

Izifundo Ezongeziweyo NgeTitshala EyinKosi



SABATHA EMVA KWEMINI

Fundela Isifundo sale Veki:

Gen. 3:1–11, Roma 5:11–19, Gen. 28:10–17, Yohane 1:1–14, Mat. 15:21–28, Marko 10:46–52.

Indima Yenkumbulo:

“Wathi ke uYesu kuyo, Hamba uhambe; ukholo lwakho lukusindisile. Yabona kwaoko, yamlandela uYesu endleleni apho” (Marko 10:52).

Ngubani phakathi kwethu ongazange wanentloni ngaye? Ngubani phakathi kwethu ongazange enze izinto ekubabuhlungu xa sicinga ngazo, nesithi sirhwaqele sakucinga ngomothuko wabanye bakuzazi? Kunokwenzeka ukuba sonke sinawo loo mava, akunjalo? Cinga, ke ngoko, ukuba kwakunjani ukuba nguAdam noEva emva kokuba batye kumthi owalelweyo. Okanye xa uYakobi eqhathe uyise ukuba athande yena ngaphezu komntakwabo kwaza kwafuneka abaleke emke kwingqumbo yomntakwabo. Ingaba walala njani ngobo busuku? Cinga kwakhona ngokuba ngumfazi obanjwe ekrexeza, “kanye kuloo ntloni” (Yohane 8:4). UDavide wafika apho, naye, yaye iNdumiso 32 ikukubeka intlungu nokuvuma ukuba kwakunjani. Kunjalo, seso sizathu kanye iindaba ezilungileyo zizezabantu bonke kanti nokufa kukaKristu kukokwabo bonke abantu. Nokuba kunjani ukwahlukana kwethu, ngokuqinisekileyo inye into esihlanganisayo: ukuba nesono kwethu jikelele.

Kungoko ke, imfundo yenene kufuneka ibe ngokusalathisa kwisisombululo ekuphela kwaso ngenxa yemeko yethu emaxongo. Kule veki siza kuqwalasela kwisisombululo sethu ekuphela kwaso, iTitshala yethu eyinKosi.

**Funda esi sifundo ukulungiselela iSabatha kaNovemba 7.*

Endaweni Yokuzimela

Funda: Genesis 3:1–11. Kwakutheni ukuze uThixo ambuze uAdam, “Uphi na?”

Amabali afanayo okuWa abonisa isiqhamo seapile. Ayitsho kodwa indima. Yayisisi “qhamo nje somthi” (Gen. 3:3). Uhlobo lwesiqhamo asithethi. Ukutya kulo mthi kwakwalelwe kuba umthi wawumele into. Wawumele isihendo sokutyhalela uThixo ecaleni nokuthi, “Ndinako ukuba ngumgangatho wobomi bam. Ndinako ukuba nguThixo kum. Ndingunya phezu kweLizwi likaThixo.” Ngenxa yoko, ngokuqinisekileyo, xa inyoka yenza uAdam noEva ukuba batye isiqhamo somthi, ubomi babo batyibilika baphuma endleleni. Kwathi emva koko, bakuva ukuba uThixo ukufuphi, bazama ukuzimela “phakathi kwemithi yomyezo” (Gen. 3:8). Iyaxaka into yokuba uThixo ambuze uAdam, “Uphi na?” UThixo ngokuqinisekileyo wayemazi apho akhona. Mhlawumbi uYehova wawubuzwa umbuzo ukunceda uAdam noEva ukuba baqonde oko bakwenzileyo. Oko kukuthi, unceda bona ukuba bazibone iziphumo ezilusizi zezenzo zabo.

Funda: Roma 5:11–19, apho uPawulos, amaxesha amaninzi, ahlanganisa nqo oko kwenziwa nguAdam emyezwani noko kwenziwa nguYesu emnqamlezweni. Kumele ukusixelela ntoni oku ngendlela uYesu aweza ngayo ukuza kuchitha oko kwenziwa nguAdam?

Omnye angathi icebo losindiso kukusabela kukaThixo kwimpendulo kaAdam noEva. Babezimele kuThixo kwihlazo netyala sesono sabo, waza uThixo waza kubahlangula. Ngeendlela zethu ezithile, nathi, siyenzile into efanayo, waza uYesu waza kusihlangula. Kungoko umbuzo “Uphi na? unokubuzwa nakuthi. Oko kukuthi, uphi na, esonweni nasetyaleni, kulwalamano noYesu nakoko akwenzileyo ukukuhlangula kuko?

Nokuba yintoni enye equlathwe yimfundo yobuKristu, kungani kufuneka iqulathe, ide icinezele, into yokuba imeko yethu yemvelo kukuzimela kuThixo, ize yona isalathise kuYesu njengesisombululo?

Endleleni Ebalekayo

Funda: Genesis 28:10–17. Liqulathe ntoni eli bali, laye lisifundisa ntoni ngobabalo lukaThixo kwabo, ngandlela ithile, babaleka ezonweni zabo?

Ekuphatheni kwakhe abanye bosapho, uYakobi, ngoncedo lukamama wakhe, wawela kwiinkohliso ezikhohlakeleyo, waba ngoku uyahlawula ngenxa yazo. Umntakwabo ufutha izithembiso zempindezelo ngakuye, waza waba yimbacu, ebalekela kwaninalume eHaran. Yonke into ingxongxile iyoyikeka. Ngenye imini uYakobi wanyonyobela kurhatya, emva koko yabubumnyama. UkwaNti, kwesikabhadakazi, isisibhakabhaka kuphela uphahla phezu kwakhe. Wafumana ilitye elaba ngumqamelo, wahliwa bubuthongo, walala. Ukungabikho ngqondweni kobuthongo kubehle kuphazanyiswe kwangoko. Kufika indumasi yephupha, ibe ileli, okanye izinyathelo ezinyukayo, athe wayibona imi ehlabeni iyokufikelela ezulwini. Lingelosi zihla zinyuka kuyo.

Kuthi ngoko, ave ilizwi lisithi, “NdinguYehova, uThixo ka-Abraham.” Ilizwi liqhubeka liphinde izithembiso aqhelene nazo uYakobi kwiintsomi zosapho ekhaya. Inzala yakho iya kuba nkulu. Baya kuba yintsikelelo kuzo zonke iintsapho zomhlaba. “ ‘Yabona, ndinawe,’ ” liqhubeka ilizwi, “ ‘ndiya kukugcina naphi apho uya khona, . . . ngokuba andiyi kukushiya, ndide ndikwenze oko ndikuthemisileyo kuwe’ ” (Gen. 28:15, NRSV). UEllen G. White wabhala ngendlela awathi uPawulos, kamva kakhulu, wabona ileli yombono kaYakobi, emele uKristu, ohlanganise umhlaba nezulu, umntu onokufa noThixo ongenasiphelo. Ukhohlo lwakhe luyomelezwa akukhumbula indlela amanyange nabaprofeti abaxhomekeka ngayo kuLowo ongumxhasi nomthuthuzeli wakhe, naLowo anikela ubomi bakhe ngenxa yaKhe.”—*IZenzo Zabapostile*, iph. 512. UYakobi uyavuka, athi apha kuye: “ ‘Kunjenje ke, uYehova ukho kule ndawo, kanti mna bendingazi’ ” (Gen. 28:16). Into eyenzeke apha “iyoyikeka.” Akasokuze ayilibale le ndawo, waza wayinika igama. Uthi ke abhambathise ngokunyaniseka kuThixo ubomi bakhe bonke.

Yintoni esinokuyifunda kweli bali ngendlela uThixo, kuKristu, azama ukufikelela kuthi sesinezono sinjalo? Kwakhona, kutheni le nto kufuneka ukuba imfundo yobuKristu isoloko iwugcinile lo mthetho-siseko uphambili koko ikufundisayo?

URabhi UYesu

Kuzo zonke iziqalo zezahluko kwiTestamente eNtsha, asikho esinodumo ngaphezu kwesi: “Ekuqalekeni ubekho uLizwi, waye uLizwi ekuye uThixo, waye uLizwi enguThixo” (Yohane 1:1). UYohane 1 ukhawuleza akuse kwindima engalibalekiyo: “ULizwi waba yinyama, wahlala phakathi kwethu, sabubona ubuqaqawuli bakhe, ubuqaqawuli kanye bowokuphela kwamzeleyo uYise, ezele lubabalo nayinyaniso” (Yohane 1:14).

Funda: Yohane 1:1–14. Zisixelela ntoni ezi ndima ngokuba wayengubani uYesu noko wayekwenza apha” Kumele ukusixelela ntoni oku ngoYesu njengomzekelo omkhulu wetitshala?

Kwalo Thixo mnye wathetha kuAdam noEva emyezweni, nakuYakobi ekwaNti, ngoku uvela engumntu. UThixo, ithi iTestamente eNtsha, wenziwa umntu kuYesu. NgoYesu, sinako ukufunda ngentando kaThixo nangendlela kaThixo, kuba uYesu wayenguThixo. Isahluko siqhubeka sithethe ngendlela uYohane umBhaptizi awayengumshumayeli onamandla ngayo kangangokuba neenkokeli zenkolo eziseYerusalem zakrokra ngelithi unokuba unguthile okhethekileyo. Kanti ke, wayelungiselela indlela omkhulu kunaye. Othile okhetheke ngendlela emangalisayo wayesondele ukuba avele, abe yena Yohane umBhaptizi, engakufanele “ukuba akhulule umtya wembadada yakhe” (Yohane 1:27, NRSV).

Ngemini elandelayo, ubona uYesu aze avakalise ukuba wayengu “Nyana kaThixo.” Ngaloo mini, nangemini elandelayo, wambiza uYesu ngokuba “yimvana kaThixo.” Kwakhona, ababini kubalandeli bakaYohane umBhaptizi baya bagqiba ukuba balandele uYesu nabo. Wathi uYesu akubuza ukuba bafuna ntoni, bambiza ngokuthi “‘Rabhi’ (ogugulwa ngokuthi Titshala)” (Yohane 1:38). UYesu, ngoko, ungurabhi, ititshala, kodwa ayizange ibekho ititshala engumntu enjengaYe, kuba, kwakhona, unguThixo. Ngamanye amazwi, uThixo wahla waza eluntwini ekwimo yomntu, wathi ekuloo mo wasebenza njengorabhi, ititshala. Akumangalisi ukuba uEllen White athi xa athetha ngoYesu ambize ngokuthi “yeyona titshala inkulu eyakha yabonwa lihlabathi.”—Signs of the Times, June 10, 1886. Ngapha koko, le Titshala yayinguThixo.

Ngokuphawula ukuba uYesu wayengubani, kutheni le nto kuyinto esengqondweni ukufunda kuYe ezona ndlela zilungileyo zokufundisa iinyaniso zasemoyeni? Yintoni esinokuyifunda kuYesu ngokuba kungabi kuphela esikuthethayo okubalulekileyo ekufundiseni, kodwa nako oko sikwenzayo?

Intokazi Iyaphendula

UYesu uyiTitshala eyiNkosi. Isimilo sikaThixo esiyinyaniso sikhanya ngemfundiso yaKhe, kwanobomi baKhe ngokunjalo. Kungoko, elinye ibali leVangeli libaluleke kakhulu ekuboniseni ukuba, xa ubani ethetha ephendula uYesu, uYesu usaphulaphula.

Funda ibali lokuhlanguka kukaYesu nentokazi eyiNtlanga (okanye “umKananekazi”) kummandla waseTire neTsidon (Mat. 15:21–28, Marko 7:24–30). Qaphela ukuba amadoda kwiqela elinoYesu awanawo umonde ngayo [intokazi], nokuba uYesu ubonakala ngokungathi uyamndulula. Ucinga ntoni ngesibindi sale ntokazi? Lisifundisa ntoni eli bali ngendlela uYesu ngokwaKhe awayebafundisa ngayo abanye?

UYesu wayekufuphi eTire naseTsidon. Wayecande wangena kwindawo apho abasemzini babebaninzi kugquba ubuhlanga khona. Abahlali bomzi ababethetha isiGrike babewajongele phantsi amafama amaYuda asemaphandleni, aye amafama amaYuda nawo ebajongele phantsi. Kungekudala ngaphambi koku, uHerode, owaye engunodoli werhuluneli yaseGalili, ummandla olikhaya likaYesu, wayebulele uYohane umBhaptizi. Yena uYohane wayeyindoda embono wayo ngoYesu kwakuthethwa ngawo kakhulu, kwaza ukumbulala kwayinto esisimanga neyoyikekayo. UYesu wayeqalile ukujongana ubuso ngobuso nengozi yomsebenzi waKhe azele wona. Esiva ubunzima, uYesu wangena endlwini, ethembe, ngokutsho kwengxelo kaMarko, ukuba akukho uya kwazi ukuba wayelapho (Marko 7:24). Kunjalo, yamfumana intokazi. Kwinkcubeko yelo xesha, umfazi wayengenalo ilungelo lokuzigqatsa. Okungaphezu koko, le ntokazi yayiyeyenkubeko neqela lohlanga awayengenaxesha lalo amaYuda, kwaza oku kwayibeka kwimeko embi le ntokazi. Phofu ke, intwazana yalo mfazi yayigula. Wayefuna uncedo, waza wazingisa ukulucela. UYesu wamndulula. “‘Asinto intle ukusithabatha isonka sabantwana, siphoswe ezinjani,’” watsho uYesu (Mat. 15:26). Le ntetho yayinokumlimaza kwimvakalelo yakhe. Ngoko kwaya kwenzeka into emangalisayo. Waphendula. Wayeqhelene lo mfazi nezinja—ngokungafaniyo namaYuda, awayengazifuni nanjengezilo-maqabane—waza wathi: “‘Ewe, Nkosi; kuba neenjane zidla kwiimvuthuluka eziwa etafileni yabaninizo’ ” (Mat. 15:27). Intetho yakhe yenza umahluko. Ibonakala inyanzelisa. UYesu wamphilisa umntwana wakhe [lo mfazi].

“‘Makwenzeke kuwe njengokuthanda kwakho’ ” (Mateyu 15:28). Siwaqonda njani la mazwi? Siphendula njani, phofu, xa izinto zingenzeki njengoko sinqwena?

Umfundi Oyifumanayo

UYesu nabalandeli baKhe bajika basinga eYerusalem. Njengoko uHerode wayekhathazekile nguYohane umBhaptizi, amagunya, kuquka uHerode, ngoku ayekhathazeke ngoYesu. Abalandeli baKhe babehlanganise amahlwempu nabanye abantu abazizisulu bethembe kakhulu ukuba kungabakho inguquko. UYesu wayefuna ngaphezu kwako konke ukuzisa ithemba emhlabeni. Phofu, wayeqinisekile, ngoku, ukuba abo banamagunya amakhulu namalungelo babeza kwenza oko babenako ukuwucima loo msebenzi. Abazange bafune ukuba aphumelele.

Lona iqela labafundi bakaYesu ababesondele kakhulu kuYe, ishumi elinambini labafundi, babonakala benqwenela ukuba ngakwicala likaYesu. Kwangelo xesha linye, babekwadidekile—okanye bemfamekile. Umzekelo, kuMarko 8:31–33, iTitshala eyiNkosi inika umngeni kubafundi baYo ukuba babone izinto ekunzima kubantu ukuzibona. Oko kukuthi, ngeendlela ezininzi babesezimfama ngokwasemoyeni kweyona nto yayibaluleke ngokwenene ukuba bayibone (khangela uMarko 8:37). Konke oku kuyimvelaphi yokuhlangana kukaYesu nomntu ongaboniyo.

Funda ibali likaYesu nokuphilisa uBhartimeyi, imfama eyayingqiba. (Khangela kuMarko 10:46–52.) Qaphela inceba enkulu eboniswa nguYesu. Ngokucinga ngendlela ulangazelelo lokubona komntu oyimfama oluthi lukhokelele kwisigqibo sayo sokulandela uYesu endleleni esinga eYerusalem. Ucinga ukuba uMarko unokuba uveza umahluko phakathi kukaBhartimeyi nabanye abafundi? Likunika njani eli bali ukukhanya kwinto okuyiyo kuwe ukuba ngumntu osabelayo kwiTitshala eyiNkosi?

UBhartimeyi wayefune ukubona unwele nosana nombala wengqolowa ngexa lokuvuna. Phofu ukubona kuquka ngaphezu koko kuphathekayo kodwa. Eli bali, ngamanye amazwi, lingokubona ngokwasemoyeni. Lingokuzuzana-ngokuqonda oko iTitshala eyiNkosi ingako. Ukubona kwasenyameni yenye into. Kuyinto ebalulekileyo, kwaye Yena uYesu uya kwazi. Sekunjalo, uYesu uyazi nokuba owona mnqweno mkhulu womntu wonke bubomi obutsha nobungcono.

Funda: Hebrews 5:12–14. Iyintoni le mfundiso ngemfundo yenene?

Ingcamango Eyongeziweyo:

Funda: Ellen G. White, “The Test of Discipleship,” pp. 57–65, in *Steps to Christ*. UEllen White uyasixelela (phakathi kwezinye izinto) ukuba xa sisabela ngokwenene kwiTitshala eyiNkosi sifanele “ukunqwenela ukuba nomfanekiselo kaYesu, ukuphefumla umoya waKhe, ukwenza intando yaKhe nokumkholisa kuzo zonke izinto” (*Steps to Christ*, p. 58). Uthi, kwiqela likaYesu Kristu, umthwalo “uba luyolo” (*Steps to Christ*, p. 59). Ngoku, eBhayibhileni yiya kuMateyu 5–7. Apha kukho iNtshumayelo yaseNtabeni, enye yezishwankathelo ezikhulu yoko iTitshala eyiNkosi yayifuna ukuba kwaziwe ngabafundi baYo, kunye nentetho engundoqo yobukumkani eyayize ukuze ibumisele.

Imibuzo Yokuxoxwa:

1. Njengoko uThixo wathetha noAdam noEva, kwakunye noYakobi, ngokunjalo uYesu uthetha nathi. Uhlangana neminqweno yethu enzulu, aze asothuse (njengoko wenza kuBhartimeyi) ukuba siphinde ukucinga ukuba singoobani nalapho siya khona. Ukoku kukhanya, cinga ngendlela esifundisa ngayo iBhayibile kubantwana bethu nakomnye nomnye. Yintoni umahluko phakathi kokufundisa iBhayibhile okundyengelele nohlobo olunyanzelisayo oluthi lwenze umahluko ebomini babantu?
2. Ingaba umba wokuba ube lapho ukhoyo kuhambo lobomi ngumcimbi wakho ofuna wena, okanye kungaba luncedo ukukuxoxa oku nabantu obathembayo? Ingcamango yokuba ibandla “ngumzimba kaKristu” (1 Kor. 12:27) ixela njani ukuba intetho yethu nabanye inako ukuba yenye indlela yokuhlangana noko uKristu afuna ukuba sikwazi?
3. Sifunde ngoLwesine ukuba, ngako nje ukuba uBartimeyi abone—ngako nje ukuba ahlangukwe kubumfama bakhe basemzimbeni (nasemoyeni)—walandela uYesu endleleni esinga eYerusalem. Kule ndlela, weva, yonke imihla, ubulumko beTitshala eyiNkosi. Ngoku, siyacinga, wafuna ukuba nomfanekiselo kaYesu, ukuphefumla umoya waKhe, ukwenza intando yaKhe. Yintoni eyenza ukuba umntu afune “ukuziyolisa,” (ngokubeka kwa-Amanyathelo Okuya KuKristu) ekulandeleni umgangatho ophakame njengalowo waphakanyiswa nguYesu kwiNtshumayelo yaseNtabeni?
4. Gxilani ngakumbi kumbuzo osekupheleni kwesifundo sangoLwesine. Sikufunda njani ukwahlula phakathi kokulungileyo nokubi? Siyichaza njani into elungileyo nento embi?