

UYesu, IMbangi NoMgqibelelisi Wokholo Lwethu



SABATHA EMVA KWEMINI

Fundela Le Veki: *1Heb. 10:35–39, Roma 1:17, Hebhere 11, Yohuwa.2:9–11, Heb. 12:1–3.*

Indima Yenkumbulo: “Sise amehlo kuyo iMbangi noMgqibelelisi wokholo lwethu, uYesu, owathi, ngenxa yovuyo olwalubekwe phambi kwake, wawunyamezela unqamlezo, elidelile ihlazo, waza wahlala phantsi ngasekunene kwetrone” (*Hebhere 12:2*).

AmaHebhere 11 ne-12 anokuba zezona zahluko zithandwayo zale ncwadi. Zichaza ubomi bobuKristu njengogqatso apho bonke abantu bethabatha inxaxheba nekuthi bonke abaye bathembeka beya kufumana umvuzo. Zikwachaza umdlalo wokuhlangulwa njengogqatso ekwathi kulo abantu bokholo bexsha eladlulayo bazingisa, sekukho ubunzima, kodwa abakawuzuzi umvuzo.

Oko kubangwa kukuba ibali liphela ngathi, nathi, hayi ngabo kuphela. Thina sisisiqendu sokugqibela. Umdlalo ufikelela ekungeneni nasekubalekeni indawo yokugqibela yogqatso, noYesu ehleli emgcezi wokugqibela ngasekunene kukaThixo. Unika inkuthazo naYe njengomzekelo wokugqibela wendlela ugqatso olubalekwa ngayo. Ulingqina lokugqibela lokuba umvuzo uyinyaniso kwaye ungowokuqala ukuvulela thina indlela (*Heb. 6:19, 20; Heb. 10:19–23*).

AmaHebhere 11 achaza ukuba ukholo kukuqiniseka ngezithembiso zikaThixo, nokuba asikwazi ukuzibona ngokwangoku. Esi sifundo siya kuphanda ukuba luyintoni ukholo nokuba lufunyanwa njani ngemizekelo yakudala kodwa, ngakumbi nangokusembindini, ngomzekelo kaYesu, “umseki nomgqibelelisi wokholo lwethu (*Heb. 12:2, ESV*).

*Funda isifundo sale veki ukulungiselela iSabatha kaMatshi 12.

Amalungisa Aya Kuphila Ngokholo

Funda: Hebhere 10:35–39. Uthini kuthi uThixo kwezi ndima?

Ukunyamezela kuluphawu lwabantu bakaThixo bexesha lokuphela, ekuya kuthi ngaphandle kwalo bangakwazi ukuzamkela izithembiso (*IsiTy. 13:10, IsiTy. 14:12*). Ukuze bakwazi ukunyamezela, phofu, abakholwayo badinga ukuba “balubambe baluqinise” ukholo lwabo (*Heb. 10:23, Heb. 4:14*). UPawulos ubonisile ukuba isizukulwana sasentlango asizange sikwazi ukusizuka isithembiso ngenxa yokuswela ukholo (*Heb. 3:19*). AmaHebhere akwazoba amakholwa njengawayesecicini lokuzaliseka kwezithembiso (*Heb. 9:28; Heb. 10:25, 36–38*) kudingeka nje ukuba asebenzise ukholo ukuba ayefuna ukuwazusa amadinga (*Heb. 10:39*).

UPawulos uyiveza inkcazo yakhe yokholo nesicatshulwa kuHabhakuki 2:2–4. UHabhakuki wayembuzile uThixo ukuba kutheni ebanyamezele nje abantu abangathembekanga abacinezela amalungisa (*Hab. 1:12–17*). Umprofeti nabantu bakhe babesiva ubunzima; ngoko ke, babefuna ukuba uThixo asebenze. UThixo waphendula, kodwa, ngelithi kwakukho ixesha elamiswayo lokuzalisekiswa kwesithembiso saKhe, kwaye babedinga ukulinda (*Hab. 2:2–4*). UHabhakuki nabantu bakhe babephila, njengathi, phakathi kwexesha lesithembiso nexesha lokuzaliseka kwaso. Isigidimi sikaThixo saqhubeka kumaHebhere, “‘Lowo uzayo uya kufika, angalibali’” (*Heb. 10:37, NIV; bona nakuHab. 2:3*).

Isigidimi sibhekisa kuYesu. Ungolilungisa, inzaliseko yokholo omkholisayo uThixo enika ubomi (*Heb. 10:5–10*).

Yintoni ke ngoko enokwenza “alibale”? Akasoze? Sele efikile wasifela (*Heb. 9:15–26*), kwaye ngokuqinisekileyo uza kuza kwakhona ngexesha elimisiweyo (*Heb. 9:27, 28; Heb. 10:25*).

Isigidimi sikaThixo siyaqhuba: “‘Abam abangamalungisa baya kuphila ngokholo’” (*Heb. 10:38, ESV*). UPawulos uthetha kwaloo nto kumaRoma 1:17 nakumaGalati 3:11. AmaRoma 1:16, 17 ayicacisa ngakumbi kuba achaza ukuba ubulungisa bukaThixo “buphuma elukholweni buse elukholweni.” Into ayithethayo uPawulos ithetha ukuba ukuthembeka kukaThixo kwizithembiso zaKhe kuza kuqala, kuze ukuthembeka kwaKhe kuveze ukholo lwethu, kwakunye nokuthembeka kwethu.

Ngoko ke, ngenxa yokuba ehlala ehleli ethembekile kwizithembiso zaKhe (*2 Tim. 2:13*), amalungisa, ukusabela ekuthembekeni kukaThixo, aya kuhlala ethembekile, nawo.

Kutheni le nto kubalulekile ukuqonda ukuba ukholo lwethu lusisiphumo esiphuma nesondliwa kukuthembeka kukaThixo? Singafunda njani ngakumbi ukuthembela ekuthembekeni kwaKhe kuthi nakwizithembiso azenzileyo kuthi?

Ngokholo UAbraham

AmaHebhere alucacisa ukhohlo ngokuthi “kukuqiniseka ngezinto esinethemba lazo nokuqiniseka ngoko singaziboniyo” (*Heb. 11:1, NIV*). Emva koko asinika uludwe lwabantu abathembekileyo kwimbali kaIsrayeli ababangumzekelo wento oluyiyo ukhohlo, ekwabonisa indlela abalubonakalalisa ngayo olo khohlo ngezinto zabo.

Funda: Hebhere 11:1–19. Zinto zini awazenzayo la “magorha” okhohlo ezaba ngumzekelo wokhohlo lwawo? Izenzo zawo zihambelana njani nethemba lezinto ezingabonwayo?

UAbraham ingathi ngoyena mntu ubaluleke kakhulu kwesi sahluko. Isenzo sika-Abraham sokugqibela sokhohlo sifundisa ngendlela eyodwa ngokubhekiselele kwimo yokhohlo lwenene.

AmaHebhere aphawula ukuba umyalelo kaThixo kuAbraham wokuba anikele uIsake ungathi uyaphikisana nenxaxheba kaThixo (*Heb. 11:17, 18*). UIsake wayengekuphela konyana ka-Abraham. Ushmayeli wayelizibulo lika-Abraham, kodwa uThixo wayemxelele uAbraham ukuba kwakulungile kuye ukuba asamkele isicelo sikaSara wamgxothe uShmayeli nonina kuba uThixo wayeza kubakhathalela, nangenxa yokuba inzala ka-Abraham yayiza kubizwa [kubakho] ngoIsake (*Gen. 21:12, 13*). *Kwisahluko esilandelayo, kodwa, uThixo uthi kuAbrahama makanikele uIsake njengomnikelo onyukayo.* Umyalelo kaThixo kuGenesis 22 ubonakala uphikisana ngokupheleleyo nezithembiso zikaThixo kuGenesis 12–21.

AmaHebhere agqiba kwelithi Abraham wayisombulula ngokumangalisayo inkohla ngokufika kwisigqibo sokuba uThixo wayeya kumvusa uIsake emva kokuba emnikele. Kuyamangalisa oku kuba akukho mntu wakha wavuswa. Kubonakala, phofu, ngokungathi amava wangaphambili ka-Abraham noThixo amenza ukuba afikelele kweso sigqibo. AmaHebhere 11:12 aphawula ukuba uIsake wakhawulwa ngamandla kaThixo kulowo “waye sele efana nofileyo.” UPawulos ukwaphawula ukuba, nangona ubudoda buka-Abraham babufana nobufileyo” abe uSara engasenakho ukuzala, uAbraham wakholwa “ngehemba, kungekho nethemba eli, ukuba [uya kuba] nguyise weentlanga ezininzi” ngenxa yokuba wakholwa ukuba uThixo “[u]badlisa ubomi abafileyo, azibize izinto ezingekhoyo, zinge zikho” (*Roma 4:17–20, ESV*). Ngoko ke, uAbraham unokuba wacinga ukuthi, ukuba uThixo, ngandlela ithile, sele emnikile uIsake ubomi ukuphuma kwabafileyo, uya kukwenza oko kwakhona kwixesha elizayo.

Kutheni le nto ukucamngca ngendlela uThixo abukhokele ngayo ubomi bethu kwixesha elidlulileyo kubaluleke kakhulu ekulugcineni ukhohlo lwethu nokuthembela kuYe ngoku?

UMoses: Ekholelwa Kongabonwayo

Funda: Hebhère 11:20–28. Yintoni eyenziwa ngala madoda okholo? Izenzo zawo zihambelana njani nethemba nezinto ezingabonwanga [okanye ezingabonwayo]?

UMoses ungumzekelo ophambili kwesi sahluko sokholo. Ubomi bukaMoses buvezwa bugqityezelwe zizenzo ezibini zokudelela ukumkani. Abazali bakhe bamfihla uMoses xa wayezalwa, kuba “babengasoyiki isimiselo sokumkani” (*Heb. 11:23, ESV*), naye uMoses wayishiya iYiputa, “kungengakuba wayesoyika umsindo kakumkani” (*Heb. 11:27, ESV*). Esona senzo sibaluleke kakhulu sikaMoses, phofu, sesokuba “[wala] ukubizwa ngokuthi ungunyana wentombi kaFaro” (*Heb. 11:24*). Ukuthetha ngoMoses ngonina owamamkelayo njenge “ntombi kaFaro” kunika into ethi wayephawulelwe ukuba abe nguFaro oya kulandela. UMoses, yena, waye enentumekelelo yokushiya ngasemva ithuba lokuba ngumlawuli wesona sizwe sinamandla ngelo xesha endaweni yoko abe yinkokeli yeembacu zamakhoboka ezazisanda kukhululwa.

Thelekisa amaHebhère 11:24–27 namaHebhère 10:32–35. Zinto zini ezazifana phakathi kwemeko yabokuqala abafumana amaHebhère namava kaMoses?

Ubukhulu bukaMoses yaba kukuba wayekwazi ukubona ngaphaya kwezithembiso zikakumkani waseYiputa ajonge kokungabonwayo, okuzizithembiso zikaThixo. AmaHebhère athi isitshixo yayikuba amehlo kaMoses ayemiliselwe “kumvuzo,” ongekho kubutyebi baseYiputa. Lo mvuzo ikwangulo mvuzo ukhankanywe kumaHebhère 10:35, uThixo awuthembise thina sonke bakholwayo kuYe.

Amazwi kaPawulos ngesigqibo sikaMoses avakele ngamandla ezintliziyweni zabafundi bakhe bokuqala. Babenyamezele ukugculelwa nezinyeliso ngenxa yokholo lwabo kuKristu. Babekwangcungcuthekiswa belahlekelwa zizinto abanazo (*Heb. 10:32–34*). Abanye babesentolongweni (*Heb. 13:3*). Okufanayo, uMoses wanyula ukuphathwa kakubi nabantu bakaThixo, esananisa ubutyebi baseYiputa nokunyamezela izigculelo ezihlanganiswa noKristu kuba wayekholelwa ukuba umvuzo kaKristu wawumkhulu kunayo yonke into eyayinokunikwa yiYiputa.

Ngawaphi amanye amadabi ojongene nawo ngenxa yokholo lwakho? Yintoni ekuye kwafuneka uyincame ngenxa yawo? Kutheni le nto, ekugqibeleni, umvuzo ufanelekile, nokuba akuwuboni ngokwangoku?

Ngokholo URahabi Nabanye . . .

Funda: Hebhene 11:31 noYoshuwa 2:9–11. Uhlanganiswe ngokuba kutheni kule ndawo nabantu beziBhalo ezingcwele uRahabhi, umhedeni olihenyukazi?

URahabhi kunokwenzeka ukuba ungoyena mntu ongakhange walindeleka ukuba singamfumana kumaHebhene 11. URahabhi ngomnye wabafazi ababini abakhankanywe ngamagama. Ungoweshumi kuluhlu, abokuqala ingoomawokhulu namanyange akwaIsrayeli, elowo nalowo ethatyathwa njengelungisa. Xa sifika kuye, uRahabhi, sifumanisa ukuba akangumfazi kuphela, kodwa ukwalihenyukazi eliyintlanga.

Eyona nto imangalisa kakhulu yeyokuba ukwasembindini walo mba nencopho yesahluko. Uluhlu lungiswe ngendlela eyodwa. Igama ngalinye elifakiweyo liqala ngokuphindaphindwa kokusetyenziswa kwesaci “ngokholo.” Umzekelo osisiseko uthi, “Ngokholo ukuthi-nokuthi kwenzeka kubani-bani.” Kunjalo nje, oku kuphindaphindwa komzekelo kunyusa ukulindela kumfundi ukuva incopho yokuxelwa kokuba “ngokholo uYoshuwa wabakhokelela abantu eZweni leDinga [elithenjisiweyo].”

Asinto ke le ethethwa yindima. Endaweni yoko, uYoshuwa uyadlulwa, lize ihenyukazi lithabathe indawo yakhe. Emva kokuba kukhankanywe uRahabhi, uvela uphele ngoko umzekelo ophindaphindwayo ngelithi, “Yintoni enye endingaba sayithetha”? (*Heb. 11:32, NKJV*). Emva koko, uPawulos ukhawuleza adwelise amanye amagama neziganeko angaziniki iinkcukacha.

Isenzo sokholo sikaRahabhi sesokuba weva, wakholwa, wathobela, nangona engazange wabona. Akazange azibone izibetho zaseYiputa, okanye ukuhlangulwa kuLwandle oluBomvu, okanye amanzi empompoza eliweni, okanye isonka sisihla sivela ezulwini; kodwa kunjalo, wakholwa. Waba ngumzekelo olungileyo kubaphulaphuli bamaHebhene, abangazange bamve uYesu eshumayela okanye bambone esenza ummangaliso, kanti nakuthi ngokunjalo, thina singazange sibone naziphi kwezi zinto.

“URahabhi wayelihenyukazi elalihlala eludongeni lweYeriko. Wazifihla iintlola ezimbini zakwaIsrayeli ezazithunye ukuya kuhlola eso sixeko. Ngenxa yobubele kuzo, nokuvuma ukukholwa kwakhe kuThixo, iintlola zathembisa ukuba ubomi bukaRahabhi nentsapho yakhe babeya kusindiswa xa uhlaselo lufikile eYeriko.”—Introduction to Rahab found in *Daughters of God*, p. 35.

UPawulos uyaqhubeka (*Heb. 11:35–38*) noludwe lweenzima abajongana nazo abaninzi. Intethwana ethi “besala ukwamkelwa ukukhululwa” (*Heb. 11:35, ESV*) inika into ethi babenako ukusinda kodwa bakhetha ukungasindi, ngenxa yokuba babekhangele kumvuzo kaThixo.

Nangona singabonanga nayiphi kwezi zinto isenzeka (ukudala kweentsuku ezintandathu, iMfuduko, umnqamlezo kaKristu), kutheni le nto sinezizathu ezininzi kakhulu ezilungileyo ukuba sikholwe ukuba zenzeka?

UYesu, Imbangi NomGqibelelisi Wokholo Lwethu

Funda: Hebhre 12:1–3. Zithi masenze ntoni ezi ndima?

Incopho yenkcazo ngokholo ngokwenene ifika noYesu kumaHebhre 12. UPawulos wayiqala ileta ngoYesu, engu “Lowo uzayo” nongayi “kulibala” (*Heb. 10:37, ESV*), aze uPawulos ayigqibezele noYesu “umgqibelelisi” wokholo lwethu (*Heb. 12:2*). UYesu ungu “mqali nomgqibelelisi wokholo” (NASB). Oku kuthetha ukuba uYesu nguYe owenza ukuba lubekho ukholo engumzekelo ohlanganise ngokugqibeleleyo oko ubomi bokholo bungako. NoYesu, ukholo lufikelele ekubonakaleni okupheleleyo.

UYesu ungu “mseki” (okanye “umqali,” okanye “uvul’ indlela”) wokholo lwethu ubuncinane ngeendlela ezintathu.

Okokuqala, kuphela kwaKhe olugqibileyo ugqatso ngokuphelela kwalo okanye lunonke. Abanye ekuthethwe ngabo kwizahluko ezidlulileyo abakawufikeleli umgomo wabo (*Heb. 11:39, 40*). UYesu, Yena, ungenile eluphumlweni lukaThixo ezulwini kwaye uhleli ngasekunene kukaYise. Thina, sikunye nabanye aba, siya kulawula noYesu kwixesha elizayo (*IsiTy. 20:4*).

Okwesibini, yayibubomi bukaYesu obugqibeleleyo, phofu, obenze ukuba abanye aba bakwazi ukulubaleka ugqatso (*Heb. 10:5–14*). Ukuba uYesu wayengezanga, ugqatso lwakhe nawuphi omnye beluya kubalilize.

Ekugqibeleni, uYesu usisizathu sokuba sibe nokholo. Njengomnye kunye noThixo, ubonise ukunyaniseka kukaThixo ngakuthi. UThixo akazange ancame kwimizamo yaKhe yokusisindisa, kwaye iyiloo nto siya kufikelela emvuzweni ekupheleni ukuba asincami, siyeke. UYesu wabaleka ngomonde wahlala ethembekile, naxa thina sasinganyanisekanga (*2 Tim. 2:13*). Ukholo lwethu lukukusabela kuphela ekuthembekeni kwaKhe.

Ekupheleni, uYesu ungu “mgqibelelisi” wokholo kuba ungumzekelo ogqibeleleyo wendlela olubalekwa ngayo ugqatso lokholo. Wabaleka njani? Wabeka bucala bonke ubunzima ngokuncama konke ngenxa yethu (*Filipu 2:5–8*). Akazange one, tu. UYesu wajonga ngokunenzondelelo emvuzweni, owawuluvuyo olubekwe phambi kwaKhe, olokubona uluntu luhlangulwa ngobabalo lwaKhe. Ngoko ke, wanyamezela ukungaqondwa nokuphathwa dlakadlaka; walijongela phantsi ihlazo lomnqamlezo (*Heb. 12:2, 3*).

Ngoku lithuba lethu ukubaleka. Nangona singasokuze sikwenze ngawethu amandla oko uYesu wakwenzayo, sinomzekelo waKhe ogqibeleleyo phambi kwethu, ngoko ke ngokholo kuYe, nokuwagcina amehlo wethu kuYe (njengoko benzayo abanye ababephambi kwethu), sibheka phambili ngokholo, sithembe izithembiso zaKhe zomvuzo omkhulu.

Ingcamango Eyongeziweyo: “Ngokholo ube ngokaKristu, kwangokholo uya kukhulela kuye ngokunika nangokwamkela. Uya kunikela konke—ngokunika nangokwamkela. Uya kunikela konke—unikele intliziyo yakho, intando yakho, inkonzo yakho—uzinikele kuYe ukuba wenze konke akufunayo; ukuze wamkele konke—uKristu, oyinzaliseko yeentsikelelo zonke, ukuba ahlale entliziyweni yakho, abe ngamandla akho, abe bubulungisa bakho, umncedi wakho ongunaphakade, akunike amandla okuba uthobele.”—Ellen G. White, *Amanyathelo Okuya KuKristu*, iph. 70.

“UThixo akaze athi masikholwe, engakhange anike ubungqina obaneleyo esinokulwakhela phezu kwabo ukholo lwethu. Ubukho baKhe, isimilo saKhe, ukunyaniseka kwelizwi laKhe, konke kumiselwe kobungqina obamkelekileyo kwingqondo yethu; baye obu bungqina bubuninzi. Kanti uThixo akazange akususe ukwenzeka ukuba sibe nentandabuzo. Ukhohlo lwethu kufuneka luzinze phezu kobungqina, kungenguwo umboniso. Abo banqwenela ukuba bangathandabuza baya kulifumana ithuba; nangona abo balangazelela ngokwenene ukuyazi inyaniso beya kufumana ubungqina obuninzi abanokwakha phezu kwabo ukholo lwabo.

“Yinto engenakwenzeka eyokuba izidalwa ezinengqondo enomda zisiqonde ngokupheleleyo isimilo okanye imisebenzi yaLowo unengqondo engaphele-ndawo. Kweyona nkuba buchopho, kweyona ngqondo iyifunde yayityekeza, Lowo ungcewele kufuneka ahlale embathiswe okanye egqunywe ngemfihlelo. “Unokufikelela na ezingontsingontsini zikaThixo? Unokufikelela na ekufezekeni kukaSomandla? Kuphakame ngokwamazulu; unokwenza ntoni na? kunzulu kunelabafileyo; unokwazi ntoni?” Yobhi 11:7, 8.”—Ellen G. White, *Amanyathelo Okuya KuKristu*, iph. 105.

Imibuzo Yokuxoxwa:

1 Isifundiswa somKristu waphaya ekuqaleni sabhala sathi: *Credo ut intelligam, isiLatina* esithi “Ndikholwa ukuze ndikwazi ukuqonda.” AmaHebhere 11:3 athi “ngokholo siyaqonda” (*NKJV*). Luyintoni ulwalamano phakathi kokholo nokuqonda? Kutheni le nto ukholo lukholisa ukuza ngaphambi kokuqonda? Oko kukuthi, kutheni le nto kufuneka ukuba maxa wambi senze ngokholo oko, ekuqaleni, sibe singakuqondi, kuze kuthi kamva kubekho ukuqonda okukhulu?

2 Igama lesiGrike upistis lithetha izinto ezimbini, “ukholo” no“ukuthembeka.” Kutheni le nto zombini ezi ntsingiselo zibalulekile ekuzameni ukuqonda ukuba ukuphila “ngokholo” kuthetha ntoni? Abantu abakumaHebhere 11 babe bonisa njani, ngokuthembeka kwabo, ubunyaniso bokholo lwabo? Singakwenza njani thina okukwanjalo?

3 Nangona siqonda ukuba ukholo sisipho sikaThixo (*Roma 12:3*), ithini indawo esiyidlalayo, ukuba ikho, ukusizuka nokusigcina eso siphopho?