

Amehlo KaJehovah: Ukubuka Izwe NgokweBhayibheli



NgeSabatha Ntambama

Kuleliviki Funda:

Zag. 15:3; Jobe 12:7–10; Efes. 6:12; Samb. 20:5, 6; Johane 1:1–14; Marko 12:29–31.

Indimana Yekhanda:

“Amehlo KaJehovah asezindaweni zonke; aqaphela ababi nabahle” (Izaga 15:3, NKJV).

Imbongi yase-Poland u-Czeslaw Milosz yaloba inkondlo, eyaqala ngokuloba kwakhe ngezilwane ezisemcabangweni ezikhulumayo: onogwaja abakhulumayo, ama-squirrel akhulmayo, nokunye. “Kuningi kuzo okufana nezilwane zangempela,” kubhala yena, “njengemicabango yethu yezwe inezwe langempela.” Kwathi, futhi, ekuphetheni inkondlo yakhe, waloba: “Cabanga ngalokhu, bese ungqangqazela.”

“Ungqangqazela” kungaba yigama elinesankahlu, kepha kuyiqinsio nembala ukuthi, okuningi kwalokho isintu esikucabangayo ngezwe akulungile. Isibonelo, cishe iminyaka engu-2,000 iningi lezihlakaniphi zezwe kanye nezifundiswa zazicabanga ukuthi umhlaba uhlezi awunyakazi phakathi nomkhathi. Namuhla, Iningi labantu abahlakaniphile kanye nabafundile bacabanga ukuthi isintu sasombuluka kulokho ekuqaleni okwakuyisimo esingelutho sempilo.

Njengesintu, asilibuki izwe ngesimo esingenalo uhlangothi. Silibona, njalo futhi kuphela, ngezihlungo ezithinta indlela esihumsha futhi siqonde ngazo izwe elisizungezile. Lesosihlungo sibizwa ngokubukwa komhlaba, futhi kusemqoka kakhulu ukuba sifundise intsha yethu, nawo amalungu amadala ebandla, ukubukwa komhlaba ngokwemibhalo.

**Funda isifundo saleliviki ukulungiselela iSabatha, October 24.*

Amehlo KaJehovah

Uphrofesa wase-Oxford university wethula umcabango wokuthi thina, izwe, nakho konke okusizungezile—konke akukona okwangempela. Kunalokho, siyizidalwa zomfanekiso zezidalwa ezingezona zalomhlaba ezinama-computer anamandla amakhulu. Nakuba kungumcabango othathekisayo, uletha umbuzo obalulekile: Siyini isimo sokwangempela na? Kunezimpendulo ezimbili ezibanzi okungase kubeyizona, nakuba iyinye kuzo ephusile. Eyokuqala ngeyokuthi izwe lonke—kanye nakho okukulona, kuhlangene kanye nathi—linjalo nje. akukho okwalidala, akukho okwalibumba. Likhona nje. Liyinto eyilo nje. Akukho Nkulunkulu, abekho onkulunkulu, akukho okungcwele. Ingepela liyinto, liyimvelo nje. Njengoba othile asho eminyakeni engu-2,500 edlule (akuwona umqondo omusha lo), kukhona “ama-athomu nesikhala.” Omunye umbono uthi othile ongcwele (abathile) wadala konke. Lokho, nembala, kubukeka kuhlelekile, kuphusile, futhi kwenza umqondo, kunomcabango wokuthi izwe limane labakhona, kungekho ncazelo. Lesisimo sengamela izwe lemvelo, izwe lama-“athomu nasikhala,” kepha akugcini lapho. Kukhomba kwingempela elibanzi kakhulu elidephile, futhi elinemikhakha eminingi ukwedlula ukubuka kwalowo ongakholelwa kuNkulunkulu esivame ukukuzwa namuhla.

Izahluko ezilandelayo zithini ngalemiqondo ephakamiswe esifundweni sanamuhla na? Hub. 53:1, Zag. 15:3, Johane 3:16, Isa. 45:21, Luka 1:26–35.

Kumongo wemfundo yobuKristu yiqiniso hhayi kuphela likaNkulunkulu, kepha uhlobo lukaNkulunkulu ayilo, uNkulunkulu ongumuntu osithandayo futhi abe phakathi kwethu. UnguNkulunkulu wezimangaliso, okuthi noma esebenzisa imithetho yemvelo, kepha angavinjwa yiyo futhi okwazi ukwedlula leyomithetho uma efuna (njengoba enza ngokuzalwa kukaJesu). Ukufundisa ngalombono kufaneleke ngokukhethekileyo namuhla ngoba kuningi okwezihlakaniphi, ezithi (ngokungekona) isayensi iyakuphasa, ngokusobala futhi ngokungananazi zifundisa ukubona kwezwe ngokwemvelo ngaphandle kukaNkulunkulu.

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Umbuzo Ka-Leibniz

Eminiyakeni eminingi edlule, ingcubabuchopho yaseJalimani ogama lingu-Gottfried Wilhelm Leibniz wabuza okungase kube yiwona mbuzo oyisisekelo: “Kungani kukhona okuthile kunokuba kungabikho lutho na?”

Izindimana ezilandelayo ziwuphendula kanjani Umbuzo ka-Leibniz na? Gen. 1:1; Johane 1:1–4; Eksod. 20:8–11; Samb. 14:6, 7; Jobe 12:7–10.

Kuyathathekisa ukuthi eBhayibhelini ukuba khona kukaNkulunkulu kuyinto engabuzwa. UGenesisi 1:1 akaqali ngezimpikiswano ezihlelekile (nakuba ziningi ezikhona) mayelana nobukhona bukaNkulunkulu. Uvuma ukuthi ukhona (buka futhi uEksod. 3:13, 14), futhi kusukela kulesosiqalo, uNkulunkulu enguMdali, iBhayibheli, kanye nalo lonke iqiniso elembuliwe kumakhasi alo kuyavulwa. Imfundiso yendalo iyisisekelo kunoma iyiphi imfundo yobuKristu, konke esikukholwayo njengamaKristu, konke, kuncike emfundisweni yokudala ngezinsuku eziyisithupha. IBhayibheli alizange liqale ngomusho wokubuyisana, noma ngomthetho, noma mayelana nesiphambano, noma mayelana novuko, noma mayelana Nokubuya Kwesibili. Cha, laqala ngomusho omayelana noNkulunkulu enguMdali, ngoba lezi Ezinye izimfundiso azenzi mqondo ngaphandle kobukhona bukaNkulunkulu njengoMdali. Yingakho, futhi ukubuka izwe ngokwebhayibheli kumele kugcizelele ukubaluleka kwemfundiso yokudalwa. Lokhu kugcizelela, futhi, kuyabaluleka kakhulu, ngoba lemfundiso isibhekene nohlaselo egameni lesayensi. Ukusombuluka—izigidgidi zeminyaka yempilo esombuluka izikhawu neziqalo, konke kwenzeka ngengozi—kucishe kwabhubhisa ukukholwa kwezigidi ezingabaleki eBhayibhelini. Kukhuluni ukucabanga imfundiso ephikisana kakhulu neBhayibheli kanye nenkolo yobuKristu yonkana njengokusombuluka kwezinto. Yingakho umqondo wokuthi ukusombuluka kwezinto kungase ngandlela-thile kuhambisane nemfundiso yebhayibheli yokudalwa umubi ukwedlula ukusombuluka uqobo. Akwenzeki, hhayi ngaphandle kokwenza inhlekisa NgeBhayibheli kanye nenkolo yobuKristu yonkana.

UNkulunkulu usinxusa ukuba sichithe ingxenye yesikhombisa yezimpilo zethu, maviki onke, ukukhumbula ukudalwa ngezinsuku eziyisithupha, imfundiso ayinxusa ngaphandle kwenye. Lokhu kumele kusitsheleni ngokuba yisisekelo kanye nokubaluleka kwalemfundiso ekubukeni kwezwe komKristu na?

Ukubuka Izwe NgokweBhayibheli

Njengoba sekushiwo kwisingeniso, akeko kithi obuka izwe emi phakathi nendawo. Isibonelo, ongakholwa kuNkulunkulu ubuka uthingo emkhathini angaboni lutho ngaphandle kwesigameko sendalo. Alusho lutho ngaphandle kwencazelo isintu esinquma ukuyinikeza. Ngokuphikisayo, omunye ebuka uthingo ngokwebhayibheli akaluboni nje njengesigameko semvelo, ukuxhumana kwamanzi nokukhanya, kepha futhi njengesiqinisekiso nesithembiso sikaNkulunkulu sokungaphinde abhubhise umhlaba ngamanzi (Gen. 9:13-16). “Kukhulu ukuzehlisa kukaNkulunkulu kanye nozwelo ngakwizidalwa Zakhe ngokubeka uthingo oluhle emafwini njengophawu lwesivumelwano Sakhe nabantu. . . . Kwakuyinhloso kaNkulunkulu ukuthi lapho abantwana bezizukulwane bebuza incazelo yaloluthingo olugcwala amazulu, abazali babo baphinde baxoxe indaba kazamcolo, futhi babatshela ukuthi Ophezulu ugobise umnsalo futhi wawubeka emafini njengesiqinisekiso sokuthi amanzi awayuphinde agcwalise umhlaba.”—Ellen G. White, *Patriarchs and Prophets*, p. 106. Kuma-Seventh-day Adventist, iBhayibheli lilokhu liyisisekelo sokukholwa kwethu. Lifundisa ukubukwa kwezwe, “isisefo,” okungaso kumele sibone futhi siqonde izwe, okungaba yindawo eyesabekayo neyinkimbinkimbi. Imibhalo idala isifanekiso sokusisiza siqonde kangcono ingempela esizithola sikulo, esiyingxenye yalo, futhi esivame ukudidwa futhi sikhathazwe yilo.

Yimaphi amaqiniso atholakala kwizindimana ezilandelayo angasisiza siqonde ingempela esiphila kulo na? Efes. 6:12; Marko 13:7; Rom. 5:8; Rom. 8:28; Mshum. 9:5; Samb. 20:5, 6.

Njengama-Seventh-day Adventist, kumele siqine ekubambeeleni ezimfundisweni zeBhayibheli, ngokuba lokhu yiqiniso likaNkulunkulu elembulelwe isintu, lisichazela izinto eziningi ngezwe ebesingeke sizazi noma siziqonde. Yingakho, yonke imfundo yobuKristu kumele isekelwe futhi igxile Ezwini likaNkulunkulu, futhi noma yini ephekisana nalokho kumele ilahlwe.

Yiziphi Ezinye izimfundiso zeBhayibheli eziphekisana nezinye izinkolelo zabantu na? Lomehluko kumele usifundiseni ngokubaluleka kokuba sibambebele ngokwethembeka Ezwini likaNkulunkulu na?

Khonza UMsindisi

Ibucayi injalo imfundiso yokudalwa okholweni lwethu, lemfundiso ayiqhamuki yodwana, ikakhulu kwiTestamente Elisha. Imvamisa iza ihlangene, futhi ibophene, nemfundiso yosindiso. Futhi lokhu kungenxa yokuthi, Ngokuqondile, emhlabeni wesono kanye nokufa, ukudalwa, kukodwa, akwanele. Siyaphila, siyalwa, siyahlupheka (njengoba kunjalo kithina sonke), bese kwenzekani na? Sife, ekugcineni singehluki kwizidumbu zesilwane ezisele eceleni kwendlela. Kukhulu kangakanani lokho na? Yingakho, sinako okubucayi ekubukeni kwethu umhlaba, imfundiso yosindiso ngokunjalo—futhi lokho kuchaza ukuthi sinoJesu Kristu futhi ebethelwe futhi wavuka kumongo wakho konke esikholwa kukho.

Funda uJohane 1:1-4. Lezizindimana zisitshelani mayelana nokuthi uJesu wayengubani nokuthi usenzeleni Yena na?

Buka isigijimi sengelosi yokuqala: “Ngase ngibona enye ingelosi indiza emkhathini wezulu, inevangeli eliphakade ilishumayela kwabahlezi emhlabeni, nakuzo zonke izizwe, nemindeni, nezilimi, nabantu, isho ngezwi elikhulu, ithi: ‘Mesabeni uNkulunkulu, nimnike inkazimulo, ngokuba ihora lokwahlulela kwakhe selifikile; nikhuleke kuye owenza izulu nomhlaba nolwandle nemithombo yamanzi’ ” (Samb. 14:6, 7, NKJV). Qaphela ukuthi “ivangeli laphakade” lixhumana ngokuqondile noNkulunkulu njengoMdali. Futhi lapho sibona ukuthi uNkulunkulu osidalile thina nguYena futhi okwathi, esenyameni yesintu, wathwala isijeziso ngezono zethu phezu Kwakhe—akumangalisi ukubizelwa ukuba simkhonze Yena. Iyiphi enye impendulo okumele ibekhona kithi lapho sibona lokho uNkulunkulu wethu ayiko ngempela na? Ngalesizathu, uKristu ebethelwe kumele njalo abe phambili futhi abengumongo wakho konke esikufundisayo—ukufundisa okuthi, empeleni, kufake Ukuza Kwesibili, ngokufanayo, ngoba ukuza kukaKristu kokuqala akusenzeli okuhle ngokuphelele ngaphandle kokuza kwesibili, akunjalo na? Othile angaphikisana, ethathela Emibhalweni, ukuthi ukuza kokuqala nokwesibili kukaKristu yizingxenyane ezimbili zesigameko esisodwa—icebo losindiso.

Gxila kakhulu emqondweni, owethulwe kuJohane 1, wokuthi Lowo owenza konke “okwenziwa” (Johane 1:3) kwakunguYena owasifela esiphambanweni. Kungani ukukhonza kumele kube yimpendulo enkulu ngokwendalo na?

Umthetho kaNkulunkulu

Eminyakeni edlule, e-France, isizwe sasiphikisana ngodaba lokugweba intambo: kumele ichithwe na? Abamele ukuchithwa kwayo baxhumana nombhali odumile futhi oyisazi sase-France ogama lakhe lingu-Michel Foucault futhi bamcela ukuba abhale okuthile esikhundleni sabo. Akwenza, nokho, kwaba ngokuvumelana, hhayi nokuchithwa kwesigwebo sentambo, kepha ukuthi lonke uhlelo lwamajele luchithwe futhi iziboshwa zikhululwe. Kungani na? Ngenxa yokuthi ku-Michel Foucault zonke izinhlelo zokuziphatha kahle zaziyizakhiwo zesintu, imiqondo yabantu ebekwe yilabo abaphethe ukuze balawule izihlewe. Yingakho, lemithetho yokuziphatha kahle ingekho emthethweni.

Nakuba ukubuka kwakhe kunqala kangakanani, esikubonayo lapha ngumphumela ofanelekile wenkinga engekho yintsha. UMose wabhekana nayo kuIsrayeli wasendulo eminyakeni eyizinkulungwane eyedlule. “ ‘Aniyikwenza njengezinto zonke esizenzayo lapha namuhla, kube yilowo nalowo njengokulungile emehlweni akhe’ ” (Dut. 12:8, NKJV; buka futhi Abahlul. 17:6, Zag. 12:15). Nakuba kunjalo, uma kungamele senze okulungile nje emehlweni ethu—okungukuthi, thina ngokwethu asilungile, asingwele, futhi asiphusile ngokwenele ukuba sazi okulungile—pho sikwazi kanjani okumele sikwenze na? Impendulo, nembala, ngukuthi uJehovah owasidala wasinikeza futhi imithetho yokuphila. Mhlawumbe amehlo ethu awakwazi ukuthola okuyikona, kepha akaJehovah akwenza ngasosonke isikhathi.

Izindimana ezilandelayo zisifundisani ngendlela yokuziphatha na? Dut. 6:5, Marko 12:29–31, Samb. 14:12.

Uma sizokwenza usindiso umongo wendlela esibuka ngayo izwe, kumele (njengoba sibonile ngeviki eledlule) umthetho kaNkulunkulu, Imithetho Elishumi, ibe ngumongo, futhi. Kungenjalo, yini esihlengwa kuyo uma kungesona isono, okungukweqa umthetho (Rom. 3:20) na? Ivangeli ngempela alenzi mqondo ngaphandle komthetho kaNkulunkulu, okungesinye sezizathu sazi ukuthi umthetho usasibopha, nakuba ungakwazi ukusisindisa. (Yingakho sidinga ivangeli.) Ngalokho, yonke imfundo yama-Seventh-day Adventist kumele igcizelele lokho u-Ellen White akubiza “ngokungapheli komthetho” (The Great Controversy, p. 63), okufaka iSabatha. Uma imfundo kumele isize ekuvuseleleni umfanekiso kaNkulunkulu kithina kangangokuba kungenzeka kulokhu kuphila, ngalokho kumele umthetho kaNkulunkulu uphakamiswe, ngokwesibonelo sikaKristu, njengomthetho wokuziphatha kahle osibonisa okuyikona Kulungile emehlweni kaNkulunkulu.

Cabanga Kabanzi:

“Inhloso yangempela yemfundo ngeyokuvuselela umfanekiso kaNkulunkulu emphefumulweni.”—Ellen G. White, *Patriarchs and Prophets*, p. 595. Ngalomcabango emqondweni, singabona ukuthi kungani ukubuka izwe ngokobuKristu obuzinzile kusemqoka Emfundweni yama-Adventist. Kungenjalo, njengoba sibonile ngaphambilini, imfundo ngokwayo ayinako ukulunga. Abantu bayakwazi Ukufunda, futhi bafunde kakhulu, emicabangweni nasendleleni yokubuka ephambene nezimiso ezitholakala eBhayibhelini. Yingakho, njengama-Seventh-day Adventist, uhlelo lwethu lwemfundo kumele lwesekelwe ekubukeni izwe ngokobuKristu. Lokhu Kuchaza ukuthi, ke, yonke imikhakha evamile yemfundo, isayensi, umlando, ukuzipatha, impucuko, njalo, njalo, iyofundiswa Ngalowo mqondo, ngokumelene nalowo ophikisana noma oyishaya indiva. Futhi, njengoba kushiwo ngaphambilini kodwa kuhle kuphindwe: akukho ukubuka okungathathi uhlangothi; konke ukuphila, konke okuyiko, kubukwa ngezisefo zendlela yothile yokubuka izwe; noma ngabe leyondlela yokubuka izwe iqinisekile futhi icatshangwe ngokuhlelekile. Yingakho, kusemqoka ukuba indlela yokubuka izwe ngokwebhyibheli yakhe isisekelo sayo yonke imfundo yama-Seventh-day Adventist.

Imibuzo Yokuxoxisana:

1. Yiziphi izibonelo ongazicabanga emlandweni lapho lonke uhlelo lwemfundo lwaluyingozi na? Yiziphi Ezinye zezindawo abafundi babefundisweni kuzo, futhi yini esingayifunda kubo na? Singazivikela kanjani izinhlelo zethu zemfundo kulamathonya alimazayo na?
2. Isifundo saleliviki sibuke amaye amaphuzu aphambili endlela yobuKristu yokubuka izwe: ubukhona bukaNkulunkulu, ukudala, iBhayibheli, icebo losindiso, kanye nomthetho kaNkulunkulu. Yiziphi Ezinye izakhi ezibalulekile okumele zibeyingxeny ephelele yokubuka izwe ngokobuKristu na?
3. Esinye isazi sakwi-eighteenth century sake sabhala: “Maye nembeza! Nembeza! Wena muzwa ongcewele, wena mholi wabangazi nabacindezelwe, nakuba uhlananiphile futhi ukhululekile—wena mahluleli wokulunga nobubi ongalenzi iphutha, owenza umuntu afane noNkulunkulu.” Yini elungile, noma engalungile, ngalokho na?
4. Buka futhi isisho sika-Ellen G. White: “Inhloso yeqiniso yemfundo ngeyokuvuselela umfanekiso kaNkulunkulu emphefumulweni.” Kuchaza ukuthi lokho na? Lokhu kusibonisa kanjani ukuthi kungani imfundo yama-Adventist kumele yehluka kakhulu kokuningi izwe elikubuka njengemfundo na?