

Icebo Ngomhlaba Ongcono



NgeSabatha Ntambama

Kuleli viki funda ku:

Eksodusi 3:7, Math. 22:37-40, Eksodusi 22:21-23, Duter. 14:22-29, 26:1-11, Levi. 25:9:23.

Indimana Yekhanda:

“Ungaphindisi, ungabi namaqubu nabantwana babantu bakho, kepha wothanda umakhelwane wakho njengalokhu uzithanda wena; nginguJehova” (Levitikusi 19:18).

Ngomusa waKhe, uNkulunkulu ulokhu enabantu anobudlelwane obukhethekile nabo. Endabeni kaEnoke, uNowa, uAbrahama, uIsaka, noJakobe—phakathi kwabaningi—sibona uNkulunkulu elangazelela ukwakha kabusha ubudlelwane obuphukile nabantu. Kodwa lokhu kwakungezusiza-nje labo abambalwa nemindeni yabo. Ekuxhumaneni kwabo noNkulunkulu, bebisiswa uYena, kwakuyinxenye yecebo elikhulu lokulungisa lobo budlelwane nokwabelana nabanye ngezibusiso. Njengoba uNkulunkulu asho kuAbrahama, “Ngiyakukwenza ube yisizwe esikhulu, ngikubusise; Ngiyokwenza igama lakho libe likhulu, uyakuba yisibusiso ...izizwe zonke zomhlaba ziyobusiswa ngawe” (Gen. 12:2, 3, NIV). Njengoba wayebusisiwe, wayezokuba yisibusiso nakwabanye.

Lesibusiso sasizofika ngesizwe sakwa Israyeli, kuze kufike uMesiya owayezovela kuleso sizwe. Ngokwenziwa kwabantu bakwa Israyeli, uNkulunkulu wayesebenza nesizwe sonke. Ngakhoke, waqala ukubanika imithetho, izimiso, imikhosi, nezinto ababedinga ukuzenza ababezophila ngazo ukuze labo ababusiwe uNkulunkulu bakwazi ukubusisa abanye nabo.

* *Funda isifundo saleliviki ukulungisela iSabatha likaNtulikazi 13.*

UNkulunkulu Ozwayo

“Ngibonile nokubona ukuhlupheka kwabantu baMi abaseGibithe; ngizwile ukukhala kwabo ngenxa yabacindezeli babo, ngokuba ngiyazazi izinsizi zabo” (Eks. 3:7). Iminyaka engamakhulu amane yisikhathi eside lesi sokulinda, kakhulukazi uma ulinde phansi kwesimo sobugqila obubuhlungu. UNkulunkulu wayethembise ukuthi uyobuyela ebantwini baKhe, abakhiphe eGibithe, kodwa kwadlula izizukulwane ngezizukulwane bekhulisa umnotho wabacindezeli babo abakhonza izithombe; sonke lesi sikhathi kwabonakala sengathi uNkulunkulu uzithulele-nje. UNkulunkulu wase ezibonakalisa ngendlela engavamile. Wabonakala esihlahleni esivuthayo, ehlane, kumholi ongalindelekile, inkosana esekudingisweni, umalusi obizwa ngokuthi uMose. Wanika loMose owayengabaza, umsebenzi afanele ukuwenza. Isigaba sokuqala salowo msebenzi kwaku ukuthi abuyele emuva kumaIsrayeli eGibithe nesigijimi esithi uNkulunkulu ukuzwile, wakubona ukucindezelwa kwabo—futhi, yebo uyanaka. Equisweni, wayesezokwenza okuthile okwakuzoguqula isimo sabo ngendlela ethathekisayo.

Funda uEksodusi 3:16, 17. Kwakubaluleke ngani ukuthi uNkulunkulu aqale ngokuchaza icebo laKhe ngalabantu ngalomyalezo okhethekile na? Yini ekuthathekisayo ngalamazwi avela kuNkulunkulu?

Kodwa uNkulunkulu akagcini lapho. Akagcini ngokuba necebo ngelizwe elingcono-nje, akahlosile ukuthi abantu baphume eGibithe belambatha. Iminyaka ngeminyaka, babenegalelo emnothweni waseGibithe. UNkulunkulu wabona ngaphambili ukuthi uFaro uyozabalaza, kodwa waqinisekisa uMose ukuthi amaIsrayeli ayohlomuliswa ngokusebenza kwabo kanzima yonke leyo minyaka: “Ngiyakunika lesi sizwe umusa emehlweni abaseGibithe, kuze kuthi lapho nisuka, aniyikuhamba ningaphethe lutho” (Eks. 3:21).

Ngemuva kweminyaka yokucindezelwa kwabo, uNkulunkulu wathatha ithuba lokwakha umphakathi omusha nalabantu ababekade beyizigqila. Wayefuna ukuba baphile ngendlela eyehlukile, nokuqamba umphakathi ozoqhubeka njalo. Icebo laKhe kwaku ukuthi lomphakathi omusha ube yisibonelo ezizweni eziwuzungezile, futhi njengoAbraham, izibusiso abazithola kuNkulunkulu zibusise nomhlaba wonke.

Kubaluleke kangakanani kuwena ukuthi uNkulunkulu unguNkulunkulu obona ukuhlupheka kwabantu emhlabeni, ezwe ukukhala kwabo uma bedinga usizo? Lokhu kukutshelani ngoNkulunkulu? Eks. 4:31.

imiYalo eyiShumi

Funda kuMathewu 22:37-40, uye naku Eksodusi 20:1-17. Ikusiza kanjani indlela uJesu ayingqo ngayo imiYalo eyiShumi ukuze uqonde kangcono uma ulokhu uyifunda ngamunye ngamunye?

ImiYalo eyiShumi ifundeka njengomthetho-sisekelo. Ngemuva kwesingeniso esifushane esichaza isisekelo salemiyalo—ukuthi uNkulunkulu wakhulula abantu baKhe—incwadi iqhubeka ilande ngezimiso eziqavile, okusekelwe phezu kwazo isizwe. Kwakukhona imiyalo eqonde-ngqo ekulawuleni indlela abantu abafanele ukutshengisa uthando lwabo kuNkulunkulu nakwabanye abantu. Akumangalisi ukuthi izizwe eziningi ezinomlando wobuKrestu zinemithetho yazo enomsuka emiYalweni eyiShumi.

Nakuba eminingi imifushane, asingasithathi kancane isisindo nobubanzi bemiYalo eyiShumi ukuba umthetho wokuphila. Isibonelo: umyalo wesithupha—“Ungabulali” (Eks. 20:13)—ugoqa futhi uhlanganise zonke izenzo ezingenabulungiswa, ezinciphisa impilo” kanye “nobugovu bokunganaki abaswelayo nabahluphekayo.”—*Patriarchs and Prophets*, ikhasi 308. Ngokunjalo, ukwenqatshelwa kokweba (bheka uEks. 20:15) kusola “ukuthengiswa kwezizigqila, kwenqabele nezimpi.” Uthi makukhokhwe izikweleti namaholo ezisebenzi,” futhi kungaqolwa omunye umuntu ngoba engenalwazi noma engenamandla.”—*Patriarchs and Prophets*, p. 309.

Singazitshela ukuthi asibona abantu ababi. Isibonelo: uma singabandakanyeki ngqo ekubulaleni, noma ukweba okusobala, kungabukeka sengathi senza kahle. Kodwa ngesikhathi uJesu ekhuluma ngemiyalo, wakwenza kwaba sobala ukuthi ukugcwalisa imiyalo akugcini-nje ngokugwema izenzo ezithile. Kunalokho, imicabango yethu, okusiqhubayo, ngisho nokwesilela kwethu ekwenzeni lokho esaziyo ukuthi kufanele sikwenze, kungaba ukwephula umthetho kaNkulunkulu (bheka uMath. 5:21-30).

Ngakhoke, cabanga-nje ngomphakathi lapho imiyalo ngamunye ihlonishwa khona, iphilwa ngokugcwele. Kungaba umphakathi ophilayo lapho wonke umuntu ekhuthalele ukuthanda uNkulunkulu ngokuthanda nokunakekela omunye nomunye.

Kungani sivame ukufunda imiYalo eyiShumi ngendlela engajulile, sivame ukuziba ukusebenza kwayo okubanzi empilweni yethu? Kungani ukukha phezulu kwenzeka kalula?

Izigqila, Abafelokazi, Izintandane, Abokufika

Funda uEksodusi 23:9. Sithini isigijimi sikaNkulunkulu kuIsrayeli lapha?

Njengezigqila ezasisanda kukhululeka, abakwaIsrayeli babazi ukuthi kunjani ukucindezelwa, ukuxhashazwa, nokucwaswa. Nakuba bayithakasela-nje inkululeko yabo, uNkulunkulu wayeqaphela ukuthi bangakhohlwa ukuthi basukaphi, ukuthi kwakunjani ukushiywa ngaphandle, nokuthi wenzani ukubahlangula. Waqamba iPhasika njengomkhosi oyisikhumbuzo, nethuba lokuyixoxa lendaba: “Ngesandla esinamandla uJehova wasikhipha eGibithe, indlu yobugqila” (Eks. 13:14).

Funda kuEksodusi 22:21-23. Kwakubaluleke kangakanani ukukhumbula ubugqila babo kulomyalo obatshela ukuthi babaphathe kanjani labo abangenamalungelo emphakathini wabo omusha?

Kwakangapheli nokunanela ngemuva kokunikwa kwemiYalo eyiShumi ngesikhathi uMose ebizwa ukuba abe nesinye isikhathi noNkulunkulu owamnika imiyalo neminingwane ngokuthi imiYalo eyiShumi idinga ukuphilwa kanjani kwaIsrayeli. Ungakaphumi nomyalo wokwaxhiwa kweTabarnekeli, uNkulunkulu wanikeza izahluko ezintathu eziqukethe imithetho ephathelene nendlela efanelekile yokuphathwa kwezigqila, imithetho eyayizophikisana ngokugqamile nendlela abaningi kwaIsrayeli ababeke baphathwa ngayo. Kwakukhona imithetho ephathelene nobugebengu obuhambisana nodlame, imithetho ephathelene nomhlaba, imithetho yokuphila kwansuku zonke, nemiyalo yokumiswa kwezigcawu zamacala lapho kuyosetshenziswa khona lemithetho nokuphakanyiswa kobulungiswa (bheka uEksodusi 21 kuye ku 23). Owawugqamile kulemithetho, kwaku kunakekela ezinye izakhamizi kulomphakathi omusha, kanye nabangaphandle, nalabo ababuthakathaka. Labantu kwangafuneki baxhashazwe; babenikwe namalungelo okuthola ukudla ngezindlela ezazizohlolipha isithunzi sabo, njengokukhothoza emasimini uma sekuvuniwe. Ukuphathwa ngalendlela kwabangaphandle nabokufika kwangavamile endulo. Nanamhlanje, abanye bayayikhohlwa imithetho ebalulekile etholakala lapha eqondene nokuphathwa kwabanye abantu.

Yimuphi umcabango kwawakho amava okwenza ube nesihe kakhulu, ukhathazeke ngabahluphekayo noma abangabutholi ubulungiswa?

Okweshumi Kwesibili

AmaKrestu amaningi ayawuvuma umyalo weBhayibheli mayelana nokukhokha—noma ukubuyisa okweshumi. Ngokuvame ukucashunwa kuMalaki 3:10, isibalo esilula, lapho abazalwane benikela ngenxenywe yokweshumi yenzuzo yabo—noma “inzuzo”—ukwesekela umsebenzi wokusabalalisa ivangeli. Njengoba ephathiswe lokhu kweshumi, amabandla adonswe ngendlebe mayelana nendlela —okweshumi—noma “inzuzo”—okufanele ukusetshenziswa ngayo kakhulukazi ukondla abefundisi nabavangeli.

Funda kuDuteronomi 14:22-29. Kulemiyalo, yini injongo-ngqangi yokweshumi?

Isilingo ukuthi sicabanga ukuthi sesiqedile ukunikela uma sikhapha okweshumi. Kodwa imiyalo eyanikwa abakwaIsrayeli ithi okweshumi yisiqalo-nje. Ucwangingo luveza ukuthi umIsrayeli wasendulo owayephila futhi enikela ngemiyalo ekuLevitikusi, wayenikela ngenxenywe yesine kuye kweyesithathu yenzuzo yakhe yonyaka emsebenzini kaNkulunkulu, ukondla abapristi nokwenza izinkonzo zethempeli, nokusiza abampofu.

Abaziyo babiza ukunikela okunje—kakhulukazi ukwesekela abokufika, izintandane, nabafelokazi—ngokweshumi kwesibili. Kusobala ukuthi abantu kwakufanele bathokozele umphumela womsebenzi wabo, bagubhe isivuno sabo. UNkulunkulu wethembisa ukubabusisa, ngokukhethekile, ezweni labo elisha, kodwa kwakungafuneki basithathe ngenjwayelo lesi sibusiso noma bakhohlwe labo abangenazo lezo zibusiso.

Eminyakeni eyejwayelekile, lenxenywe yesivuno yayilethwa ethempelini, icazwe lapho. Kodwa njalo ngomyaka wesithathu, kwakugxilwa ekwabelaneni ngezibusiso zabo emiphakathini yabo. Kulokho kugujwa kwesivuno, kwakugxilwa kakhulu kulabo ababevame ukunganakeki noma bakhohlwe: “Uyonika umLevi, nomfokazi, nentandane, ukuba badle phakathi kwamasango akho basuthe” (Duter. 26:12).

Ngokwezinyalo zikaNkulunkulu, inxenywe ethile yeminkelo yamaIsrayeli kwakudingeka ukuthi isetshenziselwe ukubonelela ngemali labo ababeswele. Futhi, lokhu kwakuya ngokukhumbula kwabantu nokuthakasela indlela uNkulunkulu abe nomusa nokulunga kubona.

Funda kuDuteronomi 26:1-11. Uthini kubona uNkulunkulu? Sifanele sikuthathe kanjani lokhu emqondweni wethu uma sinikelela abaswelayo?

Unyaka Wenkululeko (IJubili)

UNkulunkulu wayazi ukuthi udaba lomhlaba luyoshuba kangakanani kumaIsrayeli, abantu ababengenakhaya okungelabo, besalindele ukungena ezweni lesithembiso baze bakhe umphakathi wabo omusha eKhanani. Beholwa uJoshuwa, uNkulunkulu wenza ukusatshalaliswa komhlaba okuhlelekile ngokwezizwe nemindeni.

Kodwa wayazi futhi ukuthi ngokuhamba kwesikhathi umcebo, amathuba, namafa axhumene nobunikazi bomhlaba, ayogcina esezandleni zabambalwa. Izinkinga ngaphakathi kwemindeni, ukugula, ukwenza izinqumo ezingaphusile, nezinye izinhlekelele, kwakungenza abanye abanikazi bomhlaba bathengise ngemihlaba yabo ukuze basizakale okwesikhashana noma-nje bakwazi ukuphila, kodwa lokho kwakuzokusho ukuthi lowomndeni ulahlekelwe umhlaba unomphelo.

Isisombululo sikaNkulunkulu sasithi umhlaba mawungaze uthengiswe unomphelo. Esikhundleni salokho, wawungathengiswa kugcine “ngonyaka weJubili” olandelayo, lapho umhlaba uyobuyela kulowo owawuthengisa noma ilunga lomndeni elikhethelwe lokho, wonke umhlaba othengisiwe wawungahlengwa umthengisi noma ilunga lomndeni wakhe noma nini. Futhi uNkulunkulu ukhumbuza abantu ngobudlelwane babo naYe nokuthi lokho kunamthelela muni ebudlelwaneni babo nabanye abantu: “Akuyikuthengiswa ngezwe kuze kube phakade, ngokube izwe lingelaMi, nina-ke ningabafokazi nabagobeleyo Kimi” (Levitikusi 25:23).

Funda kuLevitikusi 25:8-23. Ucabanga ukuthi umphakathi wethu ngabe unjani ukuba lezimiso bezisasebenza, kakhulukazi amazwi athi “ningaqolani”?

“Izimiso ezazenziwe uNkulunkulu kwakuhloswe ngazo ukukhuthaza ukulingana kwabantu. Imithetho yonyaka weSabatha nejubili yayizolungisa lokho okwakonakele phakathi nesikhathi ekuhlaleni nangenxa yezimo zombusazwe esizweni.”—Ellen G. White, *Patriarchs and Prophets*, p. 534. Osomlando beBhayibheli abaqinisekanga ngokuthi lezimiso zomphakathi nomnotho zazilandelwa ngokuphelele kuze kube yisikhathi eside (bheka ku 2 IziKronike 36:21). Noma kunjalo, lezimiso zisithengisa ukuthi umhlaba wawungaba njani ukuba imithetho kaNkulunkulu yayilandelwa ngokuphelele. Phezu kwalokho, zigcizelela ukukhathazeka kukaNkulunkulu ngabampofu nababukelwa phansi, nokuthi kube khona ubulungiswa obubonakalayo emhlabeni wethu.

Ukujula Nomcabango:

Funda kuEllen G. White, “The Law Given to Israel,” amakhasi 303-314; “God’s Care for the Poor,” amakhasi 530-536, ku *Patriarchs and Prophets*. “Akukho okunye, ngaphandle kokuqhakambisa lokho okufunwa uNkulunkulu, okugqamisa imithetho kaMose njengomoya wokuphana, ubumnene, nokunaka okumelwe kutshengiswe abampofu. Nakuba uNkulunkulu wayethembise ukubabusisa kakhulu abantu baKhe, kwakungelona icebo laKhe ukuthi ubumpofu buphele nya ezweni. Kuyolokhu kukhona labo phakathi kwabantu baKhe abayodinga isihe, ubumnene, nokuphiwa. Ngaleso sikhathi, njengamanje, abantu babebhekene nezimo ezilukhuni, ukugula, nokulahlekelwa impahla; kodwa umanje kwakusalandelwa izimiso zikaNkulunkulu, babengekho abanxibayo phakathi kwabo, kanye nabaswele ukudla.” — Ellen G. White, *Patriarchs and Prophets*, amakhasi 530, 531.

“Lezimiso kwakuhloswe ngazo ukubusisa izicebi ngokunjalo nezihlupheki. Zazizokhalima ubugovu nomoya wokuziphakamisa, zikhuthaze umoya omuhle wokuphana; kuthi ngokukhuthaza ukuzwana phakathi kwazo zonke izinhlobo zabantu, zikhuthaze inhlalakahle, nokuzinza kombuso. Sonke siphakathi kokuxhumana kobuntu, futhi noma yini esingayenza ukusiza nokufukula abanye, kuzokuba nezithelo zezibusiso nakithina.” — *Amakhasi* 534, 535.

Imibuzo Yokuxoxisana:

1. Kulelicebo uNkulunkulu alinika uMose nabakwaIsrayeli maqondana nohlobo lomphakathi ayefuna ube khona, yimuphi umkhakha wawo, noma umthetho noma isimiso, esikuthathekisa kakhulu (kungaba sigaguliwe kulesifundo, noma ozazela sona-nje ekufundeni kwakho)?
2. Kulemithetho uNkulunkulu ayinika abantu baKhe, ucabanga ukuthi kungani egxila kakhulu kulabo abangenamalungelo?
3. Sifanele siyizwe kanjani, futhi siyigcine kanjani leyo mithetho namhlanje? Sikhetha kanjani ukuthi yimiphi esasebenza nesithintayo thina namhlanje? Iyiphi into ebaluleke ngaphezu kwazo zonke esingayifunda kulezimiso ezineminingwane enjena yendlela abakwaIsrayeli okwakufuneka baphile ngayo na?

Ngokufingqiwe:

UNkulunkulu wakuzwa ukukhala nokuhlupheka kwabantu bakwa Israyeli eGibithe, wangenelela wabahlangu. Wayefuna ukwakha ubudlelwano obukhethekile besivumelwano nabo nokusebenza nabo ekwakheni umphakathi omusha owawuzokuba yibusiso kubo bonke abantu, ngisho nalabo abavame ukunganakwa, abangenamalungelo, nababuthakathaka.