

UYesu, UMthetheli Womnqophiso Omtsha



SABATHA EMVA KWEMINI

Fundela Le Veki: *Heb. 7:11–19; Heb. 8:10–12; Yer. 31:31–34; Heb. 8:1–6; Eks. 24:1–8; Hezek. 36:26, 27.*

Indima Yenkumbulo: “Kanti ke, njengoko kunjalo, uKristu uzuze ulungiselelo oluhle kakhulu kunoludala kuba umnqophiso awuthethelayo ungaphezulu, njengoko wenziwe phezu kwezithembiso ezilunge kakhulu” (*Hebhere 8:6, ESV*).

Ngokuphila ubomi obugqibeleleyo, nangokufa endaweni yethu uYesu walicima ityala lokufa okwakufuneka ngenxa yezikreko zethu waza wenza ukuba ukwazi ukubakho umnqophiso omtsha.

Le nyaniso ichazwe kumaHebhere 10:5–10, ambona uYesu ebonakalalise ukuthobela okufezekileyo okufunwa ngumnqophiso. Acaphula INdumiso 40, eyayibhekisa ekuqaleni kumnqweno kaDavide wokunikela kuThixo ukuthobela okupheleleyo: “Yabona, Ndiyeza; encwadini esongwayo kubhalwe ngam. Ukwenza okulikholo kuwe, Thixo wam, ndikunanzile; umthetho wakho ungaphakathi entliziyweni yam” (*INd. 40:7, 8, ESV*). Le Ndumiso yayibeka imeko yomnqophiso kaThixo noIsrayeli: ukuthobela okwakuluvuyo nomthetho owawubhalwe entliziyweni (*Dut. 6:4–6*). Kanti ke, into eyayikuphela komnqweno kaDavide, uYesu wayifeza.

KuPawulos, le Ndumiso yaba nokubaluleka okukodwa ngokuzalwa kukaYesu [esenyameni]. UYesu wayeyintlanganisela yokuthobela komnqophiso omtsha. Ungumzekelo wethu. Sisindisiwe, kungekuphela ngenxa yokufa kwaKhe, kodwa nangenxa yokuthobela kwaKhe okugqibeleleyo.

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Isidingo Somnqophiso Omtsha

Funda: Hebhre 7:11–19. Wawudingwa ngantoni umnqophiso omtsha?

NgokwamaHebhre, into yokuba uYesu wanyulwa ukuba abe ngumbingeleli ngokholobo lukaMelkitsedeki ithetha ukuba umnqophiso omtsha wawumiselwe. Umnqophiso omdala wawunikwe ngokokudinga kobubingeleli bobuLevi (*Heb. 7:11, NASB*). Ababingeleli babaLevi babesebenza njengabathetheli phakathi kukaThixo noIsrayeli, wona umthetho umbeke ecaleni wonke omnye umntu ebubingelelini. Umbhali ugqibezela athi, ke ngoko, ukuguqulwa kobubingeleli kuthetha ukuguqulwa komthetho wobubingeleli kwakunye nokuguqulwa komnqophiso (*Heb. 7:12, 18, 19*).

Ingxaki nomnqophiso omdala yayikuba wawungenakho ukunika ukugqibelela (*Heb. 7:11*). UPawulos uthetha ngobubingeleli bobuLevi nolungiselelo lwabo (imibingelelo, izidlo, njl.). imibingelelo yezilwanyana eyayinikelwa ngabathetheli abangabo [ababingeleli] yayingakwazi ukunika ukuhlambuluka kwenene, nokupheleleyo esonweni, ngokunjalo nangenyo yokufikelela kuThixo (*Heb. 10:1–4; Heb. 9:13, 14; Heb. 10:19–23*).

Inyaniso yokuba umnqophiso omtsha wawufuneka ayithethi ukuba uThixo wayengenzanga kakuhle kuIsrayeli xa wayebanika umnqophiso omdala. Ulungiselelo lwabaLevi neenkonzomnquba zazilungiselwe ukubakhusela ekunquleni izithixo zibalathisa kulungiselelo lukaYesu lwexesha elizayo. AmaHebhre acinezela ukuba imibingelelo yayi“sisithunzi nje sodwa sezinto ezilungileyo eziza kubakho” (*Heb. 10:1*).

Ngokubalathisa kuYesu, imibingelelo yayifanele ukubanceda abantu ukuba babeke ithemba labo nokholo lwabo “kwimvana kaThixo ethwala isuse isono sehlabathi” (*Yohane 1:29; thelekisa noIsaya 53*). Yingongoma enye le ayenzayo uPawulos xa athi umthetho “wawungumkapheli wethu wokusikhokelela kuKristu, ukuze sibe nokugwetyelwa ngokholo” (*Gal. 3:24, NASB*) okanye “uKristu uyinzaliseko yomthetho ukuze kubekho ubulungisa babo bonke abathi bakholwe” (*Roma 10:4, NIV*).

Ngamanye amazwi, nemiThetho eliShumi, ilunge igqibelele injalo, ayinako ukuzisa usindiso (*Roma 3:20–28, Roma 7:12–14*). Inika umgangatho wobulungisa, kodwa ayibuniki ubulungisa, kwanje ngokuba ukuzikhangela esipilini kungakwazi ukususa ukushwabana kobudala. Ukuze sibe nobulungisa obugqibeleleyo, sidinga uYesu ame endaweni yethu.

Yintoni eyenza umthetho ungakwazi ukusisindisa? Ngapha koko, ukuba siyigcina yonke imithetho, siyigcine kakuhle, singabi nasiphako—yintoni eyenza ukuba oko kungasisindisi?

[Umnqophiso] Omtsha Nohlaziyiweyo

Thelekisa amaHebhere 8:10–12 noDuteronomi 6:4–6, Duteronomi 30:11–14, noYeremiya 31:31–34. Kusifundisa ntoni oku ngemo yomnqophiso omtsha?

Isithembiso somnqophiso omtsha kumaHebhere sibhekisa emva kuYeremiya. Ngokwencwadi kaYeremiya, isithembiso sikaThixo somnqophiso omtsha, ngokwenene, kukwenziwa mtsha komnqophiso awayewenzile kuqala noIsrayeli ngoMoses (*Yer. 31:31–34*). Ke ngoko kungathethwa kuthiwe, uYeremiya 31 wayengathethi ngqo ngomnqophiso “omtsha” kodwa “ngokwenziwa mtsha” komnqophiso wokuqala noIsrayeli. Inyaniso ithi, igama lesiHebhere ngobu-“tsha,” *uhadashah*, linako ukuba neengcamango ezimbini-u“kwenziwa ntsha” [kwento endala] no“butsha rhaca.”

Ingxaki ngomnqophiso omdala yayikuba abantu bawaphula (*Heb. 8:8, 9*). Kanti ke, umnqophiso wawungenasiphako; ingxaki yayingabantu. Ukuba uIsrayeli wayebone ngaphaya kwemifuziselo ukufika kukaMesiya baza balubeka kuYe ukholo lwabo, umnqophiso ngewungazange waphulwe. Kanti ke, eyona meko, ayemaninzi amakholwa ngokwembali kaIsrayeli ekukuwo apho iinjongo zomnqophiso zazalisekiswa khona nawayegcine umthetho ezintliziyweni zawo (*INd. 37:31, INd. 40:8, INd. 119:11, Isa. 51:7*).

Nangona umnqophiso ikukwenziwa mtsha komnqophiso omdala, ikho ingqondo ethi, ngokwenene, mtsha. Isithembiso sikaYeremiya “sominqophiso omtsha” sasingenambono wokwenziwa ntsha kweemeko ezazikho ngaphambi kokuba kuyiwe ekubhaceni, nazo ezaphulwayo zahlaziywa amaxesha amaninzi ngenxa yokuba isizwe sawa amaxesha amaninzi ekumkeni [kuThixo]. Oko kwabangwa kukuba abantu babengenayo intumekelelo yokugcina ukuthembeka kweyabo inxaxheba kumnqophiso noThixo. (*Yer. 13:23*).

Kungoko, uThixo wathembisa ukwenza “into entsha” (*Yer. 31:22*). Umnqophiso wawungazi kufana nomnqophiso uThixo awawenza “nooyise” (*Yer. 31:32*). Ngenxa yokungathembeki kwabantu, izithembiso awawenzayo uThixo phantsi komnqophiso noMoses azizange zizaliseke. Ngoku, kubuhle besiqinisekiso esinikwe nguNyana (*Heb. 7:22*), uThixo wayeya kuzizalisekisa iinjongo zomnqophiso waKhe. UThixo akazange awuguqule umthetho waKhe okanye ayithobe imigangatho yaKhe; endaweni yoko, wathumela uNyana waKhe ukuba abe sisiqinisekiso sezithembiso zomnqophiso (*Heb. 7:22, Heb. 6:18–20*). Yiyo le nto lo mnqophiso ungenazo iziqalekiso. Uneentsikelelo kuphela kuba uYesu wawuzalisekisa ngokugqibeleleyo.

Funda: 2 Timoti 2:13. Yintoni esinokuyifunda ekuthembekeni kukaThixo kubantu baKhe nakumacebo waKhe xa siqaphela ulwalamano lwethu nabanye kunye namacebo wethu?

Umnqophiso Omtsha Unomthetheli Ongcono

Funda: Hebhere 8:1–6. Kutheni le nto uYesu engumthetheli ongcono womnqophiso?

Isaci sesiGrike *umesitēs* (mlamleli) lisuka kumesos (“phakathi”) saye sithetha ngomntu ohamba okanye oma phakathi [onqandayo]. Yayisisaci sobuchule esibhekisa kumntu owayethabatha okanye enze omnye okanye ngaphezulu kwale misebenzi ilandelayo: (1) umxolelanisi phakathi kwamaqela amabini okanye ngaphezulu, (2) umntu ozakuzayo okanye umthengisi weshishini, (3) ingqina ngokwasemthethweni okanye (4) umntu oma njengesibambiso, ngaloo ndlela, aqinisekise ukuqhutywa kakuhle kwesivumelwano.

Isaci sesiNgesi u“mlamleli” siyinguqulelo engagqibeleliyo *kamesitēs* kumaHebhere kuba ijonge kuphela kwiindlela ezimbini okanye ezintathu zokusetyenziswa kwesaci sesiGrike. AmaHebhere, wona, acinezela umsebenzi wesine. UYesu akabonwa engu“Mlamleli” ngale ndlela yokuba esombulula ingxabano phakathi kukaYise nabantu okanye engumxolelanisi oxolelanisa amaqela amabini ekungavanini okanye njengengqina eliqinisekisa ubukho besivumelwano okanye ukwenziwa kwaso kakuhle. Endaweni yoko, ngokokuchaza kwamaHebhere, uYesu *usisiqinisekiso* (okanye isibambiso) somnqophiso omtsha (*Heb. 7:22*). KumaHebhere, isaci u“mlamleli” siyalingana no“isiqinisekiso.” Uqinisekisa ukuba umnqophiso uya kuzalisekiswa.

Ukufa kukaKristu kwenza ukuba kubenakho ukumiselwa komnqophiso omtsha kuba kwanelisa amabango omnqophiso wokuqala noIsrayeli, owaphulwayo (*Heb. 9:15–22*). Ngale ndlela, uYesu usisiqinisekiso esithabathele kuso konke okunyanzeliswa ngumthetho owaphulwayo. Ngenye indlela, ukuphakanyiswa kukaYesu emazulwini kuqinisekisa ukuba izithembiso zikaThixo ebantwini ziya kuzalisekiswa (*Heb. 6:19, 20*). UYesu uqinisekisa umnqophiso kuba ubonise ukuba izithembiso zikaThixo ziyinyaniso. Ngokumvusa uYesu nokumhlalisa ngasekunene kwaKhe, uYise ubonise ukuba uya kusivusa nathi asizise kuYe.

UYesu unguMlamleli omkhulu kunoMoses kuba ulungiselela kwingcwele yasamazulwini kwaye unikele ngaYe [ngesiqu saKhe] umbingelelo ogqibeleleyo ngenxa yethu (*Heb. 8:1–5, Heb. 10:5–10*). Ubuso bukaMoses babonisa ubuqaqawuli bukaThixo (*Eks. 34:29–35*), kodwa uYesu *ububo* ubuqaqawuli bukaThixo (*Heb. 1:3, Yohane 1:14*). UMoses wathetha noThixo ubuso ngobuso (*Eks. 33:11*), kodwa uYesu ulilo iliZwi likaThixo (*Heb. 4:12, 13; Yohane 1:1–3, 14*).

Ewe, uKristu uzanelise zonke iifundo zomnqophiso zokuthobela. Xa kunje, ithini indawo edlalwa kukuthobela ebomini bethu, kwaye kutheni isabaluleke kakhulu nje?

Umnqophiso Omtsha Unezithembiso Ezingcono

Singalingeka ukuba sicinge ukuba umnqophiso omtsha une“zithembiso ezingcono” ngale ndlela yokuba unemivuzo emikhulu kunomnqophiso omdala (unekhaya elisemazulwini, ubomi obungunaphakade, njl.). Inyaniso yeyokuba uThixo unike imivuzo eminye kumakholwa eTestamente eNdala njengoko asinikileyo nathi (*Funda: Heb. 11:10, 13–16*). KumaHebhere 8:6, “awona madinga alungileyo” [ukubaluleka kwezithembiso—IBHAYIBHILE] athetha ngohlobo olwahlukileyo lwezithembiso.

Umnqophiso phakathi kukaThixo noIsrayeli yayikunikana okusesikweni kwezithembiso phakathi kukaThixo noIsrayeli. UThixo wahamba phambili wamhlangu laIsrayeli eYiputa waza wathembisa ukubakhokela abase eZweni leDinga.

Thelekisa uEksodus 24:1–8 namaHebhere 10:5–10. Zinto zini ezifanayo nezahlukeneyo phakathi kwezi zithembiso?

Umnqophiso phakathi kukaThixo noIsrayeli walungiswa ngegazi. Eli gazi latshizwa kwiindawo ezimbini, phezu kwesibingelelo, esasimele uThixo, nakwiintsika ezilishumi elinambini, ezazimele abantu. Abantu bakwaIsrayeli baya bathembisa ukuthobela konke okwakuthethwe nguYehova. Eso yayisisithembiso esingcwele. Nathi kufuneka senze ngokunjalo xa singena emnqophisweni noThixo.

“Uxhomekeko lobomi obungunaphakade ngoku lunje ngoko lwaluhleli lunjalo,—loo nto lwaluyiyo eParadiisi phambi kokuwa kwabazali bethu bokuqala,—ukuthobela okugqibeleleyo umthetho kaThixo, ubulungisa obugqibeleleyo. Xa ubomi obungunaphakade bunokunikwa bunganikwa naphantsi kweyiphi imeko enganeno koku, lungaba ulonwabo lwendalo yonke lubekwe engozini. Indlela ingaba ivuliwe ukuba isono singene sirhuqa wonke umkhosi wesikhalo nongcungcutheko, sime ngonaphakade, singaze siphela.”—Ellen G. White, *Amanyathelo Okuya KuKristu*, iph. 62.

UThixo wanelise zonke iimfuno zomnqophiso omtsha ngenxa yethu kuba wanikela ngoNyana waKhe ukuba aze aphilile ubomi obugqibeleleyo ukuze izithembiso zomnqophiso zibe nokuzalisekiswa kuYe, zize zinikwe thina, ngokukholwa kuYesu. Ukuthobela kukaYesu kuqinisekisa izithembiso zomnqophiso (*Heb. 7:22*). Ufuna ukuba uThixo amnike iintsikelelo zomnqophiso, ezithi emva koko zinikwe thina. Ngokwenene, abo “bakuKristu” baya kuzonwabala ezo zithembiso kunye naYe. Kwakhona, uThixo usinika uMoya waKhe Oyingcwele ukuba asinike amandla okuwenza umthetho waKhe.

UKristu ukwenzile kwanela okufunwa ngumnqophiso; ngoko ke, ukuzalisekiswa kwezithembiso kuthi akuthandabuzeki. Kukunceda njani oku ukuba uyiqonde intsingiselo yama-2 Korinte 1:20–22? Ithemba lethu elingummangaliso elifumaneka apha?

Umnqophiso Omtsha Usombulule Ingxaki Yentliziyo

Thelekisa izithembiso zomnqophiso omtsha zikaYeremiya 31:33 noHezekile 36:26, 27. Zihambelana njani?

Uxwebhu lomnqophiso wokuqala lwabhalwa nguThixo emacwecweni amatye aza afakwa kwityeya yomnqophiso ukuba abe bubungqina obubalulekileyo bomnqophiso kaThixo nabantu baKhe (*Eks. 31:18, Dut. 10:1–4*). Amaxwebhu abhalwe ematye, phofu, anokwaphulwa; iincwadi ezisongwayo, njengezabonwa nguYeremiya, zazinokukrazulwa zitshiswe (*Yer. 36:23*).

Ngokunje, uThixo uya kuyibhala imithetho yaKhe ezintliziyweni zabantu. Intliziyo ibhekisa engqondweni, ilungu lenkumbulo nengqiqo (*Yer. 3:15, Dut. 29:4*), ngakumbi apho izigqibo ezenziwa kucingiwe zenziwa khona (*Yer. 3:10, Yer. 29:13*).

Esi sithembiso asizange sizuze nje inyoba yokufikelela nolwazi lomthetho nguye wonke umntu. Okona ubalulekileyo, sakwazisa inguquko entliziyweni yesizwe. Ingxaki kaIsrayeli yayikuba isono sabo sasikrolwa “ngenxola yesinyithi,” “ngetsolo ledayiman . . . emacwecweni entliziyi yabo” (*Yer. 17:1*). Babenentliziyi eneenkani (*Yer. 13:10, Yer. 23:17*); ngoko ke, babengenako ukwenza nto ilungileyo (*Yer. 13:23*).

UYeremiya akazange avakalise ukuguqulwa komthetho, kuba ingxaki kaIsrayeli yayingenguwo umthetho kodwa yayiyintliziyo. UThixo wayefuna ukuthembeka kukalsrayeli kube yimpendulo enombulelo koko [uThixo] wayebenzele kona; kungoko, wabanika imithetho eliShumi enesikhokelo esiyimbali, ethetha ngothando lwaKhe nenkathalo yaKhe (*Eks. 20:1, 2*). UThixo wayefuna ukuba uIsrayeli athobele imithetho yaKhe njengokuvuma ukuba wayebafunela okona kulunge kakhulu, inyaniso eyatyhilwa ngokukhululwa kwabo okukhulu eYiputa. Ukuthobela kwabo kwakuza kuba kukubonakalalisa umbulelo, ukutyhilwa kobunyaniso bolwalamano lwabo [naYe].

Kunjalo nakuthi namhlanje. Uthando lukaYesu nenkathalo yaKhe ngokusifela lusiikhokelo somnqophiso omtsha (*Luka 22:20*). Ukuthobela kwenene kuphuma entliziyweni njengomboniso wolo thando (*Mat. 22:34–40*). Olu thando luphawu olugqamisa ubukho bukaMoya Oyingcwele ebomini bekhulwa. UThixo uthulula uthando lwaKhe kuthi ngoMoya waKhe (*Roma 5:5*), othi ubonakaliswe ngothando (*Gal. 5:22*).

Ukuba amaIsrayeli wakudala kwakufuneka amthande uThixo, naxa kwakungekho ukuqonda ngokufa kukaKristu, kungani ukuba thina singamthandi uThixo nangaphezulu kokuba wona enzayo? Ukuthobela kukubonakalalisa njani ubunyaniso bolo thando?

Ingcamango Eyongeziweyo: “Ukuba iintliziyiyo zethu zihlaziyiwe zafana noThixo, ukuba uthando lukaThixo lutyaliwe emphefumleni, awukuthi na umthetho kaThixo ubonakale ebomini bethu? Xa lutho uthando lwatyalwa entliziyweni, xa athe umntu wahlaziywa ngokomfanekiso walowo wamdalayo, liya kuba idinga lomnqophiso omtsha lifezekile, elithi, ‘Ndiya kuyibeka imithetho yam ezintliziyweni zabo, ndiya kuyibhala ezingqondweni zabo.’

Hebhere 10:16. Ukuba ke umthetho ubhaliwe entliziyweni, awukubulungisa na ubomi? Ululamo—oluyinkonzo nokuzinikela kothando,—lulolona phawu luyinene lomntu ongumlandeli kaThixo. Sithi isiBhalo, “Kuba ukumthanda uThixo kuko ukuthi siyigcine imithetho yaKhe.’ ‘Lowo uthi, ndimazile, abe engayigcini imithetho yaKhe, ulixoki, kulowo ayikho inyaniso.’ 1 Yohane 5:3; 2:4. Endaweni yokuba lusikhulule ukhoho ekuwuthobeleni umthetho, lulo kanye olulolona lusenza sibe ngamadlelane obabalo lukaKristu, olusinceda ukuba sibe nokuthobeka silulame. . . .

“Okukhona uya usondela kuYesu kokukhona uya kuya uzibona ukuba ukhohlakele; kuba ukubona kwakho okuya kuya kucaca, kuthi ukungasulungeki kwesimilo sakho kuthi tyaba kube phandle wakuzithelekisa neso similo sifezekileyo saKhe. Yonke le nto ibungqina bokuba amandla kaSathana aphelile kuwe, nokuba selulawulwa ziimpembelelo eziphilisayo zikaMoya kaThixo.

“Uthando lukaYesu alukhe lwendele, mhlawumbi luhlale kwintliziyiyo engenako ukuziqonda ukuba yonile. Umphefumlo othe waguqulwa lubabalo lukaKristu, usuka usithande isimilo sikaThixo esingewe; kodwa xa ukulimala kwethu kwasemphefumleni singakuboniyo, loo nto yalatha ukuba asikatyhileki amehlo kangangokuba sibugonde ubuhle, nokucoceka kukaKristu.”—Ellen G. White, *Amanyathelo Okuya KuKristu*, amaph. 60, 64, 65.

Imibuzo Yokuxoxwa:

1 Cingani ngeentetho zikaEllen G. White ezingentla. Inyaniso yokuba okona sisondeleyo kuKristu, kokona siya kubonakala ukuba sinesono kakhulu kwawethu amehlo, isixelela ntoni ngendlela ekungafuneki ngayo ukuba sikuvume ukuziqonda kwethu iziphako zethu kusenze siluncame ukhoho siphelwe lithemba?

2 Gxilani ngakumbi kwingcamango yokuba umthetho ubhalwa ezintliziyweni zethu. Kuthetha ntoni oko kubomi basemoyeni bomKritu? Ukuyiqonda le nyaniso nokuyiphila kungasinceda njani ukuba siluphephe uhlobo loku“thobela” okuphelele nje ekubeni kukuba ngqongqo emthethweni, ukuthobela okubizwe ngokuba “yimisebenzi efileyo” (*Heb. 9:14*)?