

UJesu, UMhlatshelo Ophelele



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Heb. 9:15, Gen. 15:6-21, Jer. 34:8-22, Efesu 3:14-19, Heb. 7:27, Heb. 10:10, Heb. 9:22-28.*

Indimana Yekhanda: “Ngokuba ngomnikelo munye uphelelise njalonjalo labo abangcwelisiweyo” (*Heberu 10:14, NKJV*).

Umqondo wokuthi umuntu owatholwa enecala waze waphenyekwa esiphambanweni kufanele akhonzwe njengoNkulunkulu, wawunengeka kubantu basendulo. Lokho okuncane okushiwoyo ngesiphambano ezincwadini zamaRoma kuyatshengisa ukuthi babewuzonda kangakanani lowo mqondo. KumaJuda, umthetho wawuthi umuntu ophanyekwe emthini uqalekiswa nguNkulunkulu (*Duter. 21:23*).

Kanjalo-ke, imifanekiso yokuqala esiyithola emathuneni amaKrestu kwakulipikoko (okwakukholelwa ukuthi limele ukungafi), ijuba, isundu lomsubathi onqobile, nenhlanzi. Kamuva, kwavela nezinye izihloko: umkhumbi kaNowa; uAbrahama enikela ngenqama esikhundleni sikaIsaka; uDaniyeli emphandwini wamabhubezi; uJona ekhafulwa yinhlanzi; umalusi egone iwundlu; noma imifanekiso etshengisa izimangaliso njengokuphulukiswa kowayefe uhlangothi, nokuvuswa kwendodakazi kaJariyu. Lezi kwakuyizimpawu zosindiso, ukunqoba, nokunaka. Isiphambano kodwa sona, sasibonakalisa ukwehluleka nehlahlo. Kodwa yisiphambano esaphenduka uphawu lobuKrestu. Eqinisweni, uPawulu wavele wabiza ivangeli ngokuthi “yizwi lesiphambano” (*1 Korinte 1:18, ESV*).

Kuleliviki sizobheka isiphambano njengoba sibonakaliswa encwadini yamaHeberu.

**Funda isifundo saleliviki ukulungisela iSabatha likaNhlolanja 26.*

Yayidingeke Ngani Imihlatshelo na?

AmaHeberu 9:15 athi ukufa kukaJesu njengomhlatshelo kwakuqondwe ngakho “ukuhlenga iziphambeko ezazenziwe ngaphansi kwesivumelwano sokuqala,” ukuze abantu bakaNkulunkulu “bamukele isithembiso sefa laphakade” (*NASB*).

EMpumalanga emaphakathi yasendulo, isivumelwano phakathi kwabantu ababili noma izizwe ezimbili, kwaku udaba olunesisindo. Kwakuhambisana ukwenziwa izithembiso ezifungelwe nhlangothini zombili. Kwakusho ukuthi onkulunkulu babo bayojezisa lowo oyophula isifungo. Izikhathi eziningi, nezivumelwano zaziqiniswa ngomhlatshelo wesilwane.

Isibonelo, mhla uNkulunkulu enza isivumelwano noAbrahama, lowo mkhosi wahlanganisa nokunqunywa kabili kwezilwane (*Gen. 15:6-21*). Abenza isivumelwano babehambahamba phakathi kwezicubu zezilwane, bevuma ukuthi lezilwane zisho okuyokwenzeka kulowo oyophula isivumelwano. Ngendlela egqamile, uNkulunkulu kuphela owahamba phakathi kwezilwane ngenjongo yokutshela uAbrahama ukuthi ngeke asiphuloe isithembiso saKhe.

Qhathanisa uGenesis 15:6-21 noJeremiya 34:8-22. Lezindimana zifundisani ngesivumelwano na?

Isivumelwano noNkulunkulu sanika uIsrayeli ilungelo lezwe lesithembiso njengefa labo. Kodwa kwakuhlanganisa nohlu lwemiyalo kanye nokufafazwa kwegazi phezu kwe-altare. Lokhu kufafazwa kwakusho isiphelo salowo oyophula isivumelwano. Kungakho-nje eyamaHeberu ithi “ngaphandle kokuchitheka kwegazi, akukho ukususwa kwezono” (*Heb. 9:22*).

Ngesikhathi uIsrayeli ephula isivumelwano, uNkulunkulu wabhekana nenkinga ebuhlungu. Isivumelwano sasithi abafe abasiphulile, kodwa uNkulunkulu wayebathanda abantu baKhe. Ukuba uNkulunkulu wayevele wakuziba lokho, noma angavumi ukubajezisa labo abaphule isivumelwano, imiyalo yaKhe yayingeke ibe namandla okusebenza, kanti lomhlaba wawuzocwila esiphithiphithini.

INdodana kaNkulunkulu kodwa, yazinikela ukuthwala isijeziso sabo. Yafa esikhundleni sethu ukuze “samukele ifa elithenjisiwe” (*Heb. 9:15, 26, RSV; Rom. 3:21-26*). Okusho ukuthi wayezophakamisa ubungcwele bomthetho waKhe, kodwa ngaso leso sikhathi asindise labo abawuphulile lowo mthetho. Lokho wayengakwenza kuphela ngesiphambano.

Singabona kanjani lapha ukuthi umthetho ubaluleke kangakanani emlayezweni wevangeli?

Izinhlobo Ezahlukene Zemihlatshelo

Ukufa kukaJesu kwaletsha intethelelo noma ukwesulwa kwezono zethu. Ukwesulwa kwezono zethu kodwa kubandakanya okungaphezu kokususwa kwesijejiso sokweqa isivumelwano. Kubandakanya nokunye okubalulekile. Kungakho-nje imihlatshelo yakwaIsrayeli yayiyizinhlobo ezinhlanu ezahlukene zemihlatshelo. Umhlatshelo ngamunye wawudingeka ukubonakalisa ubucebi balokho okumelwe yisiphambano sikaKrestu.

Funda: kwabaseEfesu 3:14-19. Kwakuyini isicelo somthandazo kaPawulu ethandazela abazalwane?

Umnikelo wokushiswa (holocaust offering) wawuthi isilwane asishiswe siphelele e-altare (*Levitikusi 1*). Wawufuzisela uJesu, Yena impilo yaKhe eyashabalala ngenxa yethu. Inhlawulo yesono yayidinga ukuzinikela okuphelele kukaJesu kithina. Nakuba wayelingana-nje noNkulunkulu, uJesu “wazithulula ngokuthi athathe isimo senceku” (*Filipi 2:5-8, ESV*).

Umnikelo wempuphu kwakuyisipho sokubonga uNkulunkulu ngokubonelela abantu baKhe (*Levitikusi 2*). Nawo ufuzisela uJesu, “isinkwa sokuphila” (*Johane 6:35, 48*), esinokuphila kwaphakade ngaYe.

Umnikelo wokuthula noma owobudlelwane, wawusho ukudla ndawonye nabangani nomndeni, ukuthakasela impilo abayiphiwe nguNkulunkulu (*Levitikusi 3*). Wawufuzisela uKrestu, umhlatshelo waKhe owasilethela ukuthula (*Isaya 53:5, Rom. 5:1, Efesu 2:14*). Wawubuye ugcizelele ukuthi sidinga ukuba nesabelo kuwo umhlatshelo kaJesu ngokuthi sidle inyama yaKhe, siphuze negazi laKhe (*Johane 6:51-56*).

Umnikelo wesono noma wokuhlunjulwa wawuyinhlawulo yesono (*Lev. 4:1-5:13*). Lomhlatshelo wawugcizelela indima yegazi lesilwane—elalimele umphefumulo waso—yokuletha ukuhlengwa esonweni (*Lev. 17:11*) futhi wawukhomba phambili egazini likaJesu owasikhulula ezonweni zethu (*Math. 26:28, Rom. 3:25, Heb. 9:14*).

Umnikelo wecala (Lev. 5:14-6:7) wawuletha intethelelo uma sewuwukhokhelile umonakalo owenzile. Usitshelela ukuthi intethelelo kaNkulunkulu ayisikhululi ekukhokheleni noma ukulungisa umonakalo uma kungenzeka, lapho sone khona.

Iminikelo yasendlini engcwele isifundisa ukuthi ukusindiswa akugcini-nje ngokwamukela uJesu owathwala izono zethu. Sidinga noku”mudla”, sabelane nabanye ngokulunga kwaKhe, sikhokhele umonakalo esiwenzile kwabanye abantu.

Umhlatshelo kaJesu Ophelele

Funda: kumaHeberu 7:27 namaHeberu 10:10. Uchazwa kanjani umhlatshelo kaJesu kulezindimana?

Abapristi bamaLevi—“ababebaningi—ngenxa yokuthi babevinjelwa ukufa ukuze bangaqhubeki njalo njalo nobupristi” (*Heb. 7:23, ESV*)—baqhathaniswa noJesu, ophila ngunaphakade futhi enobupristi baphakade (*Heb. 7:24, 25*). Abapristi bamaLevi, zonke izinsuku (*Heb. 7:27*) naminyaka yonke (*Heb. 9:25*) babenikela ngeziphu nemihlatshelo “engakwazi ukuphelelisa unembeza walowo okhonzo” (*Heb. 9:9, ESV; Heb. 10:1-4*).

Kodwa uJesu, wazinikela “kanye kuphela” “umhlatshelo owodwa” (*Heb. 10:10, 12-14, ESV*) ohlambulula onembeza (*Heb. 9:14, Heb. 10:1-10*) ususe isono (*Heb. 9:26*). Umhlatshelo kaJesu muhle ngaphezu koweziLwane ngoba uJesu uyiNdodana kaNkulunkulu (*Heb. 7:26-28*), owafeza intando kaNkulunkulu ngokuphelele (*Heb. 10:5-10*).

Ukuchazwa komhlatshelo kaJesu ngokuthi wenzeka kanye kuphela kunemixhantela eminingi ebalulekile.

Owokuqala, umhlatshelo kaJesu usebenza ngokuphelele futhi ngeke uze udlulwe omunye. Imihlatshelo yabaLevi yayiphindwa ngoba yayingenamandla; ukuba kwakungenjalo, ngabe ayikhawukanga ukunikelwa na? njengoba phela abakhonzayo, sebehlanjululwe kanye, babengasayikuba novalo ngezono” (*Heb. 10:2, ESV*).

Oweesibili, zonke izinhlobo zemihlatshelo yaseTestamenteni eliDala zagcwaliseka esiphambanweni. Kanjalo-ke, uJesu akagcini ngokusigeza esonweni (*Heb. 9:14*), kodwa ubuye asiphe ukungcweliswa (*Heb. 10:10-14*) ngokususa isono ezimpilweni zethu (*Heb. 9:26*). Ngaphambi kokuthi abapristi basondele kuNkulunkulu endlini engcwele, bancengele abanye abantu, kwakudingeka bona kuqala, bahlanjululwe, bangcwelise, banikelwe (*Levitikusi 8, 9*). Umhlatshelo kaJesu uyasihlambulula, usinikele (*Heb. 10:10-14*) ukuze sikwazi ukusondela kuNkulunkulu ngesibindi (*Heb. 10:19-23*) simkhonze “singabapristi bobukhosi” (*Heb. 9:14, 1 Petru 2:9*).

Okokugcina, umhlatshelo kaJesu uyasondla emphefumulweni. Usinika isibonelo okufanele sisibuke, sisilandele. Ngakhoke, eyamaHeberu iyasimema ukuthi sigxilise amehlo ethu kuJesu, kakhulukazi izigameko zasesiphambanweni, silandele ukuhlo kwaKhe (*Heb. 12:1-4, Heb. 13:12, 13*).

Isiphambano yisisekelo sakho konke okuhle esikuphiwa nguNkulunkulu. Siyasihlambulula esonweni, sisingcwalise ukuze sikwazi ukukhonza, futhi siyasondla ukuze sikhule. Singazizwela ngayiphi indlela engcono lokho esikuphiwe nguJesu?

Isiphambano, Nentengo Yokuthethelelwa

Funda: kumaHeberu 9:22-28. Lezindimana zithini ngomsebenzi kaKrestu ethempelini lasezulwini na?

Ukuthi ithempeli lasezulwini lidinga ukuhlanjululwa kwenza umqondo uma ubheka ithempeli leTestamente eliDala. Ithempeli lingumfuziselo wombuso kaNkulunkulu (*1 Sam. 4:4, 2 Sam. 6:2*), futhi indlela uNkulunkulu asebenza ngayo izono zabantu baKhe inomthelela ekuthini kubukwa kanjani ukulunga kombuso waKhe (*iHubo 97:2*). NjengoMbusi, uNkulunkulu unguMehluleli wabantu baKhe, futhi kulindeleke ukuthi abe nobulungiswa, akhulule abangenacala, agwebe abanecala. Kanjalo-ke, uma uNkulunkulu ethethelela isoni, usuke ethwele umsebenzi wokwahlulela. Ithempeli, elimele isimilo sikaNkulunkulu nokulawula kwaKhe, lingcolisiwe. Lokhu kuyincazelo yokuthi kungani uNkulunkulu ethwala izono zethu uma ethethelela (*Eks. 34:7, Num. 14:17-19*. Umsuka wegama lesiNgisi elisho ukuthethelela [*nōsē*] kulezindimana lisho “ukuthwala”).

Uhlelo lwemihlatshelo ethempelini lakwaIsrayeli lwalukutshengisa kahle lokhu. Uma umuntu wayefuna ukuthethelelwa, wayeza nesilwane esizokuba umhlatshelo esikhundleni sakhe, avume izono zakhe phezu kwaso, asihlabe. Igazi lesilwane lalibhecwa ezimpondweni ze-altare noma lifafazwe phambi kwesihenqo egumbini lokuqala ethempelini. UNkulunkulu wayethatha izono zabantu, azithwale Yena uqobo.

Kuleyo nqubo yakwaIsrayeli, ukuhlanzwa esonweni noma ukubuyisana, kwakwenzeka ngeziwombe ezimbili. Phakathi nonyaka, abantu abaphendukayo babeletha imihlatshelo ethempelini, okwakubahlambulula ezonweni zabo, kodwa izono zidluliselwe ethempelini kuNkulunkulu uqobo lwaKhe. ekupheleni konyaka, ngosuku lokubuyisana, okwakulusuku lokwahlulela, uNkulunkulu wayehlaza ithempeli, aqinisekise umsebenzi waKhe wokwahlulela ngokuthi asuse lezo zono ethempelini, azidlulisele embuzini kaAzazele, emele uSathane (*Lev. 16:15-22*).

Loluhlelo olumikhakha mibili, olubonakaliswa ngamagumbi amabili ethempeli lasemhlabeni, lwaluyiphethini yethempeli lasezulwini (*Eks. 25:9, Heb. 8:5*), lwavumela uNkulunkulu ukuthi atshengise isihawu nobulungiswa ngesikhathi esisodwa. Labo ababevume izono zabo phakathi nonyaka babetshengisa ukukholeka kuNkulunkulu ngokuthi bagcine ukuphumula okunesizotha, bathobise imiphfumulo yabo ngosuku lokubuyisana (*Lev. 16:29-31*). Labo ababengatshengisanga ukukholeka “babenqunywa” (*Lev. 23:27-32*).

Cabanga ngalokho owawuyohlangana nakho ukuba wawuzobhekana nesijeziso esifanele izono zakho. Lelo qiniso kumelwe likusize kanjani ukuqonda ukuthi uKrestu wakwenzela okukhulu kangakanani?

Ukwahlulelwa Nesimilo sikaNkulunkulu

Funda: kumaRoma 3:21-26; amaRoma 1:16, 17; namaRoma 5:8. Ukuhlengwa okutholakala esiphambanweni ngokuthethelelwa izono zethu kwembulani ngoNkulunkulu?

Ukuthethelelwa kwezono zethu kuchaza iziwombe ezimbili zomsebenzi kaJesu wokulamula emagunjini amabili ethempeli lasezulwini. Okokuqala, uJesu wasusa izono zethu, wazithwala Yena uqobo esiphambanweni, ukuze enzele bonke abakholwa kuYena ukuthethelelwa (*Izenzo 5:31*). Esiphambanweni, uJesu wazuza igunya lokuthethelela noma ubani okholwa kuYena ngoba wazithwala izono zabo. Futhi ungenise isivumelwano esisha, esimvumela ukubeka umthetho kaNkulunkulu enhliziyweni yabakholwayo, ngoMoya oNgcwele (*Heb. 8:10-12, Hezekeli 36:25-27*).

Isiwombe sesibili somsebenzi kaJesu esokwahlulela, ukwahlulela okwandulela ukubuya kwaKhe, okwakusazokwenzeka esikhathini esizayo, ngokwencwadi yamaHeberu (*Heb. 2:1-4; Heb. 6:2; Heb. 9:27, 28; Heb. 10:25*). Lokho kwahlulela kuqala ngabantu bakaNkulunkulu, kuchazwa kuDanilyeli 7:9-27, Mathewu 22:1-14, neSambulo 14:7. Injongo yakho ukutshengisa ukulunga kukaNkulunkulu oxolela izono zabantu baKhe. Kulokhu kwahlulela umlando wokuphila kwabo uzokwembulelwa amazulu ukuthi awubone. UNkulunkulu uzotshengisa ukuthi kwenzekani ezinhliziyweni zabakholwayo nokuthi bamukela uJesu njengoMsindisi wabo, bamukela uMoya waKhe ezimpilweni zabo.

Ekhuluma ngalokho kwahlulelwa, uEllen G. White wabhala wathi: “Umuntu akakwazi ukubhekana nalezi zinsolo ngokwakhe. Egqoke izingubo zakhe ezingcoliswe yisono, evuma icala lakhe, umi phambi kukaNkulunkulu. Kodwa uJesu, uMmeli wethu, uncengela bonke okuthi ngokuphenduka nokukholwa, banikele izimpilo zabo zilondolozwe nguYe. Uyabancengela, anqobe lowo obathwesa icala, esebenzisa indaba yaseKhalivari. Ukulalela kwaKhe umthetho kaNkulunkulu okuphelele, aze afe esiphambanweni, kumnike wonke amandla ezulwini nasemhlabeni, kanti ucelela isoni kuYise isihawu nokubuyisana...kodwa nakuba kufanele sivume ukuthi siyizoni, asethembe uKrestu njengokulunga kwethu, ukungcwaliswa kwethu, nokusindiswa kwethu. Asikwazi ukuphendula izinsolo zikaSathane. UKrestu kuphela ongasiphendulela ngendlela enamandla. Uyakwazi ukuphendula ummangaleli wethu ngezimpikiswano ezingesekelwe phezu kokulunga kwethu, kodwa phezu koKwakhe.”—*Testimonies for the Church*, vol. 5, pp. 471, 472.

Kungani isiphambano nomsebenzi esiwenzelwa nguJesu kusithela ukuthi asibheke ngesibindi, kodwa ngokuzithoba nokuphenduka, ekwahlulelweni?

Ukujula Nomcabango: Funda kuEllen G. White, “Calvary,” pp. 741-757; “It is Finished,” pp. 758-764, encwadini I *The Desire of Ages*.

Uso lwazi uJiri Moskala uchaza uhlobo lwalokhu kwahlulelwa okwandulela ukubuya kukaJesu ngalamazwi: “UNkulunkulu akaphileli ukubukisa ngezono zami sengathi kusefasitela lasesitolo. Kunalokho, okokuqala, uzokhomba umusa waKhe omangalisayo, onamandla, noguqula umuntu, bese kuthi kubuka yonke indalo, Yena njengoFakazi weqiniso wempilo yami yonke, achaze ukuma kwami ngakuNkulunkulu, izizindlo zami, ukucabanga kwami, izezo zami, nendlela engiyithathayo empilweni. Uzokukhangisa konke. UJesu uzofakaza ngokuthi ngiweziwe amaphutha amaningi, ngeqa umthetho waKhe ongcwele, kodwa futhi ngazisola, ngacela intethelo, ngaguqulwa ngomusa waKhe. Uzomemezela athi: “Igazi laMi lisanele lesoni esinguMoskala, ukuma kwakhe kwencike kiMina, isimo somqondo wakhe ngaMi nabanye abantu sinokufudumala futhi asizicabangeli, uyethembeka, uyinceku yaMi enhle nethembekile.”—“Toward a Biblical Theology of God’s Judgment: A Celebration of the Cross in Seven Phases of Divine Universal Judgment,” *Journal of the Adventist Theological Society* 15 (Spring 2004): p. 155.

“Abasindisiwe nezidalwa ezingawelanga esonweni bayothola esiphambanweni isayensi yabo neculo labo. Kuyobonwa ukuthi inkazimulo ekhanya ebusweni bukaJesu yinkazimulo yothando lokuzidela. Ekukhanyeni okuvela eKhalivari kuyobonwa ukuthi umthetho wothando lokuzidela umthetho wokuphila emhlabeni nasezulwini; ukuthi ‘umthombo wothando olungazifuneli okwalo’ inhliziyi kaNkulunkulu; nokuthi kuLowo omnene nozithobile kubonakala isimilo saLowo ohlala ekukhanyeni obungefinyelelwe-muntu.”—Ellen G. White, *The Desire of Ages*, pp. 19, 20.

Imibuzo Yokuxoxisana:

1 Abantu babelokhu benomkhuba wokwenza izinhlobo ezihlukene zemihlatshelo kuNkulunkulu ukuze bathole ukuthethelelwa noma usindiso. Abanye banikela kuNkulunkulu ngezenzo zobuqhawe, bezizwisa ubuhlungu (njengokuthatha uhambo olude), abanye banikela ngokuthi bamsebenze impilo yabo yonke, noma bazincishe injabulo, njalonjalo. Kumelwe zibukwe kanjani lezenzo uma sicabanga ngomhlatshelo kaJesu nokushiwo yiMibhalo ukuthi isiphambano siyiphelisile yonke imihlatshelo (*Daniyeli 9:27, Heb. 10:18*)?

2 Khona kusenjalo, yini indima yomhlatshelo empilweni yomuntu okholwayo? Wayesho ukuthini uJesu uma ethi asithathe isiphambano, simlandele (*Math. 6:24*), noma umphostoli uPawulu uma ethi asinikele ngemizimba yethu ibe “imihlatshelo ephilayo, engcwele, eyamukelekile kuNkulunkulu” (*Rom. 12:1, ESV*)? Buyini ubudlelwane phakathi kwezinyalo zikaJesu noPawulu (*Math. 16:24, Rom. 12:1*) namaHeberu 13:15, 16?