

Ukulangazelela Okungaphezulu



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki: *1 Kor. 10:1–11, Lev. 4:32–35, Yohane 1:29, Heb. 4:1–11, INd. 95:8–11.*

Indima Yenkumbulo: “Ezo zinto ke zabe ziyimizekelo kuthi, ukuze singabi ngabakhanuki bezinto ezimbi, njengokuba bakhanukayo bona abo” (*1 Kor. 10:6*).

IQueens Museum of Art eNew York, kwiUnited States, inowona mfanekiso mkhulu kumhlaba wonke womboniso wesixeko obonisa zonke izakhiwo zeNew York. Kwasetyenziswa imilinganiso emincinane emele imida emide kakhulu, kwaza oko kwathabatha izikwere zeemitha ezingama-870. Wagqitywa ngowe-1964 likhulu labazobi abasebenza ngaphezu kweminyaka emithathu ukuyigqiba loo projekthi. Iye yahlaziywa ngeminyaka ye-1990 ibe ingabonisi kuma kwesixeko ngowama-2021. Ingumfanekiso omhle kakhulu nonobugocigoci beyokuqala. Ekugqibeleni, phofu, iphelele apho: iyikopi, ingumfanekiso, iyinto emele into entle kakhulu, enkulu, nenobunzulu, nenobugocigoci obukhulu kakhulu kunomfanekiso ngokwawo.

Kanti ke, injalo yonke imifanekiso. Ayiyiyo inkqu eyifanekisayo kodwa isebenza kuphela njengemifuziselo yenkqu. Umfuziselo usinceda ukuba sibe nombono wenkqu, kodwa awuze uyithabathe indawo yenkqu. Endaweni yoko, ukho ukunceda abantu ukuba baqonde ngcono ukuba inkqu ingantoni na.

IsiBhalo naso sizele yimifanekiso emincinane yezenzo nezimiso ezithi zonke zalathe kwizinto ezikhoyo nezinkulu zasezulwini. AmaHebhere 4 asinceda ukuba sifumane enye yezi zinto zikhoyo njengoko ihambelana nomcimbi weBhayibhile wophumlo.

**Funda esi sifundo ukulungiselela iSabatha kaSeptemba 11.*

Ukubhaptizelwa KuMoses

Funda: 1 Korinte 10:1–11. UPawulos wayefuna ukugqithisela ntoni kubafundi bakhe baseKorinte xa ebhekisa kwi“mizekelo”?

Isaci sesiGrike esisetyenziswa ku-1 Korinte 10:6 (sakwasetyenziswa ngokufanayo ku-1 Korinte 10:11), esiguqulwe ngo“mizekelo” kwiinguqulelo ezininzi zesiNgesi, ngutypos. EsiNgesini, igama type [uhlobo] lisekwe kwesi sibizo sesiGrike. Uhlobo (okanye umzekelo) awuzange ube luqobo lwenkqu ekwenziwe umzekelo wayo kodwa uluhlobo oluthile okanye into oluyimeleyo. Ingumfanekiso wenye into.

AmaHebhere 8:5 asinika umzekelo omhle wolu hlobo lolwalamano: “Bona [ababingeleli benkonzo yetempile yeTestamente eNdala] bathi bakhonze umzekelo nesithunzi sezinto zasemazulwini, kwanjengokuba uMoses wayehlathelwe nguThixo, xa abeza kuwufeza umnquba; kuba wathi, ‘Khangela ukuba uzenze zonke izinto ngokomfuziselo owawuboniswayo entabeni.’

Le ndawo kwisiHebhere ibalula uqhagamshelano olutsolileyo phakathi kwezinto ezikhoyo zasezulwini nezasemhlabeni, ize icaphule kuEksodus 25:9, apho uThixo axelela uMoses ukuba akhe ingcelele yasentlango “ngokomfuziselo” awubonileyo entabeni. Into ithi, ingcelele yasemhlabeni nazo zonke iinkonzo neenkqubo zayo, zaziyi“mifanekiso,” imifuziselo, yento eqhubeka ezulwini, kukho uYesu njengoMbingeleli wethu oMkhulu kwingcelele yasezulwini.

Xa sinoku engqondweni, singaba nako ukuqonda ngcono oko uPawulos wayekuthetha ku-1 Korinte 10. Kwezi ndima uPawulos ubuyela kwezinye iindima ezisisitshixo zamava abantu bakaThixo entlango kwindlela yabo esinga kwiZwe leDinga. Ukuthi “Oobawo” kubhekisa kumanyange awo maYuda awaphuma eYiputa, aphantsi kwelifu, aphumela elwandle, aba ngaloo ndlela wonke abhaptizelwe kubomi obutsha benkululeko ebukhobokeni.

UPawulos ubalula ezi ndawo zibalulekileyo zohambo lwasentlango njengohlobo okanye umzekelo, wokubhaptizwa komntu. Kumanyathelo okubeka ingxoxo kukaPawulos, ukuthetha ngo“kutya kwasemoyeni” kumele ukubhekisa kwimana (*thelekisa noEks. 16:31–35*). UIsrayeli wasela eliweni, uPawulos alifanisa noKristu (1 Kor. 10:4). Cinga ngoYesu, umzekelo, njenge“sonka sobomi” (*Yohane 6:48*) na“manzi aphilileyo” (*Yohane 4:10*), kwaye konke oku kuvakala kakuhle. Kungoko, oko sikubonayo apha kukusebenzisa kukaPawulos imbali yeTestamente eNdala njengomzekelo wokutyhila iinyaniso zasemoyeni ezinokusetyenziswa kumaKristu ngamanye namhlanje.

Cinga emva ngamava amaIsrayeli kwi Eksodus. Zeziphi izifundo zasemoyeni esinokuzifunda kwi“mizekelo” yawo, kuko kokubini, okulungileyo nokubi, awasishiya nayo?

Inkonzo Nemibingelelo

Uhlelo lwenkonzo nemibingelelo lweTestamente eNdala, njengoko lufunyanwa kuLevitikus, lunika imizekelo engaphezulu wento esiyibone izolo—imifuziselo yeTestamente eNdala isalatha kwiinyaniso zeTestamente eNtsha. Nangona abafundi beBhayibhile bexesha langoku bekhulisa ukudlula ngaphaya kwazo ezi nkonzo, zona zineenyanyiso zasemoyeni ezibalulekileyo ezinokuba lixabiso elikhulu kwabo bazifundayo.

Funda: imiyalelo yomnikelo wesono kuIsrayeli ozingisileyo kuLevitikus 4:32–35. Yintoni esinokuyifunda kule nkonzo, nangona singenayo ingcwele okanye itempile enesibingelelo apho sinokunikela khona imibingelelo yezono zethu? Hlanganisa le nkonzo noYohane 1:29 no-1 Petros 1:18–21.

Inkonzo ingumdlulisi omhle kakhulu wamaxabiso nolwazi, kwaye idinga ukuqondwa kule ndawo ikuyo. Ikhulisa ukufuna ixesha eliqinisekileyo, indawo ekhethekileyo, nolandelelwano lwezenzo ezigqitywe kwangaphambili ukuze ibe nempumelelo. Ngokwenene, xa sifunda imiyalelo yeBhayibhile kwiTestamente eNdala ngokubhekiselele kumbingelelo, kuye kucace ukuba uThixo wanika iinkcukaca ezicacileyo ngoko kufuneka kubingelelwe, ixesha, indawo, nenkqubo yenkonzo emayilandelwe.

Embindini weenkonzo ezininzi, phofu, kwakukho igazi: ukuphalazwa nokutshizwa kwegazi. Ayintle le nto, phofu yayingafanele ukuba ibe ntle, kuba isebenza ngeyonanto imbi kwindalo yonke, isono.

Ithini kanye indawo eyayidlalwa ligazi, kutheni ukuze libekwe ezimpondweni zesibingelelo? Lo gama iinkonzo ezininzi ezayamane nengcwele zibonakala zikwimo yokunika imiyalelo (oko kukuthi, zinika imiyalelo ngendlela yokuzenza), azisoloko ziquka zonke iinkcazelo. Mhlawumbi kungokuba abantu babesele beyiqonda into eziyithethayo. Ngapha koko, amaIsrayeli ayekuqonda ukubaluleka kwegazi (*Lev. 17:11*).

Umzekelo othatyathwa kuLevitikus 4:32–35, phofu, unenkcazo ebalulekileyo kuLevitikus 4:35: “umbingeleli amcamagushela ngesono sakhe one ngaso; woxolelwa.” Ngoko ke, igazi lalisisitshixo kuyo yonke inkqubo yocamagushelo, indlela ababesithi ngayo aboni babe nako ukulunga noThixo ongcwele. Esikubonayo ngale mibingelelo, ngoko, luhlobo, umzekelo, wokufa nolungiselelo lukaKristu ngenxa yethu.

Cinga ngendlela esinokuba sibi ngayo ngokwenene isono kangangokuba sathabatha umbingelelo, umbingelelo womntu, elinye ilungu lobuThixo, uYesu, ukuze sibe nokucanyagushelwa. Kumele ukusifundisa ntoni oku ngokuba kutheni kufuneka sixhomekeke kuphela kubabalo kungaze kube kwimisebenzi? Ngapha koko, yintoni ebesinokuyongeza koko uKristu sele esenzele kona?

“Umzekelo” Wophumlo

Ngaphandle kwemizekelo esele siyiqwalasele, le ngcamango yeentlobo nemifuziselo inokusebenza nakwimbono yeBhayibhile yophumlo. Ukukubona oku, siya kwincwadi yamaHebhere kwiTestamente eNtsha.

Funda: Hebhere 4:1–11. Libhekisa ekwenzeni ntoni idinga eliseleyo lokungena ekuphumleni kwaKhe? Amava kaIsrayeli ngexesha lemfuduko nokubhadula entlango anika iimbono ezithini ezongezekileyo kwingcamango yokungena ekuphumleni kukaThixo?

Umxholo wozingiso nokunyaniseka ubaluleke kakhulu apha. Nangona uthetha ngeSabatha yosuku lwesixhenxe, eyona ndawo ezijonge kuyo ezi ndima (noko kwanduleleyo; bona amaHebhere 3:7–19) ngokwenene, lubizo kubantu bakaThixo ukuba bazingise elukholweni; ukuthi, bahlale bethembekile eNkosini nakwiindaba ezilungileyo.

Ezi ndawo zikhumbuza umfundi ukuba athathe ngqongqo izifundo ezifundwe ekukhokeleni kukaThixo kwixesha elidlulileyo, “ukuze kungabikho namnye ubuya eyele kwakuloo mzekelo wokungathobeli” (*Heb. 4:11, ESV*). Qaphela, eli lithuba! UIsrayeli waziva iindaba ezilungileyo, iyaqhubeka indima, kodwa ilizwi alizange libenzele nto. Endaweni yokuba ukholo lwabo luqine ngokuthemba nokuthobela, banyula uvukelo (*thelekisa namaHeb. 3:7–15*), ngenxa yoko, abazange balufumane uphumlo uThixo awayebafunela lona.

AmaHebhere 4:3 alatha kulwalamano olwayamene kakhulu phakathi kokholo nokuphumla. Singangena ekuphumleni kwaKhe kuphela xa sikholwa sithemba Lowo wathembisa ukuphumla nonako ukwenza ngokwaso esi sithembiso, oko kukuthi ke, uYesu Kristu.

Funda: Hebhere 4:3 kwakhona. Yayiyintoni eyona ngxaki inkulu naba bantu kubhekiswa kubo? Sithini isifundo esinokuzithabathela sona koku, thina “sizishunyayezwiweyo iindaba ezilungileyo kwanjengabo” (*Heb. 4:2*)?

Uluntu lokuqala lwamaKristu lwasamkela isityhilelo sikaThixo sangaphambili IsiThyilelo (esisibiza ngokuthi yi“Testamente eNdala”) lwakholwa ukuba uYesu Kristu wayeyiMvana kaThixo, umbingelelo wezono zalo. Ngokholo kulo mbingelelo, lwalufumana usindiso kuYesu nokuphumla esikunikwayo nathi kuYe.

Ukuqonda ukuba kuthetha ukuthini ukusindiswa ngegazi likaYesu kungasinceda njani ukuba singene kuhlobo lokuphumla esinako kuYesu, sisazi ukuba sisindiswe ngobalalo kungengayo imisebenzi?

Musani Ukuzenza Likhuni Iintliziyo Zenu

Funda: Hebhere 4:4–7 neNdumiso 95:8–11. Sisilumkiso esithini esinikwa apho, kwiNdumiso namaHebhere, yaye inokuba ithini kuthi, namhlanje?

UmaHebhere 4:4–7 ucaphula kokubini ingxelo yendalo neNdumiso 95:11 kumba wokuthetha ngokungathembeki kwamaIsrayeli kwaza, ngenxa yoko, asilela ukungena ekuphumleni uThixo awayekufunela wona. Ngokwenene, INdumiso 95:8–11 ihlanganisa amava kaIsrayeli asentlango nophumlo lukaThixo ize iquke isifungo sikaThixo sokuthi, uIsrayeli owayengenalo ukholo akazange akwazi ukungena ekuphumleni kwaKhe, olwaluqhagamshelene neZwe leDinga kwasekuqaleni.

Phofu ke, uIsrayeli akazange angene eZweni leDinga. Isizukulwana esitsha sawucanda umda saza, ngoncedo lukaThixo, sazithabatha iinqaba zelizwe zahlala khona.

Sekunjalo, abazange bangene ekuphumleni kukaThixo, ingcamango ikukuba abaninzi abazange babuxhamle ubunyaniso bosindiso kuYesu kuba ukuswela kwabo ukholo kwabonakalaliswa ngokungathobeli okuphandle. Naxa, uphumlo lwalunxulumene nelizwe, lwaluquka okungaphezulu kunalapho abantu babehlala khona.

UmaHebhere 4:6 unika into ethi, abo babesivile isithembiso sezulu sophumlo lwenene abazange bangene ngokungathobeli. Luyintoni uqhagamshelano phakathi kokungathobeli nokungangeni kuphumlo lukaThixo?

U“namhla” uxela ukungxama. U“namhla” uthetha ukuba alikho elinye ixesha lokujikeleza okanye lokuzulazula. U“namhla” ufuna impendulo nesigqibo ngoku.

UPawulos unqakula igama *usēmeron*, “namhla,” ayicinezele ngokwenene indlela elibaluleke ngayo kwimo yophumlo. Ngeli xesha linye, iNdumiso 95:7, 8, isisilumkiso nesibongozo kubantu bakaThixo ukuba bangayiphindi impazamo yoyisemkhulu basilele ukungena ekuphumleni kwenene okufunyanwa kuphela kusindiso uThixo asinika lona.

Kumele ukuthetha ntoni kuthi, ngoku, ukuva amazwi athi, “Namhla, ukuba nithe naliva ilizwi lakhe, ‘Musani ukuzenza likhuni iintliziyo zenu’”? yintoni ebaluleke kangako ngegama elithi namhlanje? Ngapha koko, iindumiso zalisebenzisa kumawaka eminyaka eyadlulayo. Sekunjalo, kungani ukuba libe lisabalulekile nakowethu u“namhlanje” njengoko lalinjalo kwabo balivayo kumawaka eminyaka eyadlulayo?

Ukoyisa Isixeko Sasezulwini

Ukukhula okuvakalayo kweengcamango ezisisitshixo kumaHebhere 4 kubonakala ngokukodwa xa kufundwa amaHebhere 4:8–11. UYoshuwa akazange awanike amalsrayeli uphumlo. Isiphumo, njengoko uThixo engeloxoki, kufuneka kubekho olunye “uphumlo” oluseleyo lwabantu bakaThixo. Eli qela aliphelelanga ekubeni ngamakholwa amaYuda kuphela. Liyika bonke abo bamkele uYesu njengoMsindisi wabo.

Funda: Galati 3:26–29 uqaphele iimpawu zabantu bomnqophiso kaThixo basemva komnqamlezo. Kuthetha ukuthini ukuthi akukho mYuda namGrike, kungekho khoboka namntu ukhululekileyo, kungekho ndoda namfazi kwimeko abhala ekuyo uPawulos?

Maxa wambi, amaHebhere 4 asetyenziswe ukucinezela ukugcinwa kweSabatha yomhla wesixhenxe, lo gama abanye bewasebenzise ukunika umngeni ukuqiniseka kolu phumlo lweSabatha, ngokokukhanya kwenyaniso yokuba kukho olunye uphumlo (lokuphela kwexesha). Ayikho kwezo ndawo eyityhila kakuhle iBhayibhile. Endaweni yoko, indima ithetha ngokuba apho kujongwe khona ekupheleni kwexesha kukuphumlo olulodwa okade lukho kususela eNdalweni nokuba ukubhiyozela uphumlo lweSabatha kunika isongo esincinane seeveki zonke sophumlo lwelo xesha lokuphela. Ngokwenene, kumaYuda, iSabatha yaziwe njengesenzeko esincinane se‘*olam haba*’ (“ilizwe elizayo”).

Uphumlo olufana neSabatha oluseleyo lwabantu bakaThixo, oluphinda uphumlo lukaThixo ngeSabatha yokuqala kwimbali yehlabathi, luthetha ukuba sinako ukuma siyiyeke imisebenzi yethu ngokwethu sithembe Yena ukuba azalisekise isithembiso sosindiso lwethu.

Ngokuchaseneyo neengxoxo zabanye abachazi, apho kubhalwe khona akuyixhasi ingcinga yokuba umthetho weSabatha uzalisekiswa ekuphumleni kosindiso oluziswe nguKristu, nto leyo ekwenza kungadingeki ukuba amaKristu awuthobele. Uphumlo lokugqibela esithenjiswa lona ngoko uKristu wakwenzayo ngenxa yethu alumi endaweni yophumlo lweBhayibhile lomhla wesixhenxe; ngokuphikisayo, luyawukhulisa.

Kwihlabathi elixabisa kakhulu abantu abazakhileyo, ukusebenza nzima, nabaphuma bayokuzizingelela, ukuphumla kuYesu nokuthemba ukuba ubabalo lwaKhe lwanele ukusindisa nokusenza ngokutsha ngokwenene, kuyalwa nenkcubeko.

Ungabanceda njani abanye ukuba bafumane ukuphumla kuYesu xa becinga ukuba izono zabo zibe zizibi kakhulu, kangangokuba iintliziyo zabo azinalo ukuguqulwa, nokuba iimeko zabo azinalo ngokupheleleyo ithemba? Yeyiphi indawo eBhayibhileni onokwabelana nabo ngayo?

Ingcamango Eyongeziweyo: “Asisoloko sikufuna ukuza kuYesu nezilingo neengxaki zethu. Maxa wambi sizithulula iingxaki zethu kwiindlebe zabantu, sixele ngeentshutshiso zethu kwabangenako ukusinceda, sikutyeshela ukukufihla konke kuYesu, onako ukuguqula indlela yosizi ibe ziindlela zovuyo noxolo. Ukuzilandula, nokuzincama kunika uzuko noloyiso umnqamlezo. Izithembiso zikaThixo zixabiseke kakhulu. Kufuneka silifunde ilizwi laKhe ukuze siyazi intando yaKhe. Amazwi empfumlelo, efundwe ngocoselelo athotyelwa ngokwenziwa, aya kuzikhocelela iinyawo zethu kwindlela egudileyo, apho sinokuhamba singakhubeki. Owu, ukuba bonke abafundisi nabantu bebengayithabatha imithwalo yabo neengxaki zabo bazise kuYesu, olindele ukuzamkela, aze abanike uxolo nokuphumla! Akasokuze abashiye abo babeka ithemba labo kuYe.”—Ellen G. White, *The Signs of the Times*, March 17, 1887, iph. 161.

“Wena mntu omtsha othandekayo, akungeke na ukhangele phambili ngethemba elizaliswe luvuyo nokulindela kwixesha xa iNkosi, uMgwebi wakho olilungisa, eya kulivuma igama lakho phambi kukaBwo naphambi kwezithunywa ezingcwele? Olona lungiselelo lulungileyo onokuba nalo ekubonakaleni kukaKristu kwesibini kukuphumla unokholo oluqinileyo kusindiso olukhulu olwaziswa kuthi ekufikeni kwaKhe kokuqala. Kufuneka ukholwe kuKristu njengoMsindisi wakho.”—Ellen G. White, *Our High Calling*, iph. 368.

Imibuzo Yokuxoxwa:

- ① Yintoni ebaluleke ngokukodwa ngeSabatha yosuku lwesixhenxe ngokokude ibonise uphumlo lwasezulwini uThixo alunika abantu baKhe? Oko kukuthi, uphumlo lweSabatha lusinika ungcamlo lukanaphakade?
- ② Ucamagushelo luthetha uxolelaniso kwaye lubonisa indlela yokubuyela kuThixo. Cinga ngale ntetho ibalulekileyo efunyanwa kumaRoma: “Asikukuphela ke oko, singabazingca nokuzingca nangaye uThixo, ngayo iNkosi yethu uYesu Kristu, esamkele ngayo kalokunje uxolelaniso olo” Roma 5:11. Ukuba ubani ebengakubuza, “Kuthetha ukuthini ukuxolelaniswa noThixo, kwaye lwenze mahluko mni olu xolelaniso ebomini bakho,” ubungaphendula uthini?
- ③ Singakuphepha njani ukuxakeka zizinto ezincinane ebomini bethu bobuKristu? Yintoni esigcina sikhangele kumfanekiso opheleleyo esiwunikwayo elizwini likaThixo?
- ④ Cinga ngazo zonke iimpazamo nokuswela ukholo kwabantwana bakaIsrayeli okwabonakaliswa entlango. Nangona iinkcukacha zemingeni zahlukile kwezethu, (thina asibhaduli kwintlango ebanzi), yeyiphi imithetho-siseko efumaneka apho? Oko kukuthi, singahlangana njani thina nemingeni efana naleyo kuhambo lwethu lobuKristu, kwaye sinokufunda njani kwiimpazamo zabo?