

# UYesu, UMbingeleli Othembekileyo



## SABATHA EMVA KWEMINI

**Fundela Le Veki:** *Heb. 5:1–10; Gen. 14:18–20; 1 Pet. 2:9; Heb. 7:1–3; Heb. 7:11–16, 22, 26.*

**Indima Yenkumbulo:** “Kuba ebesifanele umbingeleli omkhulu onjalo, ongcwele, ongenabubi, ongenabala, owahlukileyo kubo aboni, othe waba ngaphezu kwalo izulu” (*Hebhere 7:26*).

Umsantsa owawukho phakathi kukaThixo nathi wawubangwa sisono. Ingxaki yenziwa nkulu kuba isono sikwathetha ukonakala kwendalo yethu. UThixo ungcwele, saye isono asikwazi ukubakho phambi kukaThixo; ngoko ke, eyethu indalo eyonakeleyo yasahlula kuThixo, kanye njengokuba oomazibuthe abangafaniyo bechithana. Ukongeza, indalo yethu eyonakeleyo yenza ukuba bangabinakho abantu ukuwuthobela umthetho kaThixo. Isono sikwabandakanya ukungaqondani. Abantu balahlekwa kukubona inceba nothando lukaThixo basuka bambona njengonengqumbo nonyanzelisayo.

Kule veki, siza kufunda izinto ezimangalisayo uYise noYesu abazenzayo ukungciba loo msantsa. AmaHebhere 5–7 anika ucazululo oluhle lobubingeleli bukaYesu. Umbhali ucazulula imvelaphi nenjongo (*Heb. 5:1–10*) aze abakhuthaze abafundi ukuba bangayilahli kude (*Heb. 5:11–6:8*) kodwa endaweni yoko babambebele baqinise kwingqiniseko yethemba elinikayo (*Heb. 6:9–20*). Ukwacacisa iimpawu zobubingeleli baKhe (*Heb. 7:1–10*) nokuthethwa bubo kulwalamano lukaThixo namakholwa (*Heb. 7:11–28*). Kule veki siza kuqwalasela ngokukodwa kumaHebhere 5:1–10 nomaHebhere 7:1–28.

*\*Funda isifundo sale veki ulungiselela iSabatha kaFebruwari 5.*

## Umbingeleli Endaweni Yabantu

**Funda:** Hebhere 5:1–10. Ithini indawo yobubingeleli, kwaye, ngokwale ndawo, uyizalisa njani uYesu loo ndawo?

Injongo esisiseko yombingeleli kukuthethela phakathi kwabantu abanezono kunye noThixo. Ababingeleli babenyulwa nguThixo ukuba balungiselele endaweni yabantu; ngoko ke, babedinga ukuba nenceba nokubuqonda ubuthakathaka bomntu.

KumaHebhere 5:5–10, uPawulos ubonisa ukuba uYesu wazizalisa ngokupheleleyo ncam ezo njongo: uThixo wamnyula (*Heb. 5:5, 6*) kwaye kwakhona, uYesu uyasiqonda kuba uye waphatheka kabuhlungu (*Heb. 5:7, 8*).

Noko kunjalo, kukho ukwahluka okubalulekileyo. UYesu “wayenganyulwanga ebantwini” (*Heb. 5:1, ESV*). Endaweni yoko, uYesu wamkela indalo yomntu ukuze, phakathi kwezinye izinto, asebenze njengombingeleli endaweni yethu. UYesu akazange anikele imibingelelo ngenxa yezaKhe izono (*Heb. 5:3*) kodwa kuphela ngenxa yezethu, kuba Yena wayengenaso isono (*Heb. 4:15, Heb. 7:26–28*).

AmaHebhere athi uYesu “kulowo unako ukumsindisa ekufeni . . . wawiwa” (*Heb. 5:7*). AmaHebhere ayebhekisa ekufeni kwesibini, uThixo awamsindisa kuko uYesu xa wayemvusa ekufeni (*Heb. 13:20*). AmaHebhere akwathi u“wafunda ukululama [ukuthobela] ngobunzima awabuvayo” (*Heb. 5:8*). Ukuthobela kwakukutsha kuYesu, kungekuba wayengathobeli kodwa ngenxa yokuba wayenguThixo. Njengomlawuli kwindalo yonke, uYesu wayengazange wathobela nabani; endaweni yoko, wonke ubani wayethobela Yena.

Ukuva ubunzima kukaYesu nokufa emnqamlezweni zizinto eziyinxalenye efunekayo kulungiselelo lwaKhe lobubingeleli. Ukuva ubunzima akuzange kumenze agqibelele uYesu ngolu hlobo lokuba wakhula ekuziphatheni okanye ngentlonipho. Ukuva ubunzima akuzange kumenze azaliswe yinceba. Kwelinye icala,

uYesu weza kulo mhlaba kuba wayehleli ezaliswe yinceba, nto leyo eyenza ukuba abe nemfesane ngakuthi (*Heb. 2:17*). Okuthethwa ngamaHebhere kuthi, kwakungokuva ubunzima okwenza ukuba ubunyaniso bothando lobuzalwana bukaYesu, ubunyaniso bendalo yaKhe yobuntu, nobunzulu bokuzinikela kwaKhe njengommeli woluntu kwintando kaYise kwabonakalaliswa kwatyhilwa ngokwenene. Wenziwa “wagqibelela” ngale ndlela yokuba ukuva kwaKhe ubunzima kwamenza wakufanela ukuba nguMbingeleli oMkhulu wethu. Yayibubomi baKhe bokuthobela ngokugqibeleleyo, kunye nokufa kwaKhe emnqamlezweni, okwenza umnikelo wombingelelo phambi kukaYise njengombingeleli wethu.

**U-1 Petros 2:9 uthi thina sisi“sibingeleli.” Ubomi bukaYesu busixelela ukuba ulwalamano lwethu nabanye abantu lufanele ukuba njani na ngenxa yokuba sikule ndawo ingcewele?**

## Ngokohlobo LukaMelkitsedeki

**Funda:** Genesis 14:18–20 namaHebhere 7:1–3. Wayengubani uMelkitsedeki, kwaye waba ngumzekelo kaYesu njani?

UMelkitsedeki wayekuko kokubini, ngukumkani nombingeleli. Wayekwamkhulu kunoAbraham, kususela ukuba uAbraham wahlawula kuye isishumi. Ngokunjalo, uYesu ungukumkani nombingeleli (*Heb. 1:3*); kodwa ngokungafaniyo noMelkitsedeki, kuba uYesu wayengenaso isono (*Heb. 7:26–28*).

AmaHebhere 7:15 achaza ukuba uYesu wayengumbingeleli “ngokokufana noMelkitsedeki.” Intetho yesiHebhere yakuqala yayiyibeka kanje, “ngohlobo lukaMelkitsedeki” (*Heb. 5:6*). UYesu wayengegnuye umlandeli kaMelkitsedeki, kodwa ububingeleli baKhe babufana nobakhe [uMelkitsedeki].

Umzekelo, uPawulos uthi uMelkitsedeki wayengenaye uyise, unina, namnombo, engenakuzalwa nakufa. Abanye bathi uMelkitsedeki wayenguYesu esenyameni ngexesha lika-Abraham. Le ngcamango, phofu, ayingeni ncam kumaHebhere. UMelkitsedeki “wayefana” noYesu, into ethetha ukuba wayahlukile kuYesu (*Heb. 7:3*).

Ikho nengcamango yokuba uMelkitsedeki wayengumntu wasezulwini, kodwa oku kuyayichitha ingxoxo yamaHebhere. Ukuba uMelkitsedeki wayengenaye uyise, umama, isiqalo, okanye isiphelo, wayeya kuba unguThixo ngokwaKhe. Oku kuzisa ingxaki. Ukuba ngowasezulwini kukaMelkitsedeki, ububingeleli obunguThixo ngokupheleleyo bebuya kuba bahamba ngaphambili kulungiselelo lukaYesu. Ukuba oku kwakunjalo, ngokutsho kwamaHebhere, bekusafuneka ngantoni na ke, ukuba kubuye kuvele mbingeleli wumbi” (*Heb. 7:11*)?

Endaweni yoko, amaHebhere asebenzisa ukuthi cwaka kwesiBhalo ngokubhekiselele ekuzalweni, ekufeni, nakumnombo kaMelkitsedeki ukwakha *uhlobo*, umfuziselo, wolungiselelo lobubingeleli bukaYesu (*Gen. 14:18–20*) kwanenyaniso yokuba uYesu ngokwaKhe wayekho kwasephakadeni. Ngokufutshane, uMelkitsedeki wayengukumkani-mbingeleli ongumKanana owayesebenza njengohlobo lukaKristu.

“YayinguKristu owayethetha [ngejelo] elinguMelkitsedeki, umbingeleli woThixo ophezulu kakhulu. UMelkitsedeki wayengenguye uKristu, kodwa wayelilizwi likaThixo emhlabeni, ummeli kaYise. Kuzo zonke izizukulwana zexesha eladlulayo, uKristu uthethile; uKristu ubakhokele abantu baKhe, kwaye ube kukukhanya kwehlabathi.”—Ellen G. White, *Selected Messages*, book 1, p. 409.

**Intyilelo ngoMelkitsedeki isifundisa ntoni ngendlela uThixo asebenza ngayo phakathi kwabo bantu kungazange kubekho bavangeli abangabantu abashumayela kubo?**

## Umbingeleli Onempumelelo

“Ke ngoko, ukuba okunene inzaliseko ibingabakho ngobubingeleli bakwaLevi (kuba abantu bewiselwe owobubingeleli umthetho), bekusafuneka ngantoni na ke, ukuba kubuye kuvele mbingeleli wumbi ngokohlobo lukaMelkitsedeke, angabizwa ngokohlobo lukaAron?” (*Heb. 7:11*).

Ababingeleli bangabathetheli phakathi kukaThixo nabantu. AmaHebhere athi, phofu, ababingeleli babaLevi babengenako ukunika inyoba yesibindi esipheleleyo ukuya kufika kuThixo kuba babengenako ukunika *ingqibelelo* (*Heb. 7:11, 18, 19*). Ngapha koko, bona ngokwabo babengagqibelelanga; ngoko, babengathini ukubeka ingqibelelo phezu kwabanye?

Nemibingelelo yezilwanyana, kanti, yayingakwazi ukusihlambulula isazela somoni. Injongo yayo yayikukwalatha phambili kulungiselelo lukaYesu nowaKhe umbingelelo, ekuphela kwawo owawuza kunika ukuhlambuluka kwenene esonweni (*Heb. 9:14; Heb. 10:1–3, 10–14*). Umsebenzi wababingeleli babaLevi kunye nemibingelelo yabo wawungowexesha kwaye usisibonakalaliso. Ngolungiselelo lwabo, uThixo wayefuna ukukhokelela abantu ekubeni babeke ukholo kulungiselelo lukaYesu lwexesha elizayo, “imvana kaThixo ethwala isuse isono sehlabathi!” (*Yohane 1:29*).

**Funda:** Hebhere 7:11–16. Kwakutheni ukuze kubekho isidingo sokuba kuguqulwe umthetho?

AmaHebhere 7:12 achaza ukuba ukuguqulwa kobubingeleli kwenza ukuba ukuguqulwa emthethweni kuba yinto efunekayo. Kuba kutheni? Ngenxa yokuba kwakukho umthetho ongqongqo kakhulu owawumalela umntu owayengaphumi kumnombo kaLevi ngoAron ukuba asebenze njengombingeleli (*Num. 3:10; Num. 16:39, 40*). AmaHebhere 7:13, 14 achaza ukuba uYesu wayengowomnombo kaYuda, ngoko ke lo mthetho wawumalela ukuba angaba ngumbingeleli. Ngoko ke, uPawulos uzathuza ngelithi ukunyulwa kukaYesu abe ngumbingeleli kwakuthetha ukuba uThixo wayewuguqule umthetho wobubingeleli.

Ukufika kukaYesu kwakukwathetha ukuguqulwa komthetho wemibingelelo. Aboni kwakufuneka bazise iintlobo ezahlukeneyo zemibingelelo ukuze bazuze ukucanyagushelwa (*Levitikus 1–7*), kodwa ngoku njengoko uYesu efikile wanikela umbingelelo ogqibeleleyo, umthetho wemibingelelo yezilwanyana nawo ubekelwe ecaleni (*Heb. 10:17, 18*) ngenxa yomnqophiso omtsha nesityhilelo esizeleyo secebo losindiso.

**Cinga ngemibingelelo yezilwanyana engaphele ndawo enikelwe kususela ntlandlolo, yonke isalatha kuYesu, kanti akukho nowodwa—okanye yonke iphela—ngokwenene yayingenako ukuhlawulela izono. Kungani ukuba ibe kukufa kukaYesu kuphela okunokuzihlawulela izono?**

## Umbingeleli Ongunaphakade

**Funda:** Hebhre 7:16. Kuphantsi kwayiphi imeko awathi uYesu wangumbingeleli?

---

UYesu wamkela ububingeleli phantsi kokuba engenabo ubomi obunokutshabalala nangokuba uphethe ulungiselelo lwaphakade. Okuthethwa zezi nyaniso kuyamangalisa. Kuthetha ukuba ulungiselelo lukaYesu alusayi kuze ludlulwe okanye lugqweswe nto. UYesu usindisa ngokupheleleyo, ngonaphakade, “kube sekupheleni” (*Heb. 7:25*). Usindiso uYesu alunikayo luphelele kwaye alukho olunye. Lufikelela kwimiba esengontsini yendalo yomntu (*Heb. 4:12, Heb. 9:14, Heb. 10:1–4*). Ukuthethelela kukaYesu phambi kukaThixo kubandakanya konke okuhle okunikwa phantsi komnqophiso omtsha.

Kuquka okungaphezulu kokuxolelwa kwezono, ngokunjalo. Kuthetha ukubeka umthetho ezintliziyweni zethu, ukusenza abantu abatsha kuYe, nokukhokelela ekusasazweni kweendaba ezilungileyo ehlabathini. (*Heb. 8:10–12*). Njengomye noThixo kunye nezidalwa ezingabantu, usimele phambi kukaYise. Njengowanikela ubomi baKhe bube ngumbingelelo, uYesu unokwamkeleka okungagungqiyo phambi kukaThixo.

**Funda:** Hebhre 7:22. Luyintoni ulwalamano lukaYesu nomnqophiso omtsha?

---

UYesu usisibambiso somnqophiso omtsha kuba uThixo wenza isifungo sokuba uYesu uya kuba ngumbingeleli “ngonaphakade” (*Heb. 7:21*). Kulula kakhulu ukusilela ukukuqonda ukubaluleka kwesi sifungo. UPawulos wayesele ethethile ngezifungo uThixo awazenzayo kwisizukulwana sasentlango nakuAbraham (*Heb. 3:7–11, Heb. 6:13–15*). Umahluko phakathi kwezo zifungo nesifundo uThixo asifungileyo kuNyana waKhe ngowokuba ezo izifungo wazenza kubantu abanokufa. Izifungo zihlala zimi zisebenza lonke ixesha abaya kuzuza nazo besaphila. Isifungo sikaThixo kwisizukulwana sasentlango nakuAbraham sasimi lonke ixesha sasikho isizukulwana sasentlango nenzala ka-Abraham (*bona umaGal. 3:29*).

Kwimeko yoNyana, kodwa, obomi baKhe “bungenako ukutshabalala,” isifungo sikaThixo esenziwe kuYe siya kuqamangela ngonaphakade. Umntu omi esisibambiso okanye isiqinisekiso somnye wayenoxanduva lokuthwala izohlwayo ezinye nezomntu lowo ami endaweni yakhe esisibambiso, kuquka nokufa. Kanti ke, uYise wamisela uYesu ukuba abe sisiqinisekiso kuthi sokuba akayi kuze arhoxe kwizithembiso zaKhe. Yindlela leyo esinokuqiniseka ngayo ngosindiso esilunikiweyo kuYesu.

## Umbingeleli Ongenasono

**Funda:** Hebhere 7:26. Zithini iimpawu ezintlanu zikaYesu kule ndawo?

UYesu waye“ngewe.” Oku kuthetha ukuba uYesu wayengenalo ikhwiniba kulwalamano lwaKhe noThixo (*Heb. 2:18; Heb. 4:15; Heb. 5:7, 8*). Inguqulelo yesiGrike esidala seTestamente eNdala yasebenzisa isaci esinye sesiGrike ukubalula abo balugcinileyo ulwalamano lwabo lomnqophiso noThixo kunye nabanye.

UYesu wayenga“dyobhekanga.” Wahhlala enyulu engachukunyiswanga bububi, nangona wayehendiwe kuzo “zonke iindawo” (*Heb. 4:15, Heb. 2:18*). Ukugqibelela kokungabi nasono kukaYesu kubalulekile kububingeleli baKhe. Umnqophiso omdala wawucacisile ukuba amaxhoba ombingelelo kwakufuneka “engenaso isiphako” ukuze amkeleke kuThixo (*Lev. 1:3, 10, njl.*). Ukuthobela okugqibeleleyo kukaYesu ngexesa wayephila emhlabeni kwenza ukuba abenakho ukunikela isiqu saKhe njengomnikelo owamkelekileyo kuThixo (*Heb. 9:14*).

UYesu waye “ahlukile kuboni” ukunyukela kwaKhe ezulwini. Ixesha lesenzi sesiGrike lixela ukuba le yimeko yexesha elimiyo kuYesu, elaqala kwindawo ecacileyo exesheni. UYesu wanyamezela ubukrwada obuphuma kubomi ngexesha wayephila emhlabeni, kodwa woyisa waza wahhlala ngasekunene kukaThixo (*Heb. 12:2, 3*). UYesu ukwa“hlukile kuboni” kuba wayegqibelele ukungabi nasono (*Heb. 4:15*).

UYesu waye“phakanyiselwe . . . ngaphaya kwamazulu” (*ESV*). Kutsho ukuthi uYesu ube ephakanyiswe ngaphezu kwayo yonke into ekhoyo kwaye, ngenxa yoko, mnye noThixo. KwiiNdimiso, UThixo nguYe “ophakanyiswe ngaphezu kwamazulu” (*INd. 57:5, 11; INd. 108:5*).

UYesu wayengumntu ngokupheleleyo, kodwa wayengumntu onesono njengokuba sinjalo (*Heb. 2:14–16, Heb. 4:15*). UYesu ugqibelele, kungekuba nje ngenxa yokuba engazange one kodwa kuba akazange onakaliswe sisono njengokuba kunjalo kuthi. Kanti ke, njengoko wayengumntu ngokupheleleyo, ukwangumzekelo wethu. Usibonisa indlela yokubaleka ugqatso lobomi (*Heb. 12:1–4*). Ungumzekelo ekufuneka siwulandele (*1 Pet. 2:21–23*). Ngenxa yokuba “engewe, emsulwa, engadyobhekanga, ahluwe kuboni” (*Heb. 7:26, ESV*), unguMsindisi wethu, kwaye nathi, ngokwethu, sinako ukusibonisa isimilo saKhe.

**Nangona uYesu wayengumntu, njengathi, akazange one. Akazange wona. Siziqamangela njani iingqondo zethu ngale ngcinga imangalisayo? Cinga nje ngokuba unokuba ngewe njani! Kutheni, ke ngoko, le nto kufuneka ukuba isithembiso sobungcwele baKhe obubalelwa kuthi ngokholo busincede ukusiqinisekisa ngosindiso?**

**Ingcamango Eyongeziweyo:** “UKristu ubukele. Wazi konke ngemithwalo yethu, iingozi zethu, neenzima zethu; kwaye uwuzalisa umlomo waKhe ngeentetho zokusithethelela. Uzingenisa iintethelo zaKhe kwizidingo zomphefumlo ngamnye, njengoko wenzayo kwimeko kaPetros. . . . UMthetheli wethu uzalisa umlomo waKhe ngeentetho zokufundisa abaKhe abahendwayo ukuba baxhathise kwizihendo zikaSathana. Uchaza lonke inyathelo lotshaba. Uyaziyekela iziganeko.”—Ellen G. White, *SDA Bible Commentary*, vol. 7, p. 931 (Letter 90, 1906).

“Yaye iyinjongo kaSathana ukuzisa ukwahlukana okungunaphakade phakathi kukaThixo nomntu; kodwa kuKristu siye samanyana ngakumbi noThixo kunokuba kwakuya kubanjalo ukuba sasingawanga. Ekuthabatheni imo yethu, uMsindisi waziqamangela eluntwini ngeqhina elingasayi kuze liqhawuke. . . . Esi sisibhambathiso uThixo aya kusizalisekisa elizwini laKhe. “Sizalelwe umntwana, sinikwe unyana; ukuthethelela kusesixhantini sakhe.” UThixo wamkele indalo yomntu emntwini onguNyana waKhe, waza wayithwalela yona leyo kwelona liphezulu izulu. Ngu“Nyana womntu” ohleli etroneni yeyunivesi. Ngu“Nyana womntu” ogama laKhe liya kubizwa ngokuthi, “nguMmangaliso, nguMcebisi, nguThixo oligorha, nguSonini-nanini, nguMthetheli woxolo.” Isa. 9:6. UNdinguye ngumahluleli phakathi koThixo noluntu, ebeke isandla saKhe phezu kwabo bobabini. Lowo “ongcwele, ongenabubi, ongenabala, owahlukileyo kubo aboni,” akanazo iintloni ukusibiza ngokuthi singabazalwana Heb. 7:26; 2:11. KuKristu, iintsapho – olwasemhlabeni nolwezulu – ziqamangelene kunye. UKristu ozukisiweyo ungumzalwana wethu. Izulu lakhelwe eluntwini, noluntu lugoniwe esifubeni sothando olungenaMda.”—Ellen G. White, *Ulangazelelo Lwamaphakade*, amaph. 25, 26.

## Imibuzo Yokuxoxwa:

- ❶ Isicatshulwa sokuqala ngentla sithi, “[UYesu] uwuzalisa umlomo waKhe ngeentetho zokusithethelela.” Sithetha ntoni eso sithembiso kuwe? Cinga ngoko sikufundiswa koku ngothando lukaThixo kuthi. Yintoni eyenza ukuba le ngcamango ibe yinkuthazo enkulu? Simdinga ngokuba kutheni umntu oxoxa endaweni yethu?
- ❷ Isicatshulwa sesibini ngentla sithi, “kuKristu siye samanyana ngakumbi noThixo kunokuba kwakuya kubanjalo ukuba sasingawanga.” Kuthetha ukuthini oko? Singanawo njani amava oko kusondela, iyeyiphi intuthuzelo onokuyifumana kuloo mava? Eklasini, chaza ukuba kuthetha ntoni oku kusondela nokuba kunjani ukukuxhamla. “Iintetho zaKhe endaweni yethu” zisinceda njani ukuba sibe nala mava?