

Babuya Ngentliziyo Zabo



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki: *Dut. 5:22-29; Dut. 4:25–31; Dut. 30:1–10; Mat. 3:1–8; Marko 1:15; Zenzo 2:37, 38.*

Indima Yenkumbulo: “‘Eningathi nimfune khona uYehova uThixo wenu nimfumane, xa nithe naquqela kuye ngentliziyo yenu yonke, nangomphefumlo wenu wonke’” (*Duteronomi 4:29*).

I nyaniso emsulwa yobomi iyasilandela sonke: sisesonweni. Ngamanye amaxesha siva “ingcungela” ikhalazela ingcamango yobuKristu yokudyobheka okucacileyo koluntu, kodwa into ekuphela kwayo umntu ekufuneka eyenzile kukujonga iindaba usuku olunye okanye ngaphezulu okanye ahlole ngokukhawuleza imbali yoluntu, kwaye nokunyaniseka kwale mfundiso yobuKristu kuyabonakala.

Okanye, nkqu ngokulula, eneneni, eyona nto umntu anokuyenza kukujonga esipilini; hayi kude. Nabani na onesibindi sokunika ingqwasela ende ngaphakathi entliziyweni yakhe (ndawo leyo eyoyikekayo ukuya kuyo) uyabazi ubunyani bamaRoma 3:9-23, nagqibezela ngala mazwi: “kuba bonile bonke, basilela eluzukweni lukaThixo” (*Rom. 3:23*).

Eneneni, indaba ezimnandi zifumaneka kwiindima ezilandelayo, ngelithi “begwetyelwa ngesisa lubabalo lwakhe ngako ukukhululwa ngentlawulelo ekuYesu Kristu” (*Rom. 3:24*). Okubalulekileyo kwezindaba zimnandi yinguquko: ukuvuma isono sethu, ukuzisola ngaso, ukucela uxolelo lukaThixo ngaso kunye, ekugqibeleni, nokusishiya. Ngenxa yokuba sinesono, inguquko kufuneka ibe ngundoqo wobukho bethu njengamaKristu. Kwaye, kule veiki, sizakubona ingcamango yenguquko njengoko idandalaziswe kwiDuteronomi.

**Funda isifundo sale veiki ukulungiselela iSabatha, Novemba 27.*

Ngubani Oyakunikezela?

IsiHebhere seBhayibhile, njengenkoliso yeelwimi, sifefwe ngezangotshe, xa amagama athile esetyenziselwa ukuthetha into eyahlukileyo kwinto engeyona ayithethayo. Esinye isangotshe ngu-“Mi-yitten.” U-“Mi” ngumbuzo othi “ngubani?” aze u-“yitten” athethe “oyakunikezela.” Ngoko ke, ngokuphandle, u-“Mi-yitten” “Ngubani oyakunikezela?”

KwiTestamente eNdala, noko kunjalo, eli binzana lichaza ingcamango yomnqweno, ulangazelelo, lo mntu ofuna into kakubi.

Umzekelo, emva kokumka kwabo eYiputa, abantwana bakaSirayeli, bejamelene nemicela-mngeni entlango, badanduluka, “Akwaba besife sisandla sikaYehova ezweni laseYiputa!” (Eksod. 16:3). Ibinzana “akwaba” lalivela ku-“mi-yitten.”

KwiNdumiso 14:7 UDavide uthi, “Akwaba bekuvela eZiyon ukusindiswa kwamaSirayeli!” IsiHebhere asithi “akwaba”; sithi “mi-yitten.”

KuYobhi 6:8, xa edanduluka esithi, “Akwaba bendingazuza isicelo sam”—“akwaba” uvela, kwakhona ku-“mi-yitten.”

Funda: kwiDuteronomi 5:22–29, uxile ngokukodwa kwindima 29. Ithetha ukuthini into yokuba igama elitolikwe langu “akwaba” lisuka ku-“mi-yitten?”

Nanku uYehova-uThixo onguMdali, Lowo wenza indawo yokujikeza kwehlabathi, ixesha, nebuqu-nto, Lowo wathetha labakho ihlabathi lethu, Lowo waphefumlela u-Adam impefumlo yobomi-ethetha ibinzana elisoloko lisayanyaniswa nobuthathaka nemida yoluntu. Umzekelo onjalo wenyaniso yentando ekhululekileyo! Apha sibona ukuba kukho imida koko uThixo anokukwenza phakathi kule mfazwe inkulu. Oku kusetyenziswa kuka-“mi-yitten” kutyhila ukuba nkqu noThixo akanakunyathela intando ekhululekileyo; xa enokwenza oko, ayinaba saba yekhululekileyo.

Kwaye kwanjengokuba thina bantu sikhululekile ukuba sone, sikhululekile ukuba sikhethe iNkosi, sikhethe ukuba sivuleleke kwinkokelo yaKhe, sikhethe, ngokusabela kuMoya waKhe, ukuguquka kwizono zethu size silandele Yena. Ekugqibeleni ukhetho lolwethu, yaye lolwethu sedwa, kwaye lukhetho ekufuneka silwenze imihla ngemihla, umzuzu nomzuzu.

Zeziphi ezinye zezinto ekuzakufuneka uzikhethile kwezinye zimbalwa zilandelayo okanye iintsuku ezimbalwa? Ukufunda njani ukunikela intando yakho kuThixo ukuze, ngamandla aKhe, wenze ukhetho olulungileyo?

Nindifune ndifumaneka

Kuyo yonke iBhayibhile sifumana ubungqina bokwazi kwangaphambili kukaThixo. Oko kukuthi, wazi kwangaphambili konke okuzakwenzeka. Nokuba kukuvuka nokuwa kwezikumkani zehlabathi (*Daniyeli 7*) ukusinga kwizenzo zomntu ngamnye kanye kwiiyure ngaphambi kokwenzeka kwayo—“ ‘Inene ndithi kuwe, kwangobu busuku, ingekalili inkuku, uyakundikhanyela kathathu’ ” (*Mat. 26:34*)—iNkosi yazi isiphelo ukusuka ekuqaleni. Ukwazi kwaKhe kwangaphambi, nkqu nokhetho lwethu olukhululekileyo, akunanto yakwenza nangayiphina indlela kwinkululeko yokokukhetha.

Ngoko ke, uYehova wayazi, kwangaphambi kokuba abazise abantwana bakwaSirayeli kwela lizwe, ukuba bayakwenza ntoni xa bekwela lizwe.

Funda: kwiDuteronomi 4:25–28. Wathi uYehova bayakwenza ntoni emva kokuba bekwilizwe ebebathebise lona?

Kwiindima ezingaphambili, uYehova ubaxelela ngokutsolileyo ukuba bangazenzeli izithixo bangazinquli (*Dut. 4:15–20*). Noko kunjalo, ezi ndima zilandelayo ngokuphandle zithi ukwenza izithixo nokuzinqula yile nto kanye bazakuyenza, nangona zikho zonke izilumkiso.

Qaphela ukuba uDuteromomi 4:25, uMoses uyibeke yacaca eyokuba ayokwenzeka ngoko nangoko. Emva koko konke abakhe bakungcamla, babengafanele kuwa kwangoko kunqulo-zithixo. Noko kunjalo, ngokuhamba kwexesha, emva kwesizukulwana okanye ngaphezulu, isimbo “sokulibala” (*Dut. 4:9*) oko uThixo abenzele kona, kunye noko abalumkise kuko, kwakhokelela ekwenzeni kanye oko wayebalumkise kuko.

Funda: kwiDuteronomi 4:29–31. Uthi uYehova uyakubenzela ntoni kule meko ichanekileyo?

Ubabalo lukaThixo luyamangalisa. Nkqu nasemva kokuwa kububi obooyikekayo bonqulo-zithixo, nkqu nasemva kokuba befumene imiphumela efanele isono sabo, ukuba babuyele kuYehova, uyakubaxolela abaphilise. Ngamafutshane, ukuba ngokukhululekileyo bakhetha ukuguquka, uyakuyamkela inguquko yabo.

Igama kwiDuteronomi 4:30, elisoloko liguqulwa “ukubuya,” eneneni lithetha “ukubuyela.” Oko kukuthi, babuyela emva kuYehova, apho bekufanele bakhona lonke eli xesha. Igama lesiHebhere u-*teshuvah*, elisuka kwakwincambu enye “nokubuya,” lithetha “inguquko.”

Ngalo ndlela, kwingxam, nantoni engenye ebandakanywa kwinguquko, kukubuyela kuThixo emva kokuba sohlulwe kuye zizono zethu.

Ukubuyela (Teshuvah)

Kuyo yonke iDuteronomi, umxholo ongundoqo uyabonakala: thobela uYehova usikeleleke, sukuthobela uyakufumana izohlwayo. Akwahlukanga kwiTestamente eNtsha. “Musani ukulahlekiswa; uThixo yena asingowokulahlekisa. Kuba into athe wahlwayela yona umntu, wovuna kwayona; ngokuba lowo uhlwayela eyakhe inyama, wovuna ukonakala ngokwasenyameni; lowo uhlwayela uMoya ke, wovuna ubomi obungunaphakade ngokwaseMoyeni” (*Gal. 6:7, 8*).

Ngelishwa, kanye emva koKuwa, isono sikhangeleka silula sikwimvelo njengokuphefumla. Kwaye phakathi kwazo zonke iziyalo namadinga- “ ‘Ngokuba lo mthetho ndikuwiselayo namhla awunto ikunqabeleyo, awukude nokuba kude’ ” (*Dut. 30:11*)-abantu abaninzi benza kanye oko: bawa kwizono uThixo awayebalumkise kuzo.

Noko kunjalo, nkqu nangoko, uThixo wayekulungele ukubathatha kwakhona ukuba, ekusebenziseni intando yabo ekhululekileyo, ukhetho olukhululekileyo, bathe baguquka babuyela kuYe.

Funda: kwakhona kwiDuteronomi 30:1–10. Yintoni athi uYehova uyakuyenzela abantu baKhe, phakathi kokungalunganga abakwenzileyo? Yayi yintoni, ngoko, imeko ayebekwe phezu kwayo la madinga?

Ingamango ilula yaye itsolile: ukuba uyabhatyaza, izohlwayo eziqatha zakulandela kuwe nakusapho lwakho. Senza lo nto isono. Noko kunjalo, nangoko, unokuguquka, aze uYehova akwamkele kwakhona akusikelele.

Izihlandlo eziliqela le ngcambu inye yesiHebhere emva ko-*teshuvah* iyavela kwezi ndima. KuDuteronomi 30:2, le ndima ithi “ ‘wabuyela kuYehova uThixo wakho’ ”; kuDuteronomi 30:8, nangona isoloko iguqulwa, kwaye kuhle oko, “ubuye ke wena, uliphulaphule izwi likaYehova,” inokuququlwa ngokuphandle, “Uze *ubuye* uthobele ilizwi likaYehova.” Ekugqibeleni, kuDuteronomi 10, efundeka ngolu hlobo “ ‘Xa uthe wabuyela kuYehova uThixo wakho ngentliziyo yakho yonke, nangomphefumlo wakho wonke,’ ” kwakhona igama “ukubuya.” ngokwenene “kukubuyela.”

Ngamanye amazwi, phakathi kwako konke okwabahlelayo, phakathi kokwaphula kwabo okuphandle nokuqhawula kwabo umnqophiso, uYehova wayengekagqibi ngaba bantu, yaye ukuba babefuna angagqibi ngabo, babenokubonakalisa loo mnqweno nenguquko.

Nangona zisingisele kuhlanga xa lulonke, ezi ndima, noxa imeko yahlukile kweyethu namhlanje, ezi ndima, ziyayibonakalisa njani inyaniso yendlela engundoqo ngayo inguquko yokwenene kuthi njengamakholwa esithi, ngamanye amaxesha, siwaphule umnqophiso esiwenze noThixo, ngokunjalo?

Ngentliziyo Yenu Yonke

UDuteronomi 30:1–10 utyhila ubabalo nokulunga kukaThixo kubakreqi naboni, nkqu naxa abo boni nabakreqi babesikelelwe nguThixo ngeendlela ezi zodwa “‘Ngokuba luluphi na uhlanga olukhulu, oluthixo usondeleyo kulo, njengoYehova uThixo wethu, ekumbizeni kwethu konke?’ ” (Dut. 4:7). Nkqu nangona kukhona konke awayebenzele kona, yaye nangona eneneni babengenasizathu sokwenyani sokuzithethela okanye ukuzigwebela ngenxa yesono sabo, bona noko kunjalo (ukhona ozidibanisayo?)

Noko kunjalo, nkqu nangoko-yintoni?

KwiDuteronomi 30:1-10, gxila koku inguquko yabo, ukubuyela (*teshuvah*) kwabo kuThixo yayikuqulathile. Kwakufuneka ntoni, yaye oko makusifundise ntoni ngento ebandakanya inguquko yokwenene?

Ekugqibeleni, kwafuneka benze ukhetho lokubuyela kuYe, nolokumthobela Yena, *ngentliziyo yabo yonke*. Ngandlel’ithile, umba ongundoqo yayiziintliziyo zabo, ngenxa yokuba, ukuba iintliziyo zabo zazithe tye kuThixo, izenzo zabo zazi zakulandela: oko kukuthi, babezakuthobela.

Yiyo le nto banikwa idinga elimangalisayo lokuba xa bathe “babuyela” kuYehova, babuyela ngokusulungekileyo kuYe, ngenxa yoko uzakusebenza kubo aze “aluse” iintliziyo zabo. Kufuneka benze ukhetho, ekuthinjweni kwabo, ukuba babuyele kuThixo, aze ngoko ababuyisele kuYe naselizweni. Aze apho, elizweni, abasikelele. Kwaye inxalenye yentsikelelo kukuba uzakusebenza kubo ukuguqula iintliziyo zabo zikekelele ngakumbi kuYe, ukuze bona nabantwana babo “thanda uYehova uThixo wakho ngentliziyo yakho yonke nangomphefumlo wakho wonke, ukuze kulunge kuwe.”

Ekugqibeleni, ukusabela kwizikhuthazo zikaThixo (*bona kwiZenzo 5:31*), kwakuzakufuneka ngokwenene baguquke kwizono zabo. Kwaye, nangona ejongenene nemeko yembali eyohlukileyo, u-Ellen G. White wabhala: “Abantu baba buhlungu ngenxa yokuba izono zabo zabeka inkxwaleko phezu kwabo, kodwa hayi ngoba bengamthobelanga uThixo ngokwaphula kwabo umthetho waKhe ongcwele. Inguquko yokwenene ingaphezu kokuba buhlungu ngenxa yesono. Kukukhwebuka ebubini okungagungqiyo.”—Ellen G. White, *Patriarchs and Prophets*, p. 557. Yaye oku yinyaniso esinokuyibona kwiDuteronomi 30:1-10.

Singawazi njani umahluko phakathi kokuba buhlungu ngenxa yezohlwayo zezono zethu, nto leyo enokwenziwa nangubani, kunye nokuba buhlungu ngenxa yezono ngokunokwazo? Kutheni le nto lo mahluko ubaluleke kangaka?

Guqukani nibuye

ITestamente eNtsha, eneneni, izaliswe yingcamango yenguquko. Eneneni, uYohane uMbhaptizi waqala ulungiselelo lwakhe ngesimemelelo senguquko.

Funda: uMateyu 3:1-8. Ingcamango “yokubuyela” ivela njani kwezi ndima? Ngamanye amazwi, yintoni uYohane abaxelela ukuba mabayenze le ibonakalisa oko bekufumaneka kwiDuteronomi? Kutheni, kanjalo, amazwi akhe ebesingisele ngokukodwa kubaFarasi nabaSadusi?

uYYesu, naye, waqalisa ulungiselelo lwaKhe ngezimemelelo zenguquko.

Funda: kuMarko 1:15. Uthini uYesu, yaye kutheni esayamanisa inguquko negospile?

Nokuba nguYohane ethetha ncakasana neenkokeli zenkolo okanye uYesu nohlanga luphela, ingcamango iyafana. Singaboni, yaye nangona uKristu weza kusindisa aboni, kufuneka siguquke kwizono zethu. Kwaye loo nguquko-nokuba yeyomkreqi okanye yeyomKristu othembakeleyo owa esonweni okanye yeyomntu osanda kukholwa- iquka ukushiya iindlela zethu ezindala. Kufuneka sikuvume ukuba sesonweni kwethu size, sibonakalisa inguquko ngakwizono zethu ngokunokwazo (yaye hayi nje kuphela izohlwayo zazo), kufuneka senze ukhetho olusengqondweni lokulahla ezo zono size, sixhomekeke ngokupheleleyo kumfaneleko kaYesu, “ ‘phulaphula izwi likaYehova uThixo wakho’ ” (*Dut. 15:5*).

Ezinye iingcaphephe zeBhayibhile zibona kwiTestamente eNtsha intlokoma yengcamango yenguquko njengoko ithiwe thaca kwiDuteronomi. Umzekelo, xa uPetros emangalela uhlanga ngokubethelela uYesu emnqamlezweni, abaninzi kubantu “bahlabeka entliziyweni, bathi kuPetros nakwabanye abapostile, Madoda, bazalwana, sithini na?” (*Zenzo 2:37*). Oko kukuthi, beziqonda ukona kwabo, baba buhlungu ngenxa yako (“bahlabeka entliziyeni”), baza bafuna ukwazi ukuba mabenze ntoni na ngoku ukuze balungelelane noThixo abamonileyo.

Oku asiyomeko ifanayo njengakuthi sonke: aboni abone uThixo?

Funda kwiZenzo 2:38. UPetros wasabela njani kumbuzo wabo, yaye esi siqendu siyityhila njani imfundiso ihamba nenguquko yokwenene?

Ingcamango Eyongeziweyo: “Kwinyathelo ngalinye elibheka phambili kumava ethu obuKristu inguquko yethu izakwendela. Kukwabo iNKosi ibaxoleleyo, kwabo avumayo ukuba bangabantu baKhe, apho athi, ‘Niyakuzikhumbula ke iindlela zenu ezimbi, neentloni zenu ezingalungileyo, nizikruqukele ngokwenu, ngenxa yobugwenxa benu nangenxa yamasikizi enu.’ Heze. 36:31. Kwakhona uthi, ‘Ndowumisa umnqophiso wam nawe, wazi ukuba ndinguYehova; ukuze ukhumbule, udane, ungabi saba nakuvula mlomo ngenxa yehlazo lakho, ekukuxoleleni kwam zonke izinto ozenzileyo; itsho iNKosi uYehova.’ Heze. 16:62, 63. Ngoko imilebe yethu ayokuvuleka kukuzigwagwisa. Siyakwazi ukuba umfaneleko wethu ukuKristu kuphela. Siyakulwenza olwethu uvumo lompostile. ‘Kuba ndiyazi ukuba ngaphakathi kwam, oko kukuthi enyameni yam, akumi okulungileyo.’ Roma 7:18. ‘Mna ke mandingakhe ndiqhayise nganto, ingenguwo umnqamlezo weNKosi yethu uYesu Kristu, ekuthe ngaye ihlabathi kum labethelelwa emnqamlezweni, ndathi nam kwihlabathi ndabethelelwa emnqamlezweni.’ Gal. 6:14.”—Ellen G. White, *Christ’s Object Isifundos*, pp. 160, 161.

“‘ububele bukaThixo bukusa enguqukwani.’ Rom. 2:4. Ityathanga elibugolide, inceba nemfesane yothando olungcwele, lijikeleziswa wonke umphefumlo osemngciphekweni. UYehova uthi, ‘Ndikuthandile ngothando olungunaphakade; ngenxa yoko ndikolulele inceba.’ Yer. 31:3.”—Ellen G. White, *Christ’s Object Isifundos*, p. 202.

Imibuzo Yokuxoxwa:

- ① Nangona kufuneka siguquke, singalumka njani ukuba siwuphephe umgibe wokwenza inguquko into encomekayo, ngokungathi isenzo senguquko ngokunokwaso siso esisenza silunge phambi koThixo? Yeyiphi indlela ekuphela kwayo esinokulunga ngayo phambi koThixo?
- ② “Waza uYuda, lowo wamngcatshayo, ebone ukuba ugwetyiwe, wazohlwaya, wawabuyisela kwakubabingeleli abakhulu namadoda amakhulu loo maqhosa esilivere amashumi mathathau, esithi, Ndonile, kuba ndingcatshe igazi elingenatyala. Bathi ke bona, Iyini nale kuthi loo nto? Zibonele wena. Wawaphosa phantsi etempileni apho loo maqhosha esilivere, wemka waya wazixhoma” (*Matt. 27:3–5*). Akuthandabuzeki uYuda waba buhlungu ngenxa yoko wakwenza kuYesu (kakade, wazibulala). Kutheni, ngoko, izenzo zakhe zingabonwa njengenguquko yokwenyani?
- ③ Inyaniso yokuba sesonweni koluntu, kanye ukuba sesonweni kwethu, ingasigcina sithobeke njani phambi kwabanye (ngohlobo lokuba singabagwebi) naphambi koThixo? Kutheni le nto inyaniso yokuba kwathatha umnqamlezo, umzekelo, ukufa koNyana kaThixo, ukusisindisa, ukusibonisa indlela esibi ngayo ngokwenene isono?