

Ukulangazelela Okunye



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *1 Korinte 10:1-11, Levi. 4:32-35, Johane 1:29, Heb. 4:1-11, iHubo 95:8-11.*

Indimana Yekhanda: “Kepha lokho kwaba yizibonelo kithi, size sinqanisisa okubi, njengalokho bona babekufisa” (*1 Korinte 10:6*).

Isikhungo sokugcina amagugu okuthiwa yiQueens Museum of Art, eNew York, eMelika, siqukethe okuyiwona mfanekiso omkhulukazi emhlabeni wedolobha, otshengisa zonke izakhiwo zaseNew York. Ngokulinganisa kwesikali esithi 1:1,200 (lapho ama 2.5 cm elingana nama meter angu 33), lesifanekiso sicishe sibe ngu 870 square meters. Saqedwa ukwakhiwa ngo 1964 ngabantu abayikhulu, abasebenza iminyaka engaphezu kwemithathu. Sewuthuthukisiwe ngokwezinga leminyaka yawo 1990, futhi akukho kuwona okufana neNew York ka 2021. Yisifanekiso esibucayi nesithathekisayo sedolobha.

Okusalayo kodwa, yisifanekiso-nje, esimele okuthile okuyikona okukhulu nokuhle ngaphezu kwesifanekiso.

Zinjalo zonke izifanekiso. Akusiyo into yangempela, sisebenza njengesithombe salokho okufaniswayo. Isifanekiso sisisiza ukuthi sibe nombono walokho okufaniswayo, kodwa asikwazi ukuthatha indawo yalokho. Umsebenzi waso ukwenza abantu baqonde kangcono ngalokho okufaniswayo.

ImiBhalo igcwele izifanekiso ezincane nezenzo ezikhomba kokukhulu okwangempela. AmaHeberu 4 ayasisiza ukuthola lamaqiniso ngokuqondene nombuzo wokuphumula okuseBhayibhelini.

**Funda isifundo saleliviki ukulungisela iSabatha lika Mandulo 11.*

Bhabhadiselwe KuMose

Funda: u 1 Korinte 10:1-11. UPawulu wayefuna ukuthini kwabaseKorinte uma ekhuluma “ngezibonelo”?

Igama lesiGriki elisetshenziswe ku 1 Korinte 10:6 (naku 1 Korinte 10:11), lahunyushwa ngokuthi “isibonelo,” lithi *typos*. Kulapho kuvela khona igama lesiNgisi elithi “*type*” livela kuleligama lesiGriki. Isibonelo akuyo into uqobo kodwa yisifanekiso sayo. Yisifanekiso senye into.

AmaHeberu 8:5 asinika isibonelo esihle salokhu: “Bekhonza (abapristi bezinkonzo zethempeli leTestamente eliDala) okungumfanekiso nesithunzi sokwasezulwini, njengokuba uMose wayalwa esezakwenza itabernakele ngokuthi: “Bheka, wokwenza konke ngesifanekiso owaboniswa sona entabeni.”

Lendimana ekumaHeberu igqamisa ukuxhumana okuqondile phakathi kokusezulwini nokusemhlabeni, iqhubeka icaphune uEksoduse 25:9 lapho uNkulunkulu etshela uMose ukuthi akakhe itabernakele ehlane “ngokwesifanekiso” ayesibone entabeni. Okushiwo lapha ukuthi itabernakele lasemhlabeni, nazo zonke izinkonzo zalo, kwakuyizibonelo, imifanekiso yalokho okwenzeka ezulwini, lapho uJesu enguMpristi oMkhulu wethu endlini engcwele yasezulwini.

Sinalokhu engqondweni, singaqonda kangcono ukuthi ukhuluma ngani uPawulu ku 1 Korinte 10. Kulezindimana uPawulu uphinde athinte okunye okwavela abantu bakaNkulunkulu ehlane besendleleni eya ezweni lesithembiso. Ngokuthi: “Obaba bethu” usho okhokho besizwe samaJuda abaphuma eGibithe, bephansi kwefu, badlula olwandle, ngaleyo ndlela bonke babhabhadiselwa ekuphileni okusha kokukhululwa ebuqilini.

UPawulu ubuka lezigigaba ezibalulekile zohambo lwasehlane njengesifanekiso, noma isibonelo, sombhabhadiso womuntu. Ngokulandela ukucabanga kukaPawulu, ukuthi “ukudla komoya” singathi kusho imana (*qhathanisa noEksoduse 16:31-35*). UIsrayeli waphuza edwaleni, uPawulu alichaza ngokuthi uKrestu (1 Korinte 10:4). Cabanga ngoJesu, njenge“sinkwa sokuphila” (*Johane 6:48*) nokuthi “ungamanzi aphilayo” (*Johane 4:10*). Konke lokhu kwenza umqondo kahle-nje. Ngakhoke, esikubonayo lapha, yindlela uPawulu asebenzisa ngayo umlando weTestamente eliDala njengesibonelo sokwembula amaqiniso esingawasebenzisa kumaKrestu namhlanje.

Cabanga emuva ngamava kaIsrayeli kuEksoduse. Singafunda ziphi izifundo zikamoya “ngezibonelo” zabo, ezinhle nezimbi abasishiyela zona?

Amasiko Nemihlatshelo

Uhlelo lweTestamente eliDala lwamasiko nemihlatshelo, njengoba etholakala kuLevitikusi, lusinika ezinye izibonelo zalokho esikubone izolo—izifanekiso zaseTestamenteni eliDala ezikhomba emaqinisweni eTestamente eliSha. Nakuba abafundi beBhayibheli banamhlanje bevame ukungawanaki lamasiko, nokho aqukethe amaqiniso akamoya abalulekile angaba lusizo olukhulu kulabo abawafundayo.

Funda: iziyalo zomnikelo wesono owawufuneka kumIsrayeli kuLevitikusi 4:32-35. Singafundani kulelisiko, yize sesingenalo-nje itabernakeli noma ithempeli eline-altare lokunikelelwa imihlatshelo yezono zethu? Xhumanisa lelisiko noJohane 1:29 no 1 Petru 1:18-21.

Isiko yindlela enhle kakhulu yokufundisa ngolwazi olubalulekile, futhi lidinga ukubukwa phansi kwesimo elalenzeka kuso. Kuvame ukuthatha isikhathi esiqonde-ngqo, indawo ethile, nochungechunge lwezenzo okwaziwayo ukuthi zizokwenzeka ukuze lisebenze kahle. Nangempela uma sifunda imiyalo eseBhayibhelini eTestamenteni eliDala mayelana nemihlatshelo, kuvela obala

ukuthi uNkulunkulu wanikeza imininingwane eqonde-ngqo mayelana nalokho okwenziwa ngakho umhlatshelo, nini, kuphi, nohlelo olulandelwayo.

Okwakuhamba phambili kuwo wonke amasiko, yigazi, nokuchithwa nokufafazwa kwalo. Akuyona into enhle le, futhi akumelanga kube kuhle ngoba kuphathelene nento embi kunazo zonke emhlabeni, isono.

Kwakuyini ngempela iqhaza legazi, futhi kwakudingeka ngani linindwe ezimpondweni ze-altare? Nakuba amasiko amaningi aphaatheleni netabarnekeli ayenqunyelwe (okusho ukuthi kunemiyalo yendlela yokwenziwa), awahambi nezincazelo. Mhlawumbe lokho kungenxa yokuthi abantu base bevele bazi ukuthi konke kusho ukuthini. Vele-nje, abakwaIsrayeli babazi ukuthi igazi lisho ukuthini (*Levitikusi 17:11*).

Isibonelo esithathwe kuLevitikusi 4:32-35, kodwa siqukethe incazelo ebalulekile kuLevitikusi 4:35: “Umpristi amenzele ukubuyisana ngesono sakhe one ngaso, aze athethelelwe.” Ngakhoke igazi lalibalulekile kuyo yonke inkonzo yokubuyisana, indlela thina zoni esingenziwa ngayo abalungile kuNkulunkulu oNgcwele. Esikubonayo kulemihlatshelo yisifanekiso sokufa kukaKrestu nomsebenzi asenzela wona.

Cabanga ukuthi isono sibi kangakanani njengoba sabiza umhlatshelo, ukuzidela kwesinye isiqu sobuNkulunkulu, uJesu, ukuze asigeze. Kufanele kusifundiseni lokhu ngokuthi kungani kufanele sethembele emseni, hhayi emisebenzini? Angithi-nje, yini ebesingayenzela kulokho uKrestu asesenzele kona vele?

“Isibonelo” Sokuphumula

Ngaphandle kwezibonelo esesizibonile, lomqondo wezifanekiso ungasebenza nakulomqondo weBhayibheli wokuphumula. Ukuze sikubone lokhu, siya encwadini yamaHeberu eTestamenteni eliSha.

Funda: amaHeberu 4:1-11. Kushiwo sippi isithembiso esisasele “sokungena ekuphumuleni kwaKhe”? Amava kaIsrayeli bephuma eGibithe nasekuzuleni ehlane asikhanyisela kanjani ngokuthe xaxa ngokungena ekuphumuleni kukaNkulunkulu?

Isihloko sokubekezela nokwethembeka sibaluleke kakhulu la. Yize noma kukhulunywa ngeSabatha losuku lwesikhombisa, ingqikithi yalezindimana (nokungaphambi kwazo; bheka amaHeberu 3:7-19) empeleni ubizo kubantu bakaNkulunkulu ukuthi bagcine ukukholwa; ngamanye amazwi, bahlale bethembekile eNkosini nevangeli.

Lezindimana zikhumbuza abafundayo ukuba baqaphele izifundo abazifunde ekuholeni kukaNkulunkulu esikhathini esedlule, “Ukuze kungawi muntu ngaleso siboniso sokungalaleli” (*Heb. 4:11*). Qaphela, yithuba lakho leli! Indimana iyaqhubeka ithi uIsrayeli walizwa ivangeli, kodwa alibasizanga ngalutho izwi. Esikhundleni sokuthi kuqiniseke ukukholwa kwabo ngokwethemba nokulalela, bakhetha ukhulubuka (*qhathanisa namaHeberu 3:7-15*), kanjalo-ke, abazange bakuthole ukuphumula ayebafisela kona uNkulunkulu.

AmaHeberu 4:3 atshengisa ubudlelwane obusondelene phakathi kokukholwa nokuphumula. Singangena ekuphumuleni kwaKhe kuphela uma sikholwa, futhi sethemba Lowo owethembisa ukuphumula, nokwazi ukugcwalisa isithembiso saKhe, uJesu Krestu-ke Lowo.

Funda: amaHeberu 4:3 futhi. Kwakuyini inkinga enkulu kulabantu okukhulunywa ngabo? Singathola sifundo sini kulokho thina “esashunyayezwa ivangeli njengabo” (*Heb. 4:2*)?

AmaKrestu akuqala akwamukela ukwembulelwa nguNkulunkulu ngaphambili (esikubiza ngokuthi iTestamente eliDala), akholwa ukuthi uJesu Krestu uyiWundlu likaNkulunkulu, umhlatshelelo wezono zabo. Ngokukholwa emhlatshelweni, bathola ulwazi ngosindiso kuJesu nokuphumula asipha kona.

Ukuqonda ukuthi kusho ukuthini ukusindiswa ngegazi likaJesu kungasisiza kanjani singenelevi 4 kulokho kuphumula esingaba nakho kuJesu, njengoba sazi ukuthi sisindiswa ngomusa, hhayi ngemisebenzi?

Ningazenzi Likhuni Izinhliziyo Zenu

Funda: kumaHeberu 4:4-7 neHubo 95:8-11. Yisiphi isexwayiso esinikwayo lapha, futhi lokho kufanele kusitsheleni thina namhlanje?

AmaHeberu 4:4-7 acaphuna indaba yokudalwa neHubo 95:11 odabeni lokungathembeki kukaIsrayeli, okwaba nomphumela wokungangeni ekuphumuleni uNkulunkulu ayebafisela kona. IHubo 95:8-11 lixhumanisa okwenzeka kuIsrayeli ehlane nokuphumula kukaNkulunkulu, futhi libandakanya nesifungo sokuthi uIsrayeli oswele ukukholwa ngeke angene ekuphumuleni kukaNkulunkulu, okwakukade kusho izwe lesithembiso ekuqaleni.

Yebo kona, uIsrayeli wangena ezweni lesithembiso. Isizukulwane esisha sawuwela umngcele, kwathi ngokusizwa nguNkulunkulu, banqoba imizi emikhulu yalapho, bazinza khona.

Kodwa abangenanga ekuphumuleni kukaJehova, okusho ukuthi abaningi kubona abakutholanga ukusindiswa nguJesu ngoba ukweswela kwabo ukukholwa kwabonakala ngokungalaleli kwabo. Nakuba ukuphumula kwakuhlanganiswa nezwe, kwakusho okungaphezu kwendawo lapho abantu babehlala khona.

AmaHeberu 4:6 akhomba ukuthi labo ababesizwile isithembiso sokuphumula kwangempela, abangenanga ngenxa yokungalaleli. Kunakuxhumana kuni phakathi kokungalaleli nokungangeni ekuphumuleni kukaNkulunkulu?

Ukuthi “Namhlanje” kutshengisa isimo esiphuthumayo. Ukuthi “Namhlanje” kusho ukuthi asisekho isikhathi sokulibala. Ukuthi “Namhlanje” kudinga impendulo nesinqumo, manje.

UPawulu uthatha igama elithi *sēmeron*, “namhlanje,” agcizelele ngempela ukuthi lalibaluleke kangakanani kuleso simo. IHubo 95:7, 8 yisexwayiso nokuncenga abantu bakaNkulunkulu ukuthi bangaphindi amaphutha okhokho babo, baze basilele ekungeneni ekuphumuleni kweqiniso okutholakala kuphela osindisweni esiluphiwa nguNkulunkulu.

Kufanele kuthini kithina manje, uma sizwa amazwi athi: “Namhlanje, uma nilizwa izwi laKhe ningazenzi likhuni izinhliziyo zenu”? Yini leyo ebaluleke kangako ngegama elithi “namhlanje”? Incwadi yamaHubo yalisebenzisa ezinkulungwaneni zeminyaka ngaphambi kwalokhu. Nokho, kungani kusafanele libe lisabalulekile kithina “namhlanje” njengoba lalinjalo kulabo abalizwa ezinkulungwaneni zeminyaka edlule?

Ukungoba Umuzi Wasezulwini

Ukuqhubeka kwezingqikithi ezimqoka kumaHeberu 4 kuvela obala kakhulu uma kufundwa amaHeberu 4:8-11. UJoshuwa akawanikanga amaIsrayeli ukuphumula. Ngakhoke, njengoba uNkulunkulu engesiye onamanga, kusho ukuthi kukhona okunye “ukuphumula” okusasalele abantu bakaNkulunkulu. Labo bantu akusiwo amaJuda kuphela. Kuhlangukiswa bonke labo abamukele uJesu njengoMsindisi wabo.

Funda: amaGalathiya 3:26-29, ubone izimpawu zabantu bakaNkulunkulu besivumelwano ngemuva kwesiphambano. Kusho ukuthini kulesimo abhala phansi kwaso uPawulu, ukuthi akukho mJuda noma umGriki, isigqila noma okhululekile, owesilisa noma owesifazane?

Ngezinye izikhathi amaHeberu 4 asetshenziswa ukugcizelela ukugcinwa kweSabatha losuku lwesikhombisa, kanti abanye basebenzisa sona lesahluko ukuchitha ukuphumula kweSabatha, njengoba kukhona okunye ukuphumula kwesikhathi sokugcina. Yomibili lemibono ayishayi khona kokushiwo yiBhayibheli. Kunalokho, lesahluko sisitshela ukuthi ukugxila ekuphumuleni kukaNkulunkulu kwesikhathi sokugcina kwakulokhu kukhona kusukela ekudalweni, nokuthi ukugujwa kokuphumula kweSabatha kusinika amazwibela amancane alokho kuphumula kwesikhathi sokugcina. AmaJuda aliqonda iSabatha njengesandulelo esincane se ‘*olam haba*’ (“umhlaba ozayo”).

Ukuphumula okufana neSabatha okusasalele abantu bakaNkulunkulu, okufana nokuphumula kukaNkulunkulu ngeSabatha lokuqala emlandweni womhlaba, kusho ukuthi singathatha ikhefu emisebenzini yethu, sethembe Yena ukuthi uzogcwalisa isithembiso saKhe sokusisindisa.

Ngokuphikisana nabanye abacwaningi, lendimana ayisho nakancane ukuthi umyalo weSabatha wagcwaliseka ekuphumuleni kosindiso olwalethwa nguKrestu, okwenza singabikho isidingo samaKrestu sokuwulalela. Okuyikona kuphumula ngempela esikuthenjisiwe ngalokho esakwenzelwa nguKrestu akususi iSabatha eliseBhayibheli losuku lwesikhombisa; kunalokho, kuyaliqinisa.

Kulomhlaba ohlonipha kangaka abantu abazithukisayo, ukusebenza ngokuzikhandla, abantu abanqubekela phambili, ukuphumula kuJesu nokwethemba ukuthi umusa waKhe wanele ukusisindisa nokusiguqula, kubonakala kuphambene nehlobo.

Ungabasiza kanjani abanye ukuthola ukuphumula kuJesu uma becabanga ukuthi izono zabo zimbi ngokwedulele, bethi izinhliziyi zabo azinakho ukuguqulwa, nokuthi amacala abo awethembisi? Ungabapha ziphi izindimana zeBhayibheli?

Ukujula Nomcabango: “Asivumi ngazo zonke izikhathi ukuza kuJesu nezilingo zethu nemithwalo yethu. Ngesinye isikhathi sithulula izinkinga zethu ezindlebeni zabanye abantu, sitshele abantu abangeke basisize ngezinsizi zethu, siyeke ukwethemba uJesu, onakho ukuguqula izindlela zethu zosizi, zibe yinjabulo nokuthula. Ukuzidela, ukuzinikela, kunika isiphambano udumo nokunqoba. Izithembiso zikaNkulunkulu ziyigugu. Sidinga ukufunda iZwi laKhe uma sifuna ukwazi intando yaKhe. Amazwi aphefumulelwe, uma efundwa ngokunakekela, siwaphile, azoholela izinyawo zethu endleleni ehlelembiwe, lapho sizokwazi khona ukuhamba singaqhuzuki. O, ukuba-nje abefundisi nabazalwane, bebengayisa imithwalo yabo nokukhathazeka kwabo kuJesu, Yena olindele ukuyithwala, abanike ukuthula nokuphumula! Ngeke abashiye labo abamethembayo.”—Ellen G. White, *The Signs of the Times*, March 17, 1887, p. 161.

“Muntu omusha othandekayo, ungaba nakho yini ukulangazelela ngethemba lenjabulo usuku lapho iNkosi, umehluleli wakho olungileyo, eyovuma igama lakho phambi kukaBaba naphambi kwezingelosi ezingcwele? Okuyikho okuhle kakhulu ukuzilungisela ukubuya kukaKrestu, ukuphumula ngokukholwa okuqinile osindisweni asilethela lona ekufikeni kwaKhe kokuqala. Udinga ukukholwa kuKrestu njengoMsindisi wakho.”—Ellen G. White, *Our High Calling*, p. 368.

Imibuzo Yokuxoxisana:

- ① Yini le ekhetheke kangaka ngeSabatha losuku lwesikhombisa luze lube yisifanekiso sokuphumula kwasezulwini uNkulunkulu akubekele abantu baKhe? Ngamanye amazwi, ukuphumula kweSabatha kusizwisa kanjani iphakade?
- ② Ukuthethelelwa kusho ukubuyisana, kanti kukhomba indlela ebuyela kuNkulunkulu. Cabanga ngamazwi abalulekile atholakala kumaRoma 5:11: “Kepha akusikho lokho kuphela, kodwa sizibonga futhi ngoNkulunkulu ngeNkosi yethu uJesu Kristu, esesamukelisiwe ngaYe ukubuyisana.” Ukuba umuntu ubengakubuza athi: “Kusho ukuthini ukubuyisana noNkulunkulu, futhi kwenza mehluko muni lokho kubuyisana empilweni yakho,” ungaphendula uthini?
- ③ Singakugwema kanjani ukulibala yizinto ezingabalulekile empilweni yethu yobuKrestu? Yini esigcina sigxilise amehlo esithombeni esikhulu esiseZwini likaNkulunkulu?
- ④ Phinda ucabange ngawo wonke amaphutha nokungabi nokukholwa okwatshengiswa ngabantwana bakwaIsrayeli ehlane. Yize noma izinselele zabo zehlukile kunezethu (thina asizulazuli ehlane elivulekile), yikuphi okufanayo? Ngamanye amazwi, kungenzeka kanjani ukuthi kolwethu uhambo lobuKrestu, nathi sibhekana nazo lezo zinselele ababebhekene nazo, futhi singafundani emaphutheni abo?