

UMthetho noBabalo



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki: *Hezek. 28:15, 16; Dut. 4:44; Rom. 3:20; Dut. 10:1–15; Dut. 5:6–22; Dut. 9:1–6.*

Indima Yenkumbulo: “ ‘Andilutshitshisi ubabalo likaThixo; kuba, ukuba bungomthetho ubulungisa, oko uKristu angaba wafumana wafa’ ” (*Galati 2:21*).

AmaKristu enkoliso yeemvaba athetha ngomthetho nobabalo yaye ayaluqonda olwalamano oluphakathi kwezi zimbini. Umthetho ngumgangatho kaThixo wobungcwele nobulungisa, kwaye ukwaphula loo mthetho sisono. “Bonke abasenzayo isono benza okuchasene nomthetho; sona isono sikukuchasana nomthetho” (*1 Yohane 3:4*). Kwaye ngenxa yokuba sonke siwaphule loo mthetho—“Ke sona isiBhalo sisuke sazivalela ndawonye izinto zonke phantsi kwesono” (*Gal. 3:22*)—lubabalo lukaThixo kuphela olunokusisindisa. “Kuba nisindiswe ngokubabalwa nangalo ukholo; nako oko kungaphumi kuni, kususipho sikaThixo” (*Efe. 2:8*).

(Eeneneni, ikhona “intwana yengcombolo” yeSabatha yomhla wesixhenxe njengenxalenye yomthetho. Kodwa, ngenxa yezizathu ezohlukeneyo, amaKristu amaninzi azimisele, okwangoku, ukubukula iSabatha yomhla wesixhenxe, esiza nazo zonke izizathu eziphuthileyo zokuzithethelela ukuyibukula kwawo. Kodwa konke oko ngomnye umxholo.)

Nkqu nokuba uchazwe ngeendlela ezahlukeneyo neemeko ezahlukeneyo, umxholo womthetho nobabalo ngokuqinisekileyo ufumaneka kuyo yonke iBhayibhile, kuquka nencwadi yeDuteronomi. Ewe, iDuteronomi, nayo, idandalazisa ulwalamano phakathi komthetho nobabalo ngenkalo eyodwa.

**Funda isifundo sale veki ukulungiselela iSabatha, Novemba 13.*

UMthetho Ezulwini

UTHixo nguThixo wothando, yaye uthando ngummiselo otshatsheleyo wesimilo saKhe nesiseko solawulo lwaKhe. Kwaye ngenxa yokuba uThixo efuna simthande nathi, usidale sazizidalwa ezinokuziphatha nezinenkululeko yokuziphatha, inkululeko ehamba nothando.

Kwaye esizikithini sengcamango yenkululeko yokuziphatha kukho umthetho wokuziphatha. Ingceba zamasuntswana angaphantsi, amaza olwandle, iikhangu, nangona zilandela umthetho *wemvelo* kwinqanaba elithile, azilandeli okanye azidingi mthetho *wakuziphatha*. Kuphela zizidalwa ezinokuziphatha eziwudingayo, nto leyo esisizathu sokuba nkqu nasezulwini uThixo abe nomthetho wokuziphatha weengelosi.

Funda: kuHezekile 28:15, 16, othetha ngokuwa kukaKhwezi ezulwini. “Ubugqwetha” bafumaneka kuye, yaye naye “wona.” Ukusetyenziswa kwala magama apha, kwimeko yasezulwini, kutyhila ntoni ngobukho bomthetho wokuziphatha ezulwini?

Omabini “ubugqwetha” “nokona” ngamagama asetyenziswa apha phakathi kwethu bantu. Kodwa isiBhalo sasebenzisa kwala magama manye koko kwenzekayo ezulwini, kwenye inxalenye yendalo ngokwayo. Oku kufuneka kusixelele into malunga noko kukhoyo ezulwini, kunye nasemhlabeni.

“Sithini na ke? Umthetho usisono na? Nakanye! Ke ngendingasazanga isono, ukuba bekungengamthetho; kuba nenkanuko ngendingayazanga, ukuba umthetho ubungatshongo ukuthi, Uze ungakhanuki” (Rom. 7:7). Kanjalo, le ngcamango inye, phantse ngokwemfundiso, ingakho njani ezulwini, apho izidalwa ezinokuziphatha-iiingelosi-zikho khona?

Njengoko u-Ellen G. White etyatyadula: “Intando kaThixo ibonakaliswe kwimibhalo yomthetho waKhe ongcele, yaye imimiselo yalo mthetho yimimiselo yasezulwini. Iingelosi zezulu azifikeleli kulwazi olutshatsheleyo ingekuko ukwazi intando kaThixo, kwaye ukwenza intando yaKhe ngumsebenzi otshatsheleyo ezisebenzisa kuwo amandla azo.”—*Thoughts From the Mount of Blessing*, p. 109.

Ezulwini, emhlabeni-nokuba kuphi: ukuba uThixo unezidalwa ezinokuziphatha, uzakuba nomthetho wokuziphatha ukulawula zona, kwaye ukwaphula loo mthetho, ezulwini okanye emhlabeni, kusisono.

Kutheni ingcamango yomthetho wokuziphatha ingenakwahlulwa kwingcamango yezidalwa ezinokuziphatha? Ngaphandle kwaloo mthetho, yentoni ebezakuxela indlela eyiyo yokuziphatha nendlela engeyiyo?

Umthetho KwiDuteronomi

Uhlanga lwamaHebhere kwimida yaseKanana, abantu abonyuliweyo bakaThixo, ekugqibeleni bakulidla ilifa ilizwe uThixo awayebathembise lona. Kwaye, njengoko sibonileyo, iDuteronomi yimiyalelo yokugqibela kaMoses kumaHebhere ngaphambi kokuba balihluthe ilizwe. Kwaye phakathi kwaloo miyalelo yaba yimithetho yokuba bathobele.

Funda: ezi ndima zilandelayo. Ngongoma ni ephinda phindwayo ukuphindwa ukukhankanywa, yaye kutheni le ngongoma ibaluleke ngolo hlobo ebantwini? (*Dut. 4:44, Dut. 17:19, Dut. 28:58, Dut. 30:10, Dut. 31:12, Dut. 32:46, Dut. 33:2*).

Nkqu nokona kufunda kugqawagqwayo kwencwadi yeDutrenomi kubonakalisa indlela eyayibaluleke ngayo kumthetho kuhlanga lwamaSirayeli. Eneneni, yayizimfanelo zabo kumnqophiso. UThixo wayebenzele lukhulu kakhulu yaye wayezakuqhubeka ebenzela lukhulu-izinto ababengenako ukuzenzela ngokunokwabo kwanokuba izinto ababengazifanelanga okukuqala (nto leyo eluyiyo ubabalo, uThixo esinika oko singakufanelanga. Kwaye into awayeyifuna njengokusabela, ewe, yintobelo kumthetho waKhe.

Akwahlukanga ngoku. Ubabalo lukaThixo luyasisindisa, ngokungaphandle kwemisebenzi yomthetho—“Ngoko ke sigqiba kwelithi, umntu ugwetyelwa ngokholo, kungekho misebenzi yamthetho” (*Rom. 3:28*)—kwaye ukusabela kwethu yintobelo kumthetho. Sithobela umthetho, nangona, kungeyo nzame engazukusineda ukuba sisindiswe nguwe—“ngokokukuba, ngokwasemisebenzini yomthetho, akuyi kugwetyelwa nyama emehlweni akhe; kuba isono saziwe ngokubakho komthetho” (*Rom. 3:20*)—kodwa njengemiphumela yosindiso esilunikwe ngobabalo. “Ukuba niyandithanda, yigcineni imithetho yam” (*Yohane 14:15*).

IDuteronomi inokubonwa njengesifundo esikhulu esinye esingumzekelo kubabalo nomthetho. Ngobabalo uThixo uyasikhulula, esenzela oko besingenako ngokunokwethu ukuzenzela (kwanjengokuba uSirayeli wayengenako ukuzisindisa ngokunokwakhe eYiputa), yaye ukusabela siphila, ngokholo, ubomi bentobelo ngakuYe nakumthetho waKhe. Ukususela ekuweni kuka-Adam ukubheka phambili, ukuya kuthi xhaxhe baphila de ibe lixesha lembandezelo nophawu lwerhamncwa, abantu abachazwe njengabo “bayigcinayo imithetho kaThixo nokukholwa kuYesu” (*IsiTyhi. 14:12*)—ubudlelwane bukaThixo nabantu baKhe bobo bomthetho nobabalo. Ubabalo lukaThixo lusixolela ngenxa yokwaphula kwethu umthetho waKhe, yaye ubabalo lukaThixo lusenza kanjalo sikwazi ukuthobela umthetho waKhe kanjalo, intobelo eqhambuka kubudlelwane bomnqophiso esinawo kunye naYe.

Singawuphepha njani umgibe wokungabi ngqongqo ngokomthetho lo gama sithobela umthetho?

Ukuze kulunge kuwe

Abangakholelwayo, abo bakhangela izizathu zokubukula iBhayibhile, basoloko bekhangela amazwi angqongqo kaThixo abonakala kwiTestamente eNdala. Ingcamango kukuba uThixo weTestamente eNdala wayengqwabalala, enenqala, yaye ekhohlakele, ngokukodwa ngokukhabanayo noYesu. Le asiyongxoxo intsha, koko inamakhwiniba ngoku njengangoko yaqalayo ukuphakanyiswa kwiinkulungwane ezininzi ngaphambili.

Ngokuthe rhoqo, iTestamente eNdala ibonakalisa uYehova ebathanda abantu baKhe bamandulo yaye ebafunela oko kungcono. Kwaye olu thando lubonakala ngokumandla kwincwadi yeDuteronomi.

Funda: kwiDuteronomi 10:1–15. Ithini imeko erhangqe ezi ndima, yaye zisifundisa ntoni ngendlela uThixo awayesiva ngayo ngabantu baKhe, nkqu nasemva kwesono sabo? Zisifundisa ntoni thina, ngokwenene, ngobabalo?

Ubabalo nothando lukaThixo lukhazimla kwezi ndima. Qaphela, ngokukodwa, indima ye-12 neye-13. Ngokwenene zisisivakalisi esinye eside, umbuzo, yaye umbuzo ulula: *Yintoni na mna, Yehova, endiyibizayo kuwe ingekuko ukuba . . . uhambe ngeendlela zam, undithande, undikhonze, ugcine imithetho Yam ukuze kulunge kuwe?*

Kuso sonke isiHebhere esi kule ndima amazwi “kuwe” nathi “wena” akwisisinye. Nangona uThixo ngokuqinisekileyo ethetha kuhlanga luphela, ebezakunceda ntoni amazwi aKhe ukuba abantu, mntu ngamnye buqu, akawathobeli? Isambuku silunge kuphela njengesixa esidibeneyo samaqhezu. UYehova wayethetha nomntu ngamnye, buqu, kuSirayeli njengo hlanga.

Asinakulibala ukuba, kwakhona, isiphelo sendima 13: ugcine ezi zinto *letov lak*, oko kukuthi, “ukuze kulunge kuwe.” Ngamanye amazwi, uThixo uyalela abantu ukuba bathobela kuba ukwenza oko kunceda bona. UThixo wabenza, uThixo uyabaxhasa, uThixo uyakwazi okubalungeleyo, kwaye ufuna oko kubalungeleyo. Intobelo ngakumthetho waKhe, kwiMithetho yaKhe eliShumi, izakusebenza kuphela inzuzo kubo.

Umthetho usoloko ufaniswa nothango, udonga lokhuseleko, yaye ukuhlala ngaphakathi kolo donga, abalandeli baKhe bakhuselekile kwintlaninge yobubi ebibunokubafumana bubatshabalalise. Ngamafutshane, ngenxa yokuthanda abantu baKhe, uThixo wabanika umthetho waKhe, yaye intobelo ngakumthetho wakhe yenza “ukuba kulunge kuwe.”

Zeziphi iindlela esinokuzibonela ngayo indlela intobelo ngakumthetho kaThixo ethe, ngokwenene, yancedela “ukulungelwa kwethu”?

Ikhoboka eYiputa

Kwincwadi yeDuteronomi, umxholo omnye uyavela uphinde uvele kwakhona: lowo wokukhulula kukaYehova abantu baKhe amaSirayeli kwilizwe laseYiputa. Ngokuthe rhoqo, bakhunjuzwa ngoko uThixo abenzele kona: “ ‘ “Wasikhupha uYehova eYiputa ngesandla esithe nkqi, nangengalo eyolukileyo, nangokoyikeka okukhulu, nangemiqondiso nangezimanga” ’ ” (Dut. 26:8; bona kanjalo kwiDut. 16:1–6).

Kuyo yonke iTestamente eNdala, enyanisweni, ibali le Eksodus lichazwa njengohlangulo lukaThixo olunamandla, ngobabalo lwaKhe, kubukhoboka nengcinezelo yaseYiputa: “Ngokuba ndaninyusa ezweni laseYiputa, ndanikhulula endlwini yobukhoboka” (Mika. 6:4).

Nkqu nakwiTestamente eNtsha, le ngcamango iyavela, nalapho i-Eksodus yaseYiputa ngamandla kaThixo amakhulu iluphawu losindiso ngokukholwa kuKristu: “Ngokholo baluwela uLwandle oluBomvu, kwanga kusemhlabeni owomileyo; athe amaYiputa, athi akukulinga oko, antywiliselwa” (Heb. 11:29; bona kanjalo 1 Kor. 10:1–4).

Funda: kwiDuteronomy 5:6–22, apho uMoses aphinda umthetho, iMithetho eliShumi, isiseko esimiselweyo somnqophiso wabo noYahew. Qaphela umthetho wesine nesizathu sawo esinikezelwe apha. Kuthiwani apho, nto leyo etyhila inyaniso yomthetho nobabalo?

UMoses uphinda umthetho ocacileyo wokuphumla ngeSabatha yomhla wesixhenxe, kodwa uwunika ugxininiso olongezekileyo. Oko kukuthi, nangona ubhalwe elityeni kwi-Eksodus, apha uMoses uyanaba koko bebesele bekunikiwe. Gcinani iSabatha, hayi nje kuphela njengesikhumbuzo sendalo, kodwa njengesikhumbuzo senkululo yaseYiputa. Ubabalo lukaThixo lwabasindisa eYiputa lwaza lwabanika uphumlo kwimisebenzi yabo (Heb. 4:1–5). Ngoku, ngokusabela kwabo kubabalo abanike lona uThixo, kwakufuneka badlulisele olo babalo kwabanye.

Kule imeko, ngoko, iSabatha yomhla wesixhenxe ayibi nje luphawu olunamandla lwendalo kuphela kodwa uphawu olunamandla lwenkululo nobabalo. Wonke ubani ekhayeni, hayi nje abantwana, kodwa izecaka, izilwanyana, nkqu nabaphambukeli abaphakathi kwabo, banokuphumla. ISabatha idlulisele kwabanye ubabalo olwanikwa amaYuda, kanjalo, nakwabo bangaphandle kubantu bomnqophiso ngokunokwabo. Yaye ifumaneka embindini womthetho kaThixo. Oko uThixo abenzele kona ngobabalo, kufuneka bakwenzele abanye. Ilula ngolo hlobo.

Funda kuMateyu 18:21–35. Kungayiphi indlela othe ummiselo okulo mzekeliso watyhilwa ngayo kumthetho weSabatha, ngokukodwa njengoko kugxininiswe kwiDuteronomi?

Akungabulungisa Bakho

Esizikithini senkolo jobuKristu, kuyo yonke inkolo yeBhayibhile, eneneni, ngumxholo omkhulu wokugwetyelwa ngobabalo kuphela. “Kuba sithini na isiBhalo? Sithi ke, wakholwa u-Abraha kuThixo, kwaza oko kwabalelwa kuye ebulungiseni” (*Rom. 4:3*).

U-Ellen G. White wayidandalazisa ngokuyindumasi ngale ndlela: “Yintoni ukugwetyelwa ngokholo? Ngumsebenzi kaThixo ekulahleni eluthulini ubuqaqawuli bomntu, aze enzele umntu oko kungekho semandleni akhe ukuba azenzele. Xa abantu bezibona ukungabi nto kwabo, bakulungele ukwambathiswa ngobulungisa bukaKristu.”—Ellen G. White, *The Faith I Live By*, p. 109.

Ngaphandle kwamathandabuzo, xa uqgala ukuba ungubani uThixo, nendlela angcwele ngayo, xa ethelekiswa nento esiyiyo, kwakunye nendlela esingengcwele ngayo xa sithelekiswa naYe-bekuzakufuneka isenzo esimangalisayo sobabalo ukusindisa thina. Yaye sayenza: eso senzo sobabalo senzeka emnqamlezweni, uKristu, ongomsulwa, efela izono zonobutyala.

Unale meko engqondweni, funda kwiDuteronomi 9:1-6. Uthini uMoses ebantwini apha, nto leyo etyhila ngendlela emangalisayo inyaniso yobabalo lukaThixo kwabangafanelekanga? Okwenzeka apha kuwubonakalisa njani ummiselo wokugwetyelwa ngokholo?

Ukuba ubani unokushwankathela imfundiso kaPawulos kwigospile, mhlawumbi ingafumaneka kwibinzana elikwiDut 9:5, “Akungabulungisa bakho, nokuthi tye kwentliziyo yakho” ukuba akusindise uThixo. Endaweni yoko, uzakukwenza oko ngenxa yezithembiso “zendaba ezilungileyo ezingunaphakade” (*IsiTyhi. 14:6*), isithembiso esinikezelwe kuthi “engenzi ngokwemisebenzi yethu, esenza ngokweyakhe ingqibo, nobabalo, esababalwa ngalo ngoKristu Yesu phambi kwamaxesha aphakade” (*2 Tim. 1:9; bona kanjalo kuTito 1:2*). Ukuba isithembiso sanikezelwa kuthi “ngaphambi kwamaxesha aphakade,” ngokuqinisekileyo ibingenakuba ngokwemisebenzi yethu ngokuba sasingekabikho kwa ukubakho “ngaphambi kwamaxesha aphakade,” ngalo ndlela singenamisebenzi.

Ngamafutshane, nangona uneziphene, iimpazamo, iintamo ezilukhuni, iNkosi izakukwenzela lo msebenzi umangalisayo kuwe. Ngoko ke, ngenxa yoko, iNkosi iyalela ukuba uyithobele kunye nemithetho Yayo. Isithembiso sele sinikezelwe, sadluliswa: imisebenzi yakho, intobelo yakho, nokuba bezilunge kangakanani na (ezinjalo), azingonobangela wosindiso lwakho. Ndaweni yoko, zisisiphumo.

INkosi yakusindisa ngobabalo; ngoku, umthetho wakhe ubhaliwe entliziyweni yakho nomoya wakhe ukuxhobisa, hamba uyokuthobela umthetho waKhe.

Ingcamango Eyongeziweyo: “Utshaba lukaKristu, olwavukela umthetho kaThixo ezulwini, njenge njengele enobuchule, eeqeqeshiweyo, lusebenze ngamandla alo onke, lurhola isixhobo emva kwesinye, luzaliswe yinkohliso, ukuphuthisa umthetho kaThixo, oyena ntamnani wokwenyani ekuphela kwakhe wesono, umgangatho wobulungisa.”—Ellen G. *White, Review and Herald*, Novemba 18, 1890.

Izigidi zezigidi zezigidi ezibini zeenkwenkwezi zimenyezela elimiweyo. Ikhulu lezigidi ngezigidi zeenkwenkwezi lenza ingqumba nganye yeenkwenkwezi. Oko kukuthi, 100,000,000,000. Izigidi zezigidi zezigidi ezibini zezicuku seenkwenkwezi, esenziwa li-100 lesigidi sesigidi seenkwenkwezi ngasinye kuzo, zenza iinkwenkwezi ezi-200,000,000,000,000,000,000,000,000. Ngoku, ngommiselo wendalo: nantoni na ecinga ize idale into kufuneka ibe ngentla yaye ivelele lo nto iyicingileyo yayidala. UPicasso ungentla yaye uvelele kunomsebenzi wobugcisa kaPicasso. UThixo owacinga wadala elimiweyo lethu, ngokunjalo, makabe mkhulu avelele kunelimiweyo.

Unoko engqondweni, cinga ngale ndima ilandelayo: “Ekuqalekeni ube ekho uLizwi, waye uLizwi ekuye uThixo, waye uLizwi enguThixo. Yena lowo ebekho ekuqalekeni kuThixo. Izinto zonke zabakho ngaye; engekho yena, akubangakho nanye into ethe yabakho” (*Yohane 1:1–3*). Oko kukuthi, uThixo owadala konke okwadalwayo, iinkwenkwezi ezi-200,000,000,000,000,000,000,000,000 nayo yonke enye into-wenza ntoni? “Wazithoba,” waba ngumntu olusana, waphila ubomi obungenasono, waza wafa emnqamlezweni, ethwala kuYe isihlwayo sobutyala nezono zethu, ukuze sibe nedinga lobomi obungunaphakade.

Phambi kwethu kukho le nyaniso inkulu: ubabalo lunikezelwe kuthi kuYesu Kristu emnqamlezweni. Kwaye yintoni ayifunayo uThixo kuthi? “Ukuhlanganiswa kwentetho, yakuba ivakele into yonke, nanku: Yoyika uThixo, ugcine imithetho yakhe; ngokuba indawo leyo yimfanelo yoluntu lonke” (*Intshuma. 12:13*).

Imibuzo Yokuxoxwa:

- ① Eklasini, jongani umbuzo osekupheleni kwesifundo sangoMvulo, ngendlela abantu abakholelwa ekugcineni umthetho kaThixo, iMithetho eliShumi (kuquka nowesine) abanokuphepha ngayo umgibe ofihlakeleyo wobungqongqo ngokomthetho. Yahluka njani intobelo, nkqu intobelo engqongqo engagungqiyo, kubungqongqo emthethweni, yaye singawazi njani umahluko phakathi kwezi zimbi?
- ② Ngawaphi amanye amabali owakha wawava (okanye owazi gaqa) ngendlela abathi ngayo abo babesophula iMithetho eliShumi bafumana iziphumo ezimandundu ngenxa yokokwaphula? Oku makusifundise ntoni ngendlela umthetho otyhila ngayo inyaniso yothando lukaThixo kuthi?
- ③ Kutheni le nto umnqamlezo kufuneka usibonise ukuphutha kokuzama ukuzifumanela indlela eya ezulwini?