

Ukuphinda-phindwa Kophumlo



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki: *Genesis 1, Eks. 20:8–11, Eks. 16:14–31, Dut. 5:12–15, INdumiso 92, Isa. 58:13.*

Indima Yenkumbulo: “Wawusikelela uThixo umhla wesixhenxe, wawungcwalisa; ngokuba waphumla ngawo kuwo wonke umsebenzi wakhe awawudalayo uThixo, wawenza” (*Gen. 2:3*).

Ngubani ongakhe abe nombono wokudala—ukukhanya phakathi kobumnyama, iilwandle ezizele zizinto eziphilileyo, iintaka ezisuka zibhabhe kwangoko—ukuba kunokuba kwakunjani? Kona ukudalwa okungaphaya kwemveli kuka-Adam no Eva? Kunzima kwaukukuqala ukucinga ukuba uThixo wenza njani.

Kanti ke, emva kwako konke ukudala okwakusenziwa, uThixo wabuya waqwalasela kwenye into. Ukuyithi jezu nje, ayikhange ibonakale ibukeka njengem-inenga etsibayo okanye ukubengezela kweentsiba zomboniso. UThixo wasuka wenza nje umhla, usuku lwesixhenxe, emva koko walwenza lwakhetheka. Kwangaphambi kokuba uluntu lungasukela kubomi bethu beenkathazo esizenze ngokwethu, uThixo wamisa uPhawu lube luncedo lwankumbulo oluphilileyo. UThixo wayefuna ukuba lo mhla ube lixesha lokuba sime sonwabele ubomi ngabom—umhla wokuba sibe yinto singenzi, sivuyele isipho sengca, somoya, sezilwanyana zasendle, amanzi, abantu ngaphezu kwako konke, uMdali waso sonke isipho esilungileyo.

Esi simemo sasiza kuqhubeka nasemva kokuba isibini sokuqala sagxothwayo e-Eden. UThixo wayefuna ukuqinisekisa ukuba isimemo siya kumelana novavanyo lwexesha, ngenxa yoko, kwasekuqalekeni, wasibandakanya ekunithweni kwelaphu lwexesha.

Kule veki, siza kufunda ngesimemo esimangalisayo sikaThixo sokungena kuphumlo olunamandla, oko sikuphindaphinda rhoqo ngosuku lwesixhenxe.

**Funda esi sifundo ukulungiselela iSabatha ka-Agasti 28.*

Isandulelo Sokuphumla

UTHixo wayekho kwasekuqalekeni. UYehova uThixo wathetha, kwakho. Ukukhanya kwahlula imini kubusuku; izulu, isibhakabhaka, neelwandle kwathethwa zabakho ngomhla wesibini; umhlaba owomileyo notyani lwalandela ngomhla wesithathu. UThixo wenza isiseko sokwakhela ixesha nokuma komhlaba, waza wasizalisa ngemihla emithathu elandelayo. Izikhanyiso zalawula isibhakabhaka emini nasebusuku. Ngokwahlukileyo kumabali amaninzi enkubeko zakudala, ingxelo yeNdalo yeBhayibhile yenza kuace kakhulu ukuba ilanga, inyanga, okanye iinkwenkwezi azingabo oothixo. Zingena emfanekisweni kuphela ngomhla wesine zaye ziphantsi kwelizwi loMdali.

Inkcazo kaMoses yeentsuku ezintlanu 5 ne-6 (*Gen. 1:20–31*) izele bubomi nobuhle. Iintaka, iintlanzi, izilwanyana zasemhlabeni—zonke zizalisa indawo elungiswe nguThixo.

Ukuxabisa kukaThixo kubonisa ntoni ngeNdalo? Funda: Genesis 1:1–31.

Asiyondawo nje le uThixo ayidalileyo; *yindawo egqibeleleyo*. Izidalwa ezinyakazelayo zazalisa umhlaba. Njengekoras yengoma emnandi, uThixo wamana esithi “ilungile” emva kwemini nganye.

Uyintoni umahluko phakathi kokudalwa koluntu ekudalweni kwayo yonke into edaliweyo emhlabeni? Funda: Genesis 1:26, 27 noGenesis 2:7, 21–24.

UTHixo wathoba waqala ukubumba udaka. Ukudalwa koluntu ngokomfanekiselo nemfano kaThixo sisifundo ngomfanekiso sokwayama nokusondelelana. UThixo uthoba phantsi aphefumlele ubomi emathatheni ka-Adam, kwabakho isidalwa esiphilileyo. Ukudalwa kukaEva ngendlela eyodwa kubambo luka-Adam kongeza esinye isiqalelo esibalulekileyo kwiveki yeNdalo. Umtshato uyinxalenye yeecebo likaThixo ngoluntu—ukugciniswa ubuqabane obungcwele phakathi kuka’*ish*’ no’*ishshah*’, “indoda” no“nomfazi.”

Ngoku, xa uThixo ekhangela konke akwenzileyo ngomhla wesithandathu, ikhoras yavakala ngokwahlukileyo: “Wakubona uThixo konke akwenzileyo, nanko, *kulungile kunene*” (*Gen. 1:31, ucinezelo lufakelwe*).

Cinga ngendlela elahluke kakhulu ngayo ibali lokudala leBhayibhile koko uluntu ikufundisayo, ngaphandle kokukhokela kweLizwi leBhayibhile. Kunokusixelela ntoni oku ngokuba sikudinga kangakanani ukuxhomekeka eLizwini likaThixo ukuze siyiqonde inyaniso?

Umyalelo Wokuphumla

Indalo inokuba “yayintle kakhulu,” kodwa yona yayingekapheleli. Indalo iphela ngokuphumla kukaThixo nentsikelelo ekhethekileyo yomhla wesixhenxe, iSabatha. “Wawusikelela uThixo umhla wesixhenxe, wawungcwalisa; ngokuba waphumla ngawo kuwo wonke umsebenzi wakhe awawudalayo uThixo, wawenza” (*Gen. 2:3*).

ISabatha iyinxalenye ehamba nendalo kaThixo. Inyaniso yeyokuba, iyincopho yeNdalo. UThixo wenza ukuphumla adale indawo yokuhlangana apho uluntu (ngokwaloo mihla, umongo wosapho luka-Adam noEva) lwalunokuyeka olukwenza imihla yonke luphumle ndawonye noMdali walo.

Ngelishwa, isono sangena kulo mhlaba sayiguqula yonke into. Kwaphela unxibelelwano olutsolileyo ngqo noThixo. Endaweni yoko, ukuzala okubuhlungu, umsebenzi onzima, ulwalamano oluethethe nolungasebenzi kakuhle, nazo zonke ezinye izinto kwingoma yezikhalo esiyazi kakuhle sonke esithi bubomi kulo mhlaba uwileyo. Kusenjalo, naphakathi kwako konke oku, iSabatha kaThixo isahleli, umfuziselo onyamezeleyo wokudalwa kwethu nokwalithemba nesithembiso sokudalwa kwethu ngokutsha. Xa babekudinga ukuphumla kweSabatha ngelo xesha laphambi kokuba kungene isono, kubekaphi ngoku emva kwako?

Kwiminyaka emininzi emva koko, xa uThixo ekhulula abantwana baKhe ebukhobokeni baseYiputa, usikhumbuza kwakhona ngalo mhlal ukhethekileyo.

Funda: Eksodus 20:8–11. Kusifundisa ntoni oku ngokubaluleka kweSabatha njengoko ihambelana neNdalo?

Ngalo myalelo, uThixo uyasibiza ukuba sizikhumbule iziqalelo zethu. Ngokuchasene noko abaninzi bakukholelwayo, asizizo iziphumo zikasambhaqa wamandla abandayo, engakhathali, nangaboniyo. Kwelinye icala, thina sizizidalwa ezenziwe ngokomfanekiselo kaThixo. Sadalelwa ukuba sabelane ngolwalamano noThixo. Akuthethi nto nokuba amaIsrayeli ayephethwe njengamakhoboka anexabiso eliphantsi. KwiSabatha nganye, ngendlela eyodwa, ayebizelwe ukuba akhumbule ukuba angobani ngokwenene, izidalwa ezenziwe ngokomfanekiselo kaThixo ngokwaKhe.

“Kususela ukuba iSabatha isisikhumbuzo somsebenzi wokudala, ingumqondiso wothando namandla kaKristu.”—Ellen G. White, *Ulangazelelo Lwamaphakade*, iph. 281.

Cinga ngendlela ebaluleke ngayo imfundiso yendalo yemihla emithandathu. Ngapha koko, yeyiphi imfundiso ebaluleke kangako ade uThixo ayalele ukuba sinikele inxalenye yesixhenxe yobomi bethu, zonke iiveki, kungekho ishiywa ngaphandle, ukuba siyikhumbule? Le nyaniso iyodwa ifanele ukusifundisa ntoni ngokubaluleka kwayo ukuba sikhumbule iziqalelo zethu eziyinyaniso, njengoko zizotywe kwincwadi yeGenesis?

Iimeko Ezintsha

Emva kwama-40 eminyaka yokubhadula entlango, isizukulwana esitsha esineenkumbulo ezingacacanga kakuhle, ukuba zazikho, ngeYiputa saba ngabandu abakhulileyo. Sasinobomi obahluke kakhulu kobo babazali baso. Isizukulwana esitsha sakubona ukuwa rhoqo elukholweni kwabazali baso, sada isiphumo soko yaba kukuba nabo babhadule entlango ngexesha abazali babesifa bephela.

Baba nelungelo lokuba babe nengcwele phakathi kwenkampu yabo, baba nako ukubona ilifu elibonisa ubukho bukaThixo lijinga phezu komnquba. Lalisithi lakusuka, bazi ukuba lilixa lokuba babophe imithwalo balandele. Eli lifu lalibanika umthunzi emini nokukhanya nobushushu ebusuku lalisikhumbuzo esizingisileyo sothando nenkathalo kaThixo ngakubo.

Sithini isikhumbuzo sophumlo lweSabatha esibumntu ababe naso? Funda: Eksodus 16:14–31.

Ngokuchasene nokufunda ngoThixo okuqhelekileyo, ezi ndima zibonisa ukuba iSabatha yomhla wesixhenxe yayingaphambi kokuba kunikwe umthetho eSinayi.

Kwakusenzeka ntoni apha?

Ukutya okukhethekileyo uThixo awakunikayo kwakusikhumbuzo senyaniso yokuba uMdali wayixhasa iNdalo yaKhe. Ngendlela ephathekayo, uThixo wayebaxhasa kwizidingo zabo. Yonke imihla kwakukho ummangaliso wokutya okuvelayo kunyamalale kwakubakho ilanga. Nangaliphi ixesha xa omnye ezama ukukugcinela imini elandelayo, kwakubola kunuke; ukanti, bonke ooLwesihlanu kwakusanela ukuba kubuthwe ngokuphindwe kabini, kuze okuseleyo kutyiwe ngeSabatha kube kuhleli ngommangaliso kuse kuhle kulungile.

UIsrayeli ngoku wayenenkonzo yengcwele nayo yonke imithetho nemiyalelo ebhalwe kuLevitikus nakuNumeri. Kanti sekunjalo, ingwevu uMoses wayebiza wonke umntu ayiphindaphinde imbali yabo abuyele kwimithetho enikwe nguThixo (bona *uDut. 5:6–22*).

Ekugqibeleni, esi sizukulwana sitsha salungela ukungena eZweni leDinga. UIsrayeli wayeza kungena kutshintsho lobukhokeli, waza uMoses osele egugile wafana ukuqinisekisa ukuba esi sizukulwana siya kukhumbula ukuba sasingoobani na kwakunye nokuba uyintoni umsebenzi esiwuthunyiweyo. Akazange afune ukuba siphinde iimpazamo zabazali baso. Ngenxa yoko, wayiphinda imithetho kaThixo. ImiThetho eliShumi iphindiwe ukuze esi sizukulwana, silungileyo sisekungeneni eKanan, singaze silibale.

Kumava wethu ngokwethu, ukubuya kwesibini kukaYesu akunto ingaphezu kwemizuzwana embalwa emva kokuba sifile. Ngenxa yoko, ukubuya kwaKhe kusoloko kukufuphi, mhlawumbi kufuphi kunokuba sicinga. Isikhumbuzo njani iSabatha, kungekuphela nje kodwa oko uThixo asenzele kona kodwa noko aza kusenzela kona xa ebuya?

Esinye Isizathu Sokuphumla

USrayeli umise kwicala lasempuma leYordan. Bayithabathele kubo imihlaba kakumkani waseBhashan nookumkani ababini bama-Amori. Kwakhona, ngalo mzuzu ubalulekileyo, uMoses ubizela ndawonye ulsrayeli abakhumbuze ukuba umnqophiso owenziwa eSinayi wawungenguwo owabazali babo kuphela kodwa nabo ngokwabo. Waqhubeka ukuphinda imiThetho eliShumi, esenzela okwabo ukulungelwa.

Thelekisa uEksodus 20:8–11 noDuteronomi 5:12–15. Uyintoni umahluko kwindlela umthetho weSabatha owabekwa ngayo kwezi ndawo?

KuEksodus 20:8, umthetho uqala ngegama “Khumbula.” UDuteronomi 5:12 uqala ngegama “Gcina.” Igama “khumbula” lilandela emva kancinane kumthetho ngokwawo (*Dut. 5:15*). Kule ndima, bayaxelelwa ukuba bakhumbule ukuba bebe ngamakhoboka. Nangona esi sizukulwana sikhule sikhululekile, bonke babeya kuzalelwa ebukhobokeni ukuba kwakungengokuhlangulwa okungummangaliso. Umthetho weSabatha wawuza kubakhumbuza ukuba kwayena lo Thixo mnye owayesebenza kwibali leNdalo yayikwanguYe owayesebenza ekuhlangulweni kwabo: “wakukhupha khona uYehova uThixo wakho ngesandla esithe nkqi, nangengalo eyolukileyo” (*Dut. 5:15*).

Le nyaniso yayililungelo lelo xesha-iimeko ezazigquba kumaIsrayeli, bemi okwesibini kumda weZwe leDinga, kuyiminyaka emashumi mane emva kokuba isizukulwana sokuqala sasilela ngendlela embi kakhulu. Babengenawo amandla okuwoyisa lo mhlaba kwanjengokuba babenjalo ooyise mkhulu ekusindeni kwabo eYiputa. Babemdinga lo Thixo osebenza “ngesandla esithe nkqi” kwakunye “nangalo eyolukileyo.”

ISabatha ikufuphi ukuba ithabathe inyathelo elongezekileyo. Ngenxa yokuba uThixo unguThixo wenkululeko, ulsrayeli kufuneka ayigcine imini yeSabatha (*Dut. 5:15*).

Phofu, indalo ayikude emthethweni weSabatha, nakuDuteronomi 5, nangona sekukho inkuthazo eyahlukileyo. Ngendlela ethilel, inkululeko kalsrayeli ngaphandle komhlaba waseYiputa iyindawo yokuqalela kwendalo entsha, ngokufana nebali leNdalo kwiGenesis. USrayeli, njengabantu abakhululweyo, uyindalo entsha kaThixo (*umzekelo, bona nakulsa. 43:15*).

Ngenxa yokuba imfuduko ibonwa njengomfuziselo wenkululeko esonweni, oko kukuthi, ukuhlangulwa, singafumana eSabatheni umfuziselo wako kokubini, ukuDalwa nokuHlangulwa. Kungoko, ngendlela eyiyo ngokwenene, iSabatha isalatha kuYesu, uMdali noMhlanguli wethu.

Funda: Yohane 1:1–13. Zisifundisa ntoni ezi ndima ngoYesu njengoMdali noMhlanguli wethu?

Ukugcina ISabatha

UTHixo ubayalele abantu baKhe ukuba bagcine umhla weSabatha. Konke kunye nokungabalulali nokungebi kukho umyalelo wokukhumbula iSabatha, nangona iBhayibhile ingasiniki iinkcukacha zokuba kanye siyigcine njani na.

Umele ukuba njani umoya esiwenzayo nesiwukhuthazayo ngeSabatha? Bona INdumiso 92 noIsaiah 58:13.

Ngenxa yokuba ukugcina iSabatha kuthetha ukuvuyisana nokuDala nokuHlangulwa, umoya wayo ufanele ukuba ngowovuyo nolonwabo eNkosini ungabi ngowosizi nokudakumba.

Ukukhumbula iSabatha akuqali ngomhla wesixhenxe. Njengoko iSabatha yokuqala yayiyincopho yeveki yokuDala, ngoko nathi sifanele “ukukhumbula umhla weSabatha” iveki yonke sicebe kwangaphambili ukuze sikwazi ukubeka bucala umsebenzi wethu weveki size ngaloo ndlela sibe “siyigcine ngcwele” iSabatha xa ifika. Ukulungisa sisezingqondweni ebudeni beveki nangakumbi ngosuku lokulungiselela (*Marko 15:42*) okanye uLwesihlanu kusisitshixo kwaye kongeza ulonwabo njengoko ukulindela le mini ikhethekileyo kuya kukhula.

Nguwuphi umba obalulekileyo ekugcinweni kweSabatha obabaziweyo kuLevitikus 19:3?

Ukugcina iSabatha kukwathetha ukukhulisa ulwalamano lwethu nosapho kunye nabahlobo. UThixo usinika ixesha lolwalamano olujonge kusapho lonke, laye liquka nokuphumla kwezicaka nezilwanyana zosapho. ndawonye kuqwalasela kubudlelwane bosapho lonke (*bona uEks. 20:8–11*). ISabatha nosapho kuhamba kunye.

Nangona ukuphumla kwakunye nexesha losapho kuyimithetho-siseko ebalulekileyo, ukugcina iSabatha kukwathetha ukuba nenxaxheba komntu wonke ekunquleni uThixo kunye nosapho lwebandla lethu. UYesu waya wakhokela kwinkonzo yonqulo ngexesha wayesemhlabeni. (*Bona: Lev. 23:3, Luka 4:16, noHeb. 10:25.*)

Ngenli xesha iinkqubo nezingqi zethu zeveki zonke zisenokuba zenziwa ngokukhawuleza, makuthi kanti kwinzulu yeentliziyo zethu, kukho ulangazelelo lophumlo lwenene lweSabatha, uqhagamshelano olululo noMenzi wethu. Ukukhumbula ukumisa yonke imicimbi yethu, sicebe ukuchitha ixesha noThixo nokukhulisa ulwalamano lwethu, singangena kwisingqi nophumlo lweSabatha.

Athini awakho amava neSabatha neentsikelelo ezifumaneka ekuyigcineni iSabatha? Zeziphi iindlela onokwenza ngazo ngaphezu kokuba usenza ukuze ibe lixesha elingcwele efanele ukuba ibe lilo?

Ingcamango Eyongeziweyo: “UTHixo wamnika umntu isikhumbuzo segunya laKhe lokudala, ukuze bamazi [bambone] emisebenzini yesandla saKhe. ISabatha isimema ukuba sibone imisebenzi yaKhe edaliweyo uzuko loMdali. . . . Ngemini engcwele yokuphumla, ngaphezu kwazo zonke ezinye iimini, simele ukuba sifunde izigidimi asibhalele zona uThixo endalweni. . . . Sithi xa sisondele kumbindi wendalo, uKristu ubenza ubukho baKhe bucace buqiniseke kuthi, aze athethe ezintliziyweni zethu uxolo nothando lwaKhe.”— Ellen G. White, *Christ’s Object Lessons*, amaph. 25, 26.

“Esinye sezizathu ezibalulekileyo esenza ukuba uYehova amhlangule uIsrayeli ebukhobokeni baseYiputa yayikukuze bagcine iSabatha engcwele. . . . Ngokuqinisekileyo uMoses noAron bayihlaziya imfundiso ngobungcwele beSabatha, kuba uFaro wakhalaza wathi kubo, ‘Niyabaphumza [abantu] emithwalweni yabo.’ Eksodus 5:5. Oku kunokubonisa ukuba uMoses noAron baluqalisa uhlahlaziyo lweSabatha eYiputa.

“Ukugcina iSabatha kwakungesiso isikhumbuzo sobukhoboka babo eYiputa, noko kunjalo. Ukugcinwa kwayo ekukhumbuleni ukudala kwakuza kuquka uvuyo lokukhumbula ukuhlangulwa kwingcinezelo yenkolo eYiputa okwenza ukuba ukugcinwa kweSabatha kube nzima. Kwangaloo ndlela inye, ukukhululwa kwabo ebukhobokeni kwakuza kuhlala kuvuthisa ezintliziyweni zabo ukuqaphela ngothando amahlwempu nabacinezweyo, iinkedama nabahlolokazi.”— Appendix note in Ellen G. White, *From Eternity Past*, iph. 549.

Imibuzo Yokuxoxwa:

- ① Amanye amaKristu, aquka namanye ama-Adventist, ayibona ievolushini engafuni Thixo njengenkcazo efanelekileyo yendalo. ISabatha iyibonisa njani le evolushini engafuni Thixo nobuSeventh-day Adventist [inkolo yawo] ukuba azihambelani? Yintoni injongo yokugcina umhla wesixhenxe ngcwele ekukhumbuleni kumabhiliyon yeminyaka, ngakumbi xa ilizwi likaThixo likutsho ngokuphandle kwacaca ukuba ukwenziwa ngcwele kwawo kwaba semva kwemihla emithandathu yokudala?
- ② Nithini ngentetho yokuba usuku [umhla] alunamsebenzi, ukuba nje singanosuku olunye lokuphumla ngeveki? Okanye, kwelinye icala, siphendula njani kwibango lokuba uYesu uluphumlo lwethu lweSabatha, ngoko ke, akukho sidingo sokugcina noluphina usuku njengemini yokuphumla?
- ③ Ukugcina iSabatha kungasiso njani isikhumbuzo senkululeko nokukhululwa? Singakuphepha njani ukukwenza ukuba kungabi sisithintelo nobungqongqo bomthetho?
- ④ Abanye babanga ukuthi ukugcina iSabatha yosuku lwesixhenxe kukuzama ukwenza indlela yokuya ezulwini. Ivakala njani, phofu, into yokuba ngokuphumla ngomhla wesixhenxe sizama ukwenza indlela yokuya ezulwini?