

Guqula Izinhliziyo Zabo



ISABATHA EMINI

Kuleliviki Funda Lokhu: *Duteronomi. 5:22–29; Dut. 4:25–31; Dut. 30:1–10; Mathewu. 3:1–8; Marko 1:15; Zenzo 2:37, 38.*

Indimana Yekhanda: “ ‘Uma nina niselapho nimfuna uJehova uNkulunkulu wenu, niyakumfumana, uma nimfuna ngayo yonke inhliziyo yenu nangawo wonke umphefumulo wenu’ ” (*Duteronomi 4:29, NKJV*).

Iqiniso elilula lempilo lisilandela sonke: siyizoni. Ngezinye izikhathi sizwa “isazi” esithile sililela umqondo wamaKristu wokungcola kwesintu, kodwa konke othile okumele akwenze ukubuka izindaba usuku olulodwa noma ahlole umlando wesintu, futhi ubuqiniso balemfundiso yobuKristu bube sebubonakala.

Noma, okulula kakhulu, othile angakwenza ukubuka esibukweni; hhayi kude, empeleni. Noma ngubani onesibindi sokuzibuka ngaphakathi enhliziyweni yakhe (okungaba yindawo eyesebekayo) uyabazi ubuqiniso babaseRoma 3:9-23, ogcina ngalamzwi: “ngokuba bonke bonile, basilalelwe inkazimulo kaNkulunkulu” (*Rom. 3:23, NKJV*).

Nembali, izindaba ezinhle zitholakala kwindimana elandelayo, emayelana noku “lungisisiwa ngesihle ngomusa wakhe ngokuhlangwa okukuKristu Jesu” (*Rom. 3:24, NKJV*). Okusemqoka kulezizindaba ezinkulu ngukuphenduka: ukuvuma isono sethu, sidabuke ngaso, sicele Intethelelo kaNkulunkulu ngaso, futhi ekugcineni, sifulathele kuso. Ngoba siyizoni, ukuphenduka kumele kube ngumongo wamava ethu obuKristu. Futhi, kuleliviki, sizobona umqondo wokuphenduka njengalokhu wethulwe kuDuteronomi.

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Mi-Yitten

IsiHeberu seBhayibheli, njengezilimi eziningi, sifafazwe ngezisho, lapho amagama athile esetshenziswa ukuchaza okuthile okwehlukile kunalokho okuyikona. Esinye isisho kwiTestamente Elidala ngu-“Mi-yitten.” “Mi” ngumbuzo “ngubani” kuthi u-“yitten” achaze “ozonika.” Ngalokho, ngokuqondile, “Mi-yitten” uthi “Ngubani ozonika na?”

KwiTestamente Elidala, nokho, lesisisho sethula umqondo wesifiso, nenkanuko, yothile ofuna okuthile kabi, kabi.

Ngokwesibonelo, ngemuva kokweqa kwabo eGibhithe, abantwana bakwaIsrayeli, bebhakane nezinselulo ehlane, bababaza, “Sengathi nga safu ngesandla sikaJehova ezweni laseGibhithe!” (Exod. 16:3, *NIV*). Umusho “sengathi nga” waqhamuka ku-“mi-yitten.”

KwiHubo 14:7 uDavide uthi, “Oh, sengathi ukusindiswa kuka-Israyeli kungavela eSiyoni!” isiHeberu asithi “Oh”; sithi “mi-yitten.”

KuJobe 6:8 (*NKJV*), uyababaza, “Oh, sengathi isicelo sami singenziwa”—“Oh” futhi, ususelwa ku “mi-yitten.”

Funda: uDuteronomi 5:22-29, ugxile kakhulu kundimana 29. Kusho ukuthini ukuthi igama elihumushwe njengo “Oh” liqhamuka ku “mi-yitten” na?

Nangu uJehovah—uNkulunkulu onguMdali, Yena owenza umkhathi, isikhathi, nokuphathekayo, Yena owakhuluma kwabakhono izwe lethu, Yena owaphefumulela kuAdamu umphefumulo Wokuphila—esho isisho esivame ukuyamaniswa nobuthakathaka kanye nokunye ukufiphala kwesintu. Isibonelo seqiniso lentando yokuzikhethela! Lapha sibona ukuthi kunemikhawulo kulokho uNkulunkulu angakwenza phakathi Kwempikiswano enkulu. Ukusetshenziswa kuka-“mi-yitten” kwembula ukuthi noNkulunkulu akakwazi ukugxoba ilungelo lokuzikhethela; ngoba uma eke wakwenza lokho, ngeke lisaba ngelenkululeko.

Futhi njengalokhu thina njengesintu sinelungelo lokona, sinelungelo futhi lokukhetha uJehovah, lokukhetha ukuvuleleka ekuholeni Kwakhe, lokukhetha, ngokuphendula kuMoya Wakhe, ukuphenduka ezonweni zethu futhi silandele Yena. Ekugcineni ukukhetha kungokwethu, ngokwethu kuphela, futhi kungukukhetha okumele sikwenze usuku nosuku, umzuzu ngomzuzu.

Yikuphi okunye ukukhetha okuzomele ubhekane nako emahoreni ambalwa Ezayo noma esinsukwini ezimbalwa na? Ungafunda kanjani ukunikela intando yakho kuNkulunkulu ukuze, ngamandla Akhe, ukwazi ukwenza izinqumo ezilungileyo na?

Funani Mina futhi Ningifumane

Kulo lonke iBhayibheli sithola ubufakazi bolwazi ngaphambili lukaNkulunkulu. Okungukuthi, wazi ngaphambili konke okuzokwenzeka. Noma ngukuvuka nokuwa kwemibuso yomhlaba (*Daniyeli 7*) kuze kube nakwizenzo zomuntu ngamunye zingakenzeki—“ ‘Ngiqinisile ngithi kuwe: Ngalobu busuku, lingakakhali iqhude, uzakungiphika kathathu’ ” (*Mat. 26:34, NKJV*)—uJehovah wazi Isiphetho kusukela ekuqaleni. Ulwazi Lwakhe lwaphambili, nako ukukhetha kwethu, akuthikamezi inkululeko yalokho kukhetha.

Ngalokho, uJehovah wayazi, nangaphambi kokuba abalethe abantwana bakaIsrayeli ezweni, lokho ababezokwenza ezweni.

Funda: uDuteronomi 4:25-18. Wathini uJehovah ngabazokwenza ngemuva kokuba sebesezweni ababthenjiswe lona na?

Ezindimaneni ezandulelayo, uJehovah ubatshela ngokuqondile ukuba bangenzi izithombe futhi bangazikhonzi (*Dut. 4:15-20*). Kepha, izindimana ezilandelayo zithi yikho kanye abazokukwenza, ukwenza izithombe futhi bazikhonze, nakuba bexwayisiwe ngako.

Qaphela ukuthi KuDuteronomi 4:25, uMose ucacisile ngokuthi ngeke kwenzeka ngokushesha. Emuva kwakho konke asebedlule kukho, babengeke bawele ngokushesha ekukhonzeni izithombe. Kodwa, ngokuhamba kwesikhathi, ngemuva kwesizukulwane, umkhuba woku “khohlwa” (*Dut. 4:9*) yilokho uJehovah ayebenzele kona, nangalokho ayebaxwayise ngako, wawuzobaholela ekwenzeni lokho kanye ayebaxwayise ngako.

Funda: uDuteronomi 4:29-31. UJehovah uthi uzobenzelani kulesisimo ababhekene naso na?

Umusa kaNkulunkulu uyamangalisa. Nasemuva kokuwela ebubini obesabekayo bokukhonza izithombe, nasemuva kokubhekana nemiphumela efanele yezono zabo, uma beguqkela kuJehovah, uzobathethelela futhi ababuyisele kuYena. Kafushane nje, uma bezikhethela ukuphenduka, uyokwamukela ukuphenduka kwabo.

Igama KuDuteronomi 4:30, elivama ukuhumushwa “ukuguquka,” empeleni lichaza “ukubuyela.” Okungukuthi, babuyela emuva kuJehovah, lapho bebemele ukuba khona sonke isikhathi. Igama lesiHeberu *teshuvah*, elisuselwa kwimpande “yokubuyela,” lichaza “ukuphenduka.”

Ngalokho, kumongo, noma ngabe yikuphi okunye okungenelelayo ekuphendukeni, kungukubuyela kuNkulunkulu ngemuva kokuba kade sehlukene Naye ngezono zethu.

Teshuvah

Kuyo yonke incwadi kaDuteronomi, indikimba ephambili iyaqhamuka: lalelani uJehovah nibusiswe, ningamlaleli niyobhekana nemiphumela. Akwehlukile nakwiTestamente Elisha. “Ningadukiswa; uNkulunkulu akahlekwa. Ngokuba lokho akuhlwanyelayo umuntu, lokho wokuvuna. Ngokuba ohlwanyelela inyama yakhe uyakuvuna ukubhubha kuyo inyama; kepha ohlwanyelela uMoya uyakuvuna ukuphila okuphakade kuMoya” (*Gal. 6:7, 8, NKJV*).

Ngeshwa, okungenani ngemuva kokuwa, isono sibukeka silula futhi siyimvelo njengokuphefumula. Futhi ngaphandle kwazo zonke izixwayiso nezithembiso. —“ ‘Ngokuba lo myalo engikuyala ngawo namuhla awulukhuni kuwe, futhi awukude’ ” (*Dut. 30:11, NKJV*)—iningi labantu lenza lokho kanye: bawela ezonweni uNkulunkulu ayebaxwayise ngazo.

Kepha futhi, nalapho, uNkulunkulu wayesazimisele ukubamukela uma, ngokusebenzisa ukuzikhethelelwa kwabo, babephenduka futhi bebuyela kuYena.

Funda: futhi uDuteronomi 30:1-10. Uthini uJehovah ngazokwenzela abantu Bakhe, nakuba benze bonke lobu ububi na? Yini, nokho, umbandela lezizithembiso ezimangalisayo ezincike kuwo na?

Umqondo ulula futhi usobala: uma nonile, imiphumela eyesabekayo izowela phezu kwenu kanye nemindeni yenu. Senzenjalo isono. Kodwa, nalapho, ningaguquka, futhi uJehovah uyonamukela anibusise.

Izikhathi eziningi igama elifanayo lempande u-*teshuvah* liyavela kulezizindimana. KuDuteronomi 30:2, umbhalo uthi “ ‘ubuyele kuJehova uNkulunkulu wakho’ ”; kuDuteronomi 30:8 (*NKJV*), nakuba lihumushiwe, futhi ngokufanele, “Uyakubuya, ulilalele izwi likaJehova,” lingahumushwa njengoba linjalo, “Uyakubuya, ulilalele izwi likaJehova.” Ekugcineni, kuDuteronomi 30:10 (*NKJV*), lapho lifundeka kanje “ ‘uma ubuyela kuJehova uNkulunkulu wakho ngayo yonke inhliziyo yakho nangawo wonke umphefumulo wakho,’ ” futhi igama “ukuguquka” ngempela ngu “kubuyela”

Ngamanye amazwi, ngaphandle kwakho konke okwenzeka kubo, ngaphandle kokwephula ngokuphelele isivumelwano, uJehovah wayengakaqedi ngalababantu, futhi uma bengafuni nabo ukuba aqede ngabo, babengakubonisa lokho ngokuphenduka.

Nakuba ebhekene nabo njengesizwe sonke, lezizindimana, noma ingqikithi yehlukile kuneyethu namuhla, zisakuveza kanjani ubuqiniso bokuba ngumongo wokuphenduka kweqiniso kithina makholwa okuthi, ngezinye izikhathi, siphule isivumelwano esisenze noNkulunkulu na?

Ngenhliziyo Yakho Yonke

UDuteronomi 30:1-10 wembula umusa nokulunga kukaNkulunkulu kubahlubuki nezoni, nakuba lezozoni nabahlubuki babebusiswe nguNkulunkulu ngezindlela ezizodwa: “ ‘Ngokuba yisiphi isizwe esikhulu esinonkulunkulu oseduze naso njengoJehova uNkulunkulu wethu, enjalo nanini lapho simbiza, na?’ ” (*Deut. 4:7, NKJV*). Nangaphandle kwakho konke ayebenzele kona, futhi nangaphandle kokuthi babengenaso isizathu sokona kwabo, bona (ngubani onamava alokhu na?)

Kepha, nalapho, kwasekuba nani?

KuDuteronomi 30:1-10, gxila ngokwakuqukethwe ngukuphenduka kwabo, ukubuyela (*teshuvah*) kwabo kuNkulunkulu. Yini eyayidingeka, futhi lokho kumele kusifundiseni thina namuhla mayelana nalokho okuqukethwe ngukuphenduka kweqiniso na?

Ekugcineni, kwafuneke benze isinqumo sokubuyela kuYena, futhi balalele Yena, *ngezinhliziyo zabo zonke*. Ngomqondo othile, udaba lwangempela kwakuyizinhliziyo zabo, ngoba uma Izinhliziyi zabo zazilungile noNkulunkulu, izenzo zabo zazizolalela: Okungukuthi, babezolalela.

Yingakho banikezwa isithembiso ezimangalisayo sokuthi uma “bebuyela” kuJehovah, ngokuqiniseka beguqukela kuYena, wayezosebenza kubo futhi “abasoke” Izinhliziyi zabo. Kumele bakhethe, phakathi kokuthunjwa kwabo, ukubuyela kuNkulunkulu, futhi wayezobabuyisela kuYena nasezweni. Kuthi lapho, ezweni, ababusise. Futhi ingxenye yesibusiso ngukuthi wayezosebenza kubona ukuguqula Izinhliziyi zabo zibheke kakhulu kuYena, ukuze bona nabantwana babo “bamthande uJehovah uNkulunkulu wakho ngenhliziyo yakho yonke nangomphefumulo wakho wonke, ukuze uphile.”

Ekugcineni, ngukuphendula ekukhuthazeni kukaNkulunkulu (*buka iZenzo 5:31*), kwakuzofuneke baphenduke ngokweqiniso ezonweni zabo. Futhi nakuba ebhekene neNgqikithi ehlukile emlandweni, u-Ellen G. White wabhala: “Abantu balila ngoba izono zabo zazilethe ukhulupheka phezu kwabo, kepha hhayi ngoba babedelele uNkulunkulu ngokuphula umthetho Wakhe ongewe. Ukuphenduka kweqiniso kungaphezulu kosizi ngesono. Kungukuzimisela ukufulathela ububi.”—Ellen G. White, *Patriarchs and Prophets*, p. 557. Futhi leli yiqiniso esilibona kuDuteronomi 30:1–10.

Singawazi kanjani umehluko phakathi kokubabuhlungu ngemiphumela yezono zethu, okungenziwa yinoma ngubani, kanye nokuba buhlungu ngezono uqobo na? Kungani lokhu kwehlukana kusemqoka kangaka na?

Phendukani futhi Niguquke

ITestamente Elisha, nembala, ligcwele umqondo wokuphenduka. Empeleni, uJohane Umbhathizi waqala umsebenzi wakhe ngobizo lokuphenduka.

Funda: uMathewu 3:1-8. Umqondo “wokubuyela” uvela kanjani kulezizindimana na? Ngamanye amazwi, uJohane ubatshela ukuthi benzeni lokho okuveza okukuDuteronomi na? Kungani, futhi, amazwi akhe ayefanele kakhulu abaFarisi nabaSadusi na?

UJesu, futhi, waqala umsebenzi Wakhe ngobizo lokuphenduka.

Funda: uMarko 1:15. Uthini uJesu, futhi kungani ehlanganisa ukuphenduka nevangeli na?

Noma ngabe nguJohane ekhuluma ngokubhekise kubaholi noma nguJesu ebhekise esizweni sonke, umqondo uyafana. Siyizoni, futhi nakuba uKristu azela ukuzosindisa izoni, kumele siphenduke ezonweni zethu. Futhi lokho kuphenduka—noma njengomhlubuki noma njengomKristu othembekile owela esonweni noma njengosanda kuguquka—kufuna ukufulathela izindlela zethu ezindala zesono. Kumele sivume ukuba yizoni kwethu futhi, ngokwethula ukuphenduka ezonweni zethu ngokwazo (hhayi nje kuphela imiphumela yazo), kumele senze ukhetho oluphusile lokushiya lezozono futhi, ngokuthembela ekufanelekeni kukaJesu, “silalele uJehovah uNkulunkulu wakho” (*Dut. 15:5, NKJV*).

Abanye abafundi beZibhalo babuka kwiTestamente Elisha impinda yomqondo wokuphenduka njengalokhu yethulwe KuDuteronomi. Ngokwesibonelo, ngenkathi uPetro emangalela isizwe ngokubethele uJesu, abantu abaningi “bahlabeka enhliziyweni, bathi kuPetru nakwabanye abaphostoli: “Madoda, bazalwane, siyakwenze njani na?” (*Zenzo 2:37, NKJV*). Okungukuthi, sebeqwashile ngesono sabo, badabuka ngaso (“bahlabeka enhliziyweni”), futhi bafuna ukwazi okumele bakwenze ukuze balunge noNkulunkulu ababemonile.

Akufani yini nesimo sethu sonke: izoni ezone uNkulunkulu na?

Funda iZenzo 2:38. UPetro wawuphendula kanjani umbuzo wabo, futhi lesisiqephu sisembula kanjani isimiso esingemuva kokuphenduka kweqiniso na?

Ukucabanga Kabanzi: “Kuso sonke isinyathelo kumava obuKristu ukuphenduka kwethu kuzojula. Yilabo uJehovah abathethelele, labo abavuma ukuthi ngabantu Bakhe, athi kubo, ‘Seniyakukhumbula izindlela zenu ezimbi nezenzo zenu ezingezinhle, ninengeke emehlweni enu ngenxa yobubi benu nangenxa yezinengiso zenu.’ Eze. 36:31. Aphinde athi, ‘Sengiyakumisa isivumelwano sami nawe, wazi ukuthi nginguJehova ukuba ukhumbule, ube namahloni, ungabe usavula umlomo wakho ngenxa yehlazo lakho, lapho ngikuthethelele konke okwenzileyo, isho iNkosi uJehova.’ Eze. 16:62, 63. Izindebe zethu aziyukuvulelwa ukuzincoma. Siyokwazi ukuthi ukuphelela kwethu kukaKristu kuphela. Sikwenze ukuvuma kompostoli kube ngokwethu. ‘Ngiyazi ukuthi kimina (Okungukuthi, enyameni yami) akukho okuhle.’ Rom. 7:18. ‘Kepha kimi makungabikho nakanye ukuzibonga, kuphela ngesiphambano seNkosi yethu uJesu Kristu, okubethelwe ngaye izwe kimi nami kulo izwe.’ Gal. 6:14.”—Ellen G. White, *Christ’s Object Lessons*, pp. 160, 161.

“ ‘Ukulunga kukaNkulunkulu kukuyisa ekuphendukeni.’ Rom. 2:4. Iketanga legolide, isihawu nozwelo lothando lweNkosi, ludluliselwa kuwo wonke umphefumulo osengozini. UJehovah uthi, ‘Ngikuthandile ngothando oluphakade; ngalokho ngikudonsile ngomusa.’ Jer. 31:3.”—Ellen G. White, *Christ’s Object Lessons*, p. 202.

Imibuzo Yokuxoxisana:

① Nakuba kumele siphenduke, singaqikelela kanjani ukuba sigweme ugibe lokwenza ukuphenduka njengento ethile esenza sifaneleke, sengathi isenzo sokuphenduka uqobo yisona esenza sifaneleke phambi kukaNkulunkulu na? Iyiphi okuyiyona kuphela indlela esingafaneleka ngayo phambi kukaNkulunkulu na?

② “Khona uJuda owamkhaphelayo, ebona ukuthi ulahliwe, wazisola, wabuyisela izinhlamvu zesiliva ezingamashumi amathathu kubapristi namalunga, wathi: ‘Ngonile ukuba ngikhaphеле igazi elingenacala.’ Bona bathi: “Kuyini lokho kithi na? Zibonele wena. Wayesephonsa izinhlamvu zesiliva ethempelini, wamuka, waziphanyeka” ” (*Matt. 27:3–5, NKJV*). Ngokungangabazi uJuda wayebuhlungu ngalokho ayekwenze kuJesu (waze wayozibulala). Kungani, nokho, izenzo zakhe zingathathwa njengokuphenduka kweqiniso na?

③ Iqiniso lokuba yizoni kwesintu, nokuba yizoni kwethu kumele lisigcine kanjani sithobekile phambi kwabanye (ngokuthi asibahluleli) nangaphambi kukaNkulunkulu na? Kungani iqiniso lokuthi kwathatha isiphambano, okungukuthi, ukufa kweNodana kaNkulunkulu, Ukusindisa thina, ukuveza indlela isono esisibi ngayo na?