

Ezinye Izifundo KuThisha Omkhulu



NgeSabatha Ntambama

Funda Kuleliviki:

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

Indimana Yekhanda:

“UJesu wathi kuyo: ‘Hamba-ke; ukukholwa kwakho kukusindisile.’ Yayisibona khona lapho, yamlandela endleleni” (Marko 10:52, NKJV).

Ngubani phakathi kwethu ongakaze azizwe enamahloni ngaye na? Ngubani phakathi kwethu ongakaze enze izinto ezisibangela ubuhlungu uma sicabanga ngazo, futhi sifinyele ngokwethuka lapho sicabanga ngokuthi abanye bayazi na? Cishe, sonke sesike saba kuleyomizwa akunjalo na?

Cabanga, ke, ukuthi kwakunjani kuAdamu noEva emuva kokuba bedle isithelo okwakungamele basidle. Noma ngoJakobe ngenkathi elutha uyise ekuthandeni yena ngaphezu komfowabo omdala futhi kwafuneka ebalekele ulaka lukamfowabo. Walala kanjani ebusuku na? Futhi cabanga uyilowo wesifazane owabanjwa ephinga, “oqotsheni” (Johane 8:4). UDavide wayeseke waba lapho, naye, futhi AmaHubo 32 ayengumuzwa wakhe onomunyu kanye nokuvuma kwakhe ukuthi kwabe kunjani.

Nembala, ngesinye sezizathu ivangeli lithinta yonke indawo futhi nokufa kukaKristu kwakungokwesintu sonke. Nakuba sehluke kuphi, ngeqiniso kunye okuhlenganisayo: ukuba yizoni kwethu. Yingakho, imfundo yobuKristu beqiniso kumele ibe mayelana nokusikhomba kwisixazululo okungukuphela kwaso sesimo sethu esibucayi. Kuleliviki sizobheka okuyisona kuphela isisombululo, uThisha oMkhulu.

**Funda isifundo saleliviki ukulungiselela iSabatha, November 7.*

Kunokuba Bacashe

Funda uGenesisi 3:1-11. Kungani uNkulunkulu abuze uAdama, “Ukuphi na?”

Izindaba ezivamile ngoKuwa zifanekisa isithelo njengeapula. Kepha akukona okushiwo ngumbhalo. Kuthiwa “kwakuyisithelo somuthi” (Gen. 3:3). Uhlobo lwesithelo alusho lutho. Ukudla kulomuthi kwakwenqatshelwe ngoba lomuthi wawumele okuthile. Wawumele isilingo sokubeka uNkulunkulu eceleni kanye nokumemezela, “Ngingaba yisilinganiso sempilo yami. Ngingaba nguNkulunkulu Kimina. Ngingegunya phezu KweZwi likaNkulunkulu.”

Futhi, nembala, ngenkathi inyoka yenza ukuba uAdamu noEva badle isithelo salomuthi, izimpilo zabo zashalelela ophathe. Kwase kuthi, lapho bezwa ukuthi uNkulunkulu useduzane, bazama ukucasha “phakathi kwemithi yasensimini” (Gen. 3:8, NKJV). Kuyisimanga ukuthi uNkulunkulu abuze uAdamu, “Ukuphi na?” Ngokuqinisekile uNkulunkulu wayazi ukuthi uAdamu ukuphi. Mhlawumbe iNkosi yabuza lombuzo ukusiza uAdamu noEva babone lokho ababekwenza—ukucasha—ngexa yalokho ababekwenzile. Okungukuthi, Wayebasiza ukuba babone imiphumela edabukisayo yazenzo zabo.

Funda abaseRoma 5:11-19, lapho uPawule, izikhathi eziningi, ehlanganisa lokho okwenziwa nguAdamu eEdeni nalokho uJesu akwenza esiphambanweni. Lokhu kumele kusitsheleni ngendlela uJesu eza ukuzo xazulula lokho okwakwenziwe nguAdamu na?

Othile angaphikisana ngokuthi icebo losindiso liyindlela uNkulunkulu asabela ngayo kwimpendulo kaAdamu noEva. Babecashela uNkulunkulu ngamahloni kanye necala lesono sabo, futhi uNkulunkulu wafika ezobatakula. Ngezindlela zethu, nathi, futhi, senze okufanayo, futhi uJesu uzile ukuzosihlenga. Yingakho Umbuzo “Ukuphi na?” ungabuzwa nakithina, ngokunjalo. Okungukuthi, ukuphi, esonweni sakho kanye necala, ebudlelwaneni bakho noJesu kanye nalokho akwenzile ukukhlenga wena kuko na?

Noma ngabe yikuphi okunye okuhambisana nemfundo yobuKristu, kungani kumele ifake, futhi igcizelele, iqiniso lokuthi isimo sethu semvelo ngesokucashela uNkulunkulu, bese isikhomba kuJesu njengesisombululo na?

Ukubaleka

Funda uGenesisi 28:10–17. Yini ingqikithi yalendaba, futhi isifundisani mayelana nomusa kaNkulunkulu ngakulabo ababalekela izono zabo na?

Ekubhekaneni namalungu omndeni, uJakobe, ngokusizwa ngumama wakhe, wayewele ebucilini obukhohlakele, futhi manje uyajeza ngako. Umfowabo ufuna ukumbulala, manje usengobalekayo, elibangise kwamalume e-Haran. Konke akuzinzile futhi kuyesabisa. Ngelinye ilanga uJakobe uyahlwelwa. Usenkangala, nesibhakabhaka njengompheme. Ethola idwala lokuqamela, uyalala. Kepha ubuthongo bakhe buyaphazamiseka. Iphupho eselaziwa kakhulu liyafika, kanye neladi, noma izitebhisi, azibona zimi emhlabeni bese zenyukela ezulwini. Izingelosi zikhuphuka zehla kulo.

Abesezwa izwi lithi, “NginguJehova uNkulunkulu ka-Abrahama.” Liqhubeka izwi liphinde izithembiso uJakobe azaziyo ngokomlando womndeni wakubo. Inzalo yakho iyakuba nkulu. Bayakuba yisibusiso kuyo yonke imindeni yomhlaba. “ ‘Yazi ukuthi nginawe,’ ” kuqhubeka izwi, “ ‘futhi ngiyakukulonda noma yikuphi lapho uyakhona, . . . ngokuba ngeke ngikushiye ngize ngifeze lokho engikuthembise kona’ ” (Gen. 28:15, NRSV).

U-Ellen G. White waloba ngendlela uPawule, kamuva, “abuka ngayo iladi lombono kaJakobe, limele uKristu, oxhumanise umhlaba nezulu, umuntu wesikhashana kanye noNkulunkulu waphakade. Ukholo lwakhe luyaqina lapho ekhumbula indlela izinzalamizi kanye nabaprofethi abancike ngayo kuLowo ongumphasi nomduduzi wakhe, okungaye unikela impilo yakhe.” — *The Acts of the Apostles*, p. 512.

UJakobe uyavuka, abe esethi: “ ‘Imbala uJehova ukule ndawo, mina-ke bengingakwazi’ ” (Gen. 28:16, NKJV). Okwenzeka lapha “kukhulu.” Ngeke aphinde ayikhohlwe lendawo, bese eyinikeza igama. Abe esefunga ngokwethembeka kuNkulunkulu impilo yakhe yonke.

Yini esingayifunda kulendaba ngendlela uNkulunkulu, kuKristu, afuna ukufinyelela kithina nakuba sinezono na? Futhi, kungani imfundo yobuKristu kumele igcine lesisimiso siphakeme kulokho esikufundisayo na?

U-Rabbi Jesu

Kuzo zonke iziqalo zezahluko kwiTestamente Elisha, Asikho esidume njengalesi: “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu” (Johane 1:1). Ngokushesha uJohane 1 akuse kwindimana engalibaleki: “ULizwi waba yinyama, wakha phakathi kwethu, sabona inkazimulo yakhe, inkazimulo njengeyozelwe yedwa kuYise, egcwele umusa neqiniso” (Johane 1:14, NRSV).

Funda uJohane 1:1-14. Lezizindimana zisithelani mayelana nokuthi uJesu ungubani kanye nokuthi wayenzani lapha na. Lokhu kumele kusitheleni ngoJesu njengesibonelo esikhulu sikathisha na?

Yena lowoNkulunkulu owakhuluma noAdamu noEva Ensimini, kanye nakuJakobe enkangala, manje uqhamuka njengomuntu. UNkulunkulu, kusho iTestamente Elisha, waba ngumuntu kuJesu. NgoJesu, singafunda ngentando kaNkulunkulu kanye nangendlela kaNkulunkulu, ngoba uJesu wayenguNkulunkulu. Isahluko siqhubeka sikhulume ngendlela uJohane ayengumshumayeli onamandla kangangokuba nabaholi bezenkolo baseJerusalema babesola ukuthi ungothile okhethekileyo. Kepha wayelungisa indlela yothile omkhulu kunaye. Othile okhetheke ngokumangalisayo wayesezoqhamuka, futhi yena, uJohane Umbhabhathizi, wayengeke afaneleke “ukuwuthukulula umchilo wesicathulo sakhe” (Johane 1:27, NRSV).

Ngosuku olulandelayo wabona uJesu futhi wamemezela ukuthi wayeyi “Ndodana kaNkulunkulu.” Ngalolosuku, futhi nangolulandelayo, wabiza uJesu “ngewundlu likaNkulunkulu.” Futhi, ababili kubalandeli bakaJohane Umbhabhathizi banquma ukulandela uJesu. Futhi lapho uJesu ebabaza ukuthi babefunani, bambiza ngo-“Rabbi” (ngokuhunyushwa lichaza uThisha)” (Johane 1:38, NRSV).

UJesu, ngalokho, ngu-rabbi, uthisha, kepha akukaze kubekhona uthisha wesintu ofana naye, ngoba, futhi, unguNkulunkulu. Ngamaye amazwi, uNkulunkulu wehlela esintwini ngesimo somuntu, futhi kulesosimo wasebenza njengo-rabbi, uthisha. Akumangalisi ukuthi u-Ellen White ubiza uJesu “ngokunguyena thisha owake wabamkhulu oseke wabonwa ngumhlaba.”—Signs of the Times, June 10, 1886. Nembala, loThisha wayenguNkulunkulu.

Ngokucabanga ukuthi uJesu wayengubani, kungani kwenza umqondo Ukufunda kuYena izindlela ezingcono zokufundisa amaqiniso ezikamoya na? Yini esingayifunda kuJesu mayelana hayi ngokusho nje kuphela okubalulekile ekufundiseni, kepha ngokwenza, futhi na?

Owesifazane Uyaqagulisana

UJesu nguThisha Omkhulu. Isimilo sikaNkulunkulu sangempela sibonakala ekufundiseni Kwakhe, kanye nesempilweni Yakhe. Ngalokho, enye yezindaba zeVangeli iyathathekisa kakhulu ngokubonisa ukuthi lapho othile eqagulisana noJesu, usalalela.

Funda indaba kaJesu enqwamana noweZizwe (noma “umKanana”) umama wesifunda saseTire neSidoni (Mat. 15:21–28, Mark 7:24–30). Qaphela ukuthi amadoda asesiyingini sikaJesu asecikekile yilomama, nokuthi uJesu ubukeka engathi akanadaba naye. Ucabangani ngesibindi salomama na? Lendaba isifundisani ngendlela uJesu ayefundisa ngayo abanye na?

UJesu wayengaseTire neSidoni. Wayewelele endaweni lapho izihambi ziningi futhi nokungezwani kwezizwe kubhokile. Izakhamuzi zedolobha ezikhuluma isiGriki zazeya abalimi bamaJuda ababehlala emaphandleni, futhi nabalimi bamaJuda babebabukela phansi ngokufanayo.

Kungekudala ngaphambilini, uHerodi, umbusi oyisithunzi waseGalile, isifunda sakubo kaJesu, wayebulale uJohane Umbhabhathizi. Kodwa uJohane wayengumuntu ombono wakhe uJesu wayehambisana nawo, futhi nokubulawa kwakhe kwabukeka kubikezela okubi. UJesu wayeseqalile Ukubhekana nezingozi emsebenzini Wakhe. Ezwa ukukhathala, uJesu wangena endlini, enethemba, ngokusho kukaMarko embikweni wakhe, lokuthi akekho owazokwazi ukuthi wayelapho (Marko 7:24). Kepha lowesifazane wamthola.

Ngokwesiko langalesosikhathi kanye nendawo, owesifanzane wayengenalo ilungelo lokuzigcizelela. Okungaphezulu kwalokho, lomama wayengowesiko-mpilo kanye nesizwe amaJuda ayengendaba naso, futhi lokhu kwambeka engcupheni kakhulu. UJesu wamxosha. “ ‘Akukuhle ukuthatha isinkwa sabantwana, usiphonse ezinjaneni,’ ” kusho Yena (Mat. 15:26, NRSV). Lenkulumo yayingalimaza imizwa yakhe. Kwase kwenzeka into emangalisayo. Waphendula. Wayezazi izinja—ngokungafani namaJuda, ayengafuni ukuzifuya—futhi wathi: “ ‘Yebo, Nkosi; kepha nezinjana zidla imvuthuluka ewa etafuleni labaninizo’ ” (Mat. 15:27, NRSV). Inkulumo yakhe yenza umehluko. Ibukeka iphoqa. Futhi uJesu uphulukisa ingane yakhe.

“ ‘Makube kuwe njengokuthanda kwakho’ ” (Mat. 15:28, NKJV). Siwaqonda kanjani lamazwi na? Siphendula kanjani, nokho, lapho izinto zingenzeki ngokufisa kwethu na?

Umfundi Oqondayo

UJesu nabalandeli Bakhe basebebheke eJerusema. Njengoba uHerodi wayekhathazekile ngoJohane Umbhabhathizi, abaphathi, kuhlange naye uHerodi, basebekhathazekile ngoJesu. Abalandeli Bakhe babehlanganise nabampofu kanye nabanye abasengozini benethemba kakhulu lenguquko. UJesu wayefuna ngaphezu kwakho konke ukuletha ithemba ezweni. Kepha wayeqinisekile, manje, ukuthi labo abamanndla kanye namathuba babezokwenza konke abanako ukudicilela phansi lowomsebenzi. Babengafuthi aphumelele. Kwisiyinqi esiphakathi sabafundi bakaJesu, abafundi abayishumi nambili, babelangezelele ukuba ngasohlangothini lukaJesu. Kepha ngaso lesosikhathi, babebukeka bedidekile—noma bengaboni. Ngokwesibonelo, kuMarko 8:31-33, uThisha Omkhulu uphosa inselelo kubafundi Bakhe ukuba babone izinto ezilukhuni ukuba bazibone. Okungukuthi, ngezindlela eziningi babengakaboni ngokwezikamoya lokho okwakusemqoka (buka uMarko 8:37). Konke lokhu ngumlando ngokunqamama kukaJesu nothile ongaboniyo.

Funda indaba kaJesu nokuphiliswa kukaBarthimewu, isinxibi esiyimpuputhe. (buka uMarko 10:46–52.) Qaphela umusa omkhulu otshengiswa nguJesu. Manje buka indlela isifiso sendoda engaboni sokubona esiholela ngayo esinqumweni sayo sokulandela uJesu endleleni eya eJerusema. Ngabe Ucabanga ukuthi uMarko wenza ukuqhathanisa phakathi kukaBarthimewu kanye nabanye abafundi na? Lendaba isikhanyisela kanjani mayelana nokuthi kusho ukuthini kuwe ukuvuma KuThisha Omkhulu na?

UBarthimewu wayefunile ukubona ukugoqana kwezindlela zengane kanye nombala wesivuno sikakolo. Kepha ukubona kuhambisana nokungaphezulu kokuphathekayo. Lendaba, ngamanye amazwi, imayelana nokubona ngokwezikamoya. Imayelana nokuqonda—mayelana nokubamba lokho uThisha Omkhulu ayiko ngempela. Ukubona enyameni kungokunye. Kuyinto ebalulekile, futhi uJesu uyakwazi lokho. Kepha uJesu uyazi ukuthi isifiso sawo wonke umuntu ngesempilo entsha nengcono.

Funda abaseHeberu 5:12-14. Lokhu kusifundisani mayelana nemfundo yeqiniso na?

Cabanga Kabanzi:

Read Ellen G. White, “The Test of Discipleship,” pp. 57–65, in *Steps to Christ*. U-Ellen White usitshela ukuthi (phakathi kwezinye izinto) ngenkathi siphendula ngokweqiniso KuThisha Omkhulu, “silangazelela ukubonakalisa umfanekiso Wakhe, ukuphefumula umoya Wakhe, ukwenza intando Yakhe, kanye nokuthokozisa Yena kuzo zonke izinto” (*Steps to Christ*, p. 58). Ekuhambeni noJesu Kristu, Ukusebenza, kusho yena, “kuba yintokozo” (*Steps to Christ*, p. 59). Manje, eBhayibheli, bheka uMathewu 5-7. Lapha yiNtshumayelo Entabeni, isiqoqo esikhulu kunazo zonke zalokho uThisha Omkhulu ayefuna abafundi Bakhe bakwazi, kanye nenkulumo eqavile yombuso ayezowusungula.

Imibuzo Yokuxoxisana:

1. Njengoba uNkulunkulu akhuluma noAdamu noEva, kanye noJakobe, ngalokho uJesu ukhuluma nathi. Uxhumana nezifiso zethu ezijulileyo, futhi asethuse (njengoba enza kuBarthimewu) ekucangeni ngokuthi singobani nokuthi siyakuphi. Kulokhu, cabanga ngendlela esifundisa ngayo iBhayibheli kubantwana bethu kanye nokomunye nomunye. Yimuphi umehluko phakathi kokufundisa iBhayibheli ngokuvamile kanye nendlela chinayo eyenza umehluko ezimpilweni zabantu na?
2. Ngabe Umbuzo wokuthi ukuphi nohambo lwempilo awuhlangene nabanye, noma kungasiza ukuba uxoxe ngalokho nabanye abantu obathembayo na? Umqondo webandla linjengo “Mzimba kaKristu” (1 Cor. 12:27) uncoma kanjani ukuthi ukuxoxisana nabanye kungaba yindlela yokuxhumana nalokho uKristu afuna ukwazi na?
3. Sifundile ngoLwesine ukuthi lapho uBarthimewu esebona—lapho ehlangwa ekungabonini kwakhe kwenyama (nokwezikamoya)—walandela uJesu endleleni eya eJerusalema. Kulendlela wayezwile, nsuku zonke, ukuhlakanipha kukaThisha Omkhulu. Manje, singangathekisa, wayefuna ukuba nomfanekiso kaJesu, ukuphefumula umoya Wakhe, ukwenza intando Yakhe. Kungani othile “engathokozela,” njengoba kusho i-Steps to Christ, ekulandeleni izinga eliphakeme njengalelo uJesu alibeka Entshumayelweni yaseNtabeni na?
4. Gxila kakhulu embuzweni osekugcineni kwesifundo sangoLwesine. Uhlukanisa kanjani phakathi kokulungileyo nokubi na? Sikuchaza kanjani lokho okulungileyo nalokho okubi na? Futhi kungani lokho esikwenza ngalololwazi kusemqoka kunokuba nalololwazi na?