Ukuba sithabatha kuphela oko sikudingayo sibe sikulungele ukwabelana nabanye ngomphuphumo, bonke bebeya kukhathaleleka babe nabakuzuzayo. Ukuthabatha kuphela okulingene imini, kwakufuna ukuba abantu bathembe ukuba kwakuya kubakho nokunye ngemini elandelayo. Abantu abacinezulweyo, njengamakhoboka amaIsrayeli, banento yokucingela ukuphila kwabo kodwa, kanti uThixo wayefuna ukubabonisa kubo ubomi bukuthemba, bobubele nokwabelana nabanye. Kwakukho ke kodwa nelinye icala elibaluleke kakhulu, kwesi senzo. NgoLwesihlanu ngamnye kwakubonakala emhlabeni imana ephindwe kabini kuze kuthi ngaloo mini, ngayo kuphela, abantu babuthe imana eyongezekileyo ukulungiselela iSabatha. Umsindleko owodwa weSabatha waba yindlela eyongezekileyo kubo yokufunda ukuthemba uYehova kuzo zonke izidingo zabo. Le nxalenye yemana eyongezweyo, isenzo sobabalo kwicala likaThixo, yenza ukuba bakwazi ukulonwabela ngokupheleleyo kakhulu uphumlo lweSabatha yomhla wesixhenxe, uThixo athembise ngalo.

Yintoni esinokuyenza ngooLwezihlanu eya kusinceda ukuba sikonwabele ngcono oko uThixo asinika kona ngeSabatha?

Izizathu Ezibini ZeSabatha

Funda: Eksodus 20:8–11 noDuteronomi 5:12–15. Ezi ngxelo zimbini zomthetho wesine zixhasana zikhulisana njani?

Ukukhumbula yindawo ebalulekileyo kulwalalamano uThixo afuna ukulumilisele ngokutsha nabantu baKhe, ulwalamano oluzinze kwinto yokuba uThixo unguMdali noMhlanguli wethu. Zombini ezi ndawo ziyavela kwiingxelo ezimbini zomthetho wesine, zaye zihlangene ngokwayamene kakhulu neSabatha ngokugcinwa kwayo. Ukuphuma kwilizwe elonganyelwe yinyambalala yoothixo bobuxoki, amaSrayeli ayekudinga ukukhunjuzwa ngendawo kaThixo wenene njengoMdali. ISabatha yayiyindlela ebalulekileyo yokukwenza oko, yenziwe yabaluleka ngakumbi kwimo yomjikelezo weveki ngokunika imana eyongezweyo ngoLwesihlanu, umzekelo onamandla wamandla aKhe okudala. Kumbhalo womthetho wesine okuEksodus 20, uThixo njengoMdali wethu uvezwe ngokucace kakhulu. Kwelinye icala, ukuhlangulwa kwabo, nokusindiswa kuqwalaselwe emthethweni wesine kuDuteronomi 5. Yayilibali eli elaliphindwa rhoqo ukubaliswa ngamaSrayeli; ayezihlanganisa nalo ngakumbi qho ngeSabatha. Ibali lawo lokuqala laliluloqobo lokuhlangulwa okuphathekayo kubukhoboka baseYiputa, kodwa ngokuya bemqonda uThixo, nokusindisa kwaKhe kukhula, iSabatha yayiza kuba ngumfuziselo weeveki zonke nokuvuyisana nokusindiswa kwabo kwasemoyeni.

Zozibini ezi zikhuthazo zeSabatha zazingokubuyiselwa kolwalamano phakathi koThixo nabantu baKhe: “Ndabanika iiSabatha zam ukuba zibe ngumqondiso phakathi kwethu, ukuze bazi ukuba mna Yehova ndiyabangcwalisa” (Hez. 20:12, NIV). Ke, njengoko sibonile, oku kwakungekho ngeli qela labantu kuphela. Kwisiseko solu lwalamano, babeza kumisela uhlobo olutsha lwentlalo, eyayinobubele kwabangaphandle, iyintsikelelo kwilizwe ngokubanzi. “Ngenxa yoko ukuwisele umthetho uYehova uThixo wakho ukuba uwugcine umhla wesabatha” (Dut. 5:15). Ngokugcina iSabatha njengendlela yokukhumbula nokuvuyisana kokudalwa nokuhlangulwa kwethu kokubini, sinako ukuqhubeka sikhula kubudlelane, kungekuphela neNkosi yodwa, kodwa nabo basingqongileyo. UThixo unenceba ngakuthi; ngoko ke, sidinga ukuba nenceba ngakwabanye.

Zeziphi iindlela okunokuthi ukugcina iSabatha kusenze sibe ngabantu abangcono, abanobubele, abakhathala kakhulu, nabantu abanemfesane?

Umhla Wokulingana

Enye yezinto ezicacileyo ekufundeni okukhawulezileyo umthetho wesine kuEksodus 20 nakuDuteronomi 5 yeyokuba umthetho wesine ungowona unenkukacha kakhulu. Lo gama eminye imithetho ibhalwe amagama ambalwa, mhlawumbi mathathu kwezinye iinguqulelo (kwisiHebhere angade abe mabini), umthetho wesine unika indawo yokuchaza ukuba kutheni, njani, nokuba ngubani ngokukhunjulwa komhla weSabatha.

Funda: Eksodus 20:8–11. Ithini ngezicaka nabasemzini, nangezilwanyana? Ithetha ntoni?

Okuqapheleka kakhulu phakathi kwezi nkukacha kukuqwalasela kwabanye. USigve K. Tonstad uzathuza athi, olu hlobo lomylelo aluqhelekanga phakathi kwazo zonke iinkcubeko zomhlaba. Umthetho weSabatha, ngokutsho kwakhe, “ubeka phambili ukusuka ezantsi ukunyuka, hayi ukusuka phezulu kubhekwe ezantsi, unika kuqala ingqalelo koyena ungenamandla noyena ulixhoba elilula kumalungu asekuhlaleni. Abo badinga ukuphumla kakhulu-ikhoboka, umphambukeli ongumhlali, nesilwanyana esithwala imithwalo-zibaliwe kukhankanyo olukhethekileyo. Kuphumlo lomhla wesixhenxe abangenawo amalungelo, kwanezilwanyana ezingathethiyo, konke kufumana ukulingana.”—*The Lost Meaning of the Seventh Day* (Michigan: Andrews University Press, 2009), pp. 126, 127.

Umthetho unendawo onjengekuyo ekunyanzeliseni ukuthi iSabatha ingumhla wokonwatyelwa ngumntu wonke. Ngokukhanya kweSabatha, sonke siyalingana. Ukuba ungumqeshi phakathi evekini, akunalo igunya lokubenza abaqeshwa bakho ukuba basebenze ngeSabatha. Oko kungokuba uThixo wabanika, nabo, umhla wokuphumla. Ukuba ungumqeshwa-okanye ulikhoboka-ngayo yonke imihla yobomi bakho, iSabatha iyakukhumbuzwa ukuba udalwe wahlangulwa ngokulinganayo nguThixo, kwaye uThixo uyakumema ukuba ubhiyozele oko ngeendlela ezingafaniyo kunemisebenzi yakho yesiqhelo. Nabo bangaphandle kwabo bantu bagcina iSabatha—“owasemzini ohlala ezidolophini zenu” (Eks. 20:10, NIV)—bamele bazuze okuhle kwiSabatha. Le ngcamango ngeyaba lutshintsho lwembono olumangalisayo kumaIsrayeli, ematsha ephuma kumava obukhoboka nokungazelwa nto. Ngoku, xa ayeza kumiselwa kumhlaba omtsha, uThixo akazange afune ukuba amkele imikhwa yabacinezeli bawo bangaphambili. Kunye nokuwanika imithetho enenkukacha yokubalawula ekuhlaleni kwawo, wawanika (nathi sonke phofu) isikhumbuzo seveki ngeeveki, ngendlela enamandla, ngendlela esilingana ngayo sonke phambi kukaThixo.

Ungabelana njani ngeSabatha nabantu ekuhlaleni, ukuthi, bangazuza ntoni, njani abanye ekuhlaleni ngokugcina kwakho iSabatha?

Umhla Wokuphilisa

Nangona umbono wokuqala weSabatha nokugcinwa kwayo wawubanzi uquka konke, iSabatha yasuka yayinto eyahluke kakhulu kwezininzi iinkokeli zenkolo ngexesha uYesu wayefike emhlabeni. Endaweni yokuba ibe yimini yenkululeko nokulingana, iSabatha yaba yimini yemigaqo yezithethe nemiqathango emiswe ngabantu. Ngemini yaKhe, uYesu wema wazichasa iingqondo ezinjalo, ngakumbi njengoko zazinyanzeliswa kwabanye. Into enika umdla kakhulu yile yokuba wakwenza oku ngeyona ndlela ibalulekileyo ngokwenza ukuphilisa okuninzi ngeSabatha. Kubonakala ngokungathi uYesu wayenza ngabom le mimangaliso ngeSabatha, ngokungafaniyo nayo nayiphi imini, ukubonisa into ebalulekileyo ngoko iSabatha ebimele ukuba ikuko. Rhoqo kula mabali, uYesu waba nentetho ngokufaneleka kokuphilisa ngeSabatha, kanti rhoqo abaFarisi bazisebenzisa ezi ntetho njengesizathu sokuceba ukuba uYesu abulawe.

Funda amabali angokuphilisa kukaYesu ngeSabatha: Mateyu 12:9–13, Marko 1:21–26, 3:1–6, noYohane 9:1–16. Ziintoni ezona zinto zibaluleke kakhulu oziqaphelayo kula mabali?

UYesu wakuqinisekisa ukuba iSabatha ibalulekile. Siyakudinga ukubeka imida ejikeleza ixesha leSabatha ukuyigcina ikhethekile nokulivumela eli xesha leeveki zonke ukuba libe lithuba lokukhulisa ubudlelane bethu noThixo, neentsapho zethu, ibandla lethu, kunye nabantu ekuhlaleni. Kona ukugcina iSabatha akufuneki kuba ngomona ojonge kuthi kuphela. Ngokutsho kukaYesu: “Kulungile ukwenza okulungileyo ngeSabatha” (Mat. 12:12).

Amalungu amaninzi ebandla enza okuninzi okungumsebenzi olungileyo wokukhathalela abanye. Noko kunjalo, abanye bethu bacinga ukuba simele ukwenza ngaphezulu ukunceda. Siyazi ukuba uThixo uyakhathala ngabo basentlungwini, abacinezelweyo okanye abalithelweyo, nokuba kufuneka sikhathale nathi. Ngenxa yokuba siyalalwe ukuba singenzi umsebenzi wethu oqhelekileyo nokuba sikhululwe kuxinzelelo lweveki, ngeSabatha sinikwe ixesha lokuqwalasela koku kukhathala ngabanye njengenye yeendlela zokugcina iSabatha okuyinyaniso nokusebenzayo: “Ngokomthetho wesine, iSabatha yanikelwa ekuphumleni nakunqulo olungcwele. Yonke ingqesho yasemhlabeni kwakufuneka imiswe, kodwa imisebenzi yenceba nobubele yayihambelana nenjongo kaYehova. . . . Ukukhulula abangungcuthekayo, ukuthuzela abaselusizini, ngumsebenzi wothando ozisa uzuko kwimini engcwele kaThixo.” — Ellen G. White, *Welfare Ministry*, p. 77.

Yintoni oyenzela ukulungelwa kwabanye ngeSabatha?

Uphumlo LweSabatha Lomhlaba

Njengoko sibonile, iSabatha yayiyinxalenye engaphakathi kumjikelezo wobomi besizwe sakwaIsrayeli. Wona umthetho –siseko weSabatha wawungajonge usuku olunye kwiveki nganye. Wawukwaquka nophumlo olulodwa rhoqo ngomnyaka wesixhenxe, kude kufikelele kumnyaka wentlokoma emva kwezixhenxe ezisixhenxe zeminyaka, ukutsho ukuthi ngomnyaka wama-50.

Funda: Leviticus 25:1–7. Yintoni ebalulekileyo ngolu hlobo lomnyaka? Kungeziphi iindlela ezinako ukwenzeka onokuthi ubandakanye olu hlobo lomthetho-siseko ebomini nasemsebenzini wakho?

Umnnyaka weSabatha wawuvumela umhlaba wobufama ukuba ungasebenzi umnyaka wonke. Sisenzo esibalulekileyo sobugosa bomhlaba, nobulumko besi senzo sezolimo esivunywayo ngokubanzi. Umnnyaka wesixhenxe wawukwabalulekile kumakhoboka (jonga uEks. 21:1–11). Xa kwakunokwenzeka ukuba omnye wamaIsrayeli abenetyala ade azithengise ebukhobokeni, wayeya kukhululwa ngomnyaka wesixhenxe. Ngokufanayo, amatyala amiyo ayecinywa ekupheleni komnyaka wesixhenxe (jonga kuDut. 15:1–11).

Njengemana uThixo awayeyinika amaIsrayeli entlango, ukungatyali ithuba elithile, kwakusisenzo sokuthemba uThixo ukuba uya kunika ngokwaneleyo kumnyaka ongaphambi koko kuveliswa ngumhlaba ngokwawo ngomnyaka weSabatha. Ngokufanayo, ukukhulula amakhoboka nokucima amatyala kwakusisenzo senceba kodwa kukwasisenzo sokuthemba amandla kaThixo ekwaneliseni izidingo zethu. Ngandlela ithile, abantu bebekudinga ukufunda ukuba babengadingi ukuba bacinezele abanye ukuze banelise izidingo zabo.

Imithetho-siseko nomfanekiso weSabatha zizinto ezazimele ukuqanyangelwa kwisakhiwo sokuhlala kosapho lwamaIsrayeli ewonke. Ngokufanayo, ukugcinwa kweSabatha kweli xesha langoku umele ukuba yingqeqesho yasemoyeni eququlelonke eminye imihla yethu. Ngandlela ephathekayo, iSabatha iyenye indlela yokuphila imfundiso kaYesu nokufuna kuqala ubukumkani baKhe: “UYihlo osemazulwini sele ezazi zonke iintswelo zenu . . . kwaye uya kuninika konke enikudingayo” (Mat. 6:32, 33, NLT).

Yintoni umahluko ofanele ukwenziwa kukugcina iSabatha kunezinye iintsuku ezintandathu zeveki yakho? Ngapha koko, ukuba uyabawa, nomona, akukhathaleli ukusuka ngeCawa kuye kuLwesihlanu, kunceda ntoni xa ungezizo ezi zinto ngeSabatha? (Okanye ngokwenene ungakwazi ukungabi zizo ezo zinto ngeSabatha xa uzizo iveki yonke?)

Ingcamango Eyongeziweyo:

Funda: Ellen G. White, “Ukusuka Kulwandle Olubomvu Ukuya ESinayi,” amaph. 285–287, *kuAmanyange Nabaprofeti* ; “ISabatha,” amaph. 281–289, ku-Ulangazelelo Lwamaphakade; Sigve K. Tonstad, “The Social Conscience of the Seventh Day,” amaph. 125–143, in *The Lost Meaning of the Seventh Day*. “UYesu wawaxelela ukuba, umsebenzi wokukhulula ababandezelekileyo wawuvumelana nomthetho weSabatha. Wawuvumelana nomthetho weengelosi zikaThixo, ezihla zinyuka phakathi kwezulu nomhlaba zilungiselela kuluntu olubulalekayo. . . .

“Nomntu ke, unawo umsebenzi anokuwenza ngale mini. Iimfuno zobomi kufuneka zihoyiwe, abagulayo kufuneka bekhathalelwe, iimfuno zabasweleyo kufuneka bezinikiwe. Akasayi kuba msulwa otyeshela ukukhulula ababulalekayo ngeSabatha. Imini kaThixo engcwele yokuphumla yenzelwa umntu, ngoko izenzo zenceba zihambelana ngokupheleleyo nale njongo. UThixo akathandi ukuba izidalwa zaKhe zibulaleke ngomzuzu ebezinokukhululwa ngawo ngeSabatha okanye nangayiphi na imini.”—Ellen G. White, *Ulangazelelo Lwamaphakade*, amaph. 206, 207.

Imibuzo Yokuxoxwa:

1. Zeziphi iindlela othe wxhamla ngazo iSabatha njengesibonelo sokuthemba kwakho uThixo? Ingaba ukhe wanawo amava afana nawemana ebomini bakho, apho uThixo athe wenza ngokwempndulo ekuthembeleni kwakho kuYe? Ukuba kunjalo, yabelana neklasi uxele oko ukufundileyo.
2. Njengoko sibonile kumthetho wesine njengoko ufunyanwa kuEksodus 20:8-11 nakuDuteronomi 5:12-15, uThixo wacinezela imiba eyahlukeneyo yeSabatha. Nguwuphi umba weSabatha owuthande kakhulu?
3. Eklasini okanye uwedwa, cingisisa ngezinye iindlela onokwabelana ngazo ngeentsikelelo nokuhle kweSabatha apho uhlala khona.
4. Zeziphi ezinye iindlela ethi iSabatha ibutshintshe ubomi bakho? Ingaba zikho ezinye iindawo zobomi bakho apho umfanekiso nemithetho-siseko yeSabatha zimele ukuba negalelo elikhulu?

Isishwankathelo:

UThixo wanika iSabatha ukuba ibe yindlela yokukhumbula iNdalo nokuHlangulwa, kodwa ikwanako nokuhle okuninzi okuphathekayo. Isifundisa ukuthemba umphako asibekelel wona uThixo; isifundisa ukuba sikhuphile ukulingana; ikwanako ukuba nengqeqesho yasemoyeni enokuguqula lonke ulwalamano lwethu. UYesu wayibonakalalisa iSabatha yoqobo ngokuphilisa abagulayo nokuyiqinisekisa