

UJesu Uvula Indlela Ngaphakathi Kwesihenqo



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Heb. 9:24; Eks. 19:3, 4; Heb. 12:18-21; Lev. 16:1, 2; Heb. 10:19-22; Kolose 3:1.*

Indimana Yekhanda: Indimana Yekhanda: “Ngokuba uKrestu kangenanga endaweni engcwele eyenziwe ngezandla, engumfanekiso waleyo okuyiyo ngempela, kepha wangena ezulwini uqobo ukuba manje abonakale ebusweni bukaNkulunkulu ngenxa yethu” (*Heberu 9:24, NKJV*).

Ngesikhathi abafundi bebuya entabeni yeminqumo, ngemuvana-nje kokwenyukela kukaJesu ezulwini, babegcwele injabulo nokunqoba. INkosi noMngani wabo wayesenyukele esikhundleni samandla phezu komhlaba, wabamema ukuthi beze kuNkulunkulu ngegama laKhe, ngesibindi sokwazi ukuthi uNkulunkulu uzoyiphendula imithandazo yabo (*Johane 14:13, 14*). Nakuba baqhubeka nokuba semhlabeni, behlaselwa amabutho obubi, ithemba labo laliqinile. Babazi ukuthi uJesu wenyukele phezulu ukuyobalungisela indawo (*Johane 14:1-3*). Babazi ukuthi uJesu uKaputeni wosindiso lwabo, nokuthi uyivulile indlela eya ekhaya lasezulwini ngegazi laKhe.

Ukwenyukela kukaJesu ezulwini, umongo wemfundiso yamaHeberu. Kuyisiqalo somsebenzi waKhe njengoMpristi oMkhulu wethu. Okokugcina, nokubaluleke kakhulu, ukwenyuka kukaJesu yisikhathi lapho isivumelwano esisha, esiyindlela yokufinyelela kuNkulunkulu ngesibindi, ngokukholwa, esaqala ngaso ukusebenza. Kuyilungelo lethu manje ukuza ngesibindi kuNkulunkulu ngoJesu nokulunga kwaKhe.

**Funda isifundo saleliviki ukulungisela iSabatha likaNdasa 5.*

UJesu Phambi kukaYise

Funda: kumaHeberu 9:24. Ngokwalendimana, kwakuyini injongo yokwenyukela kukaJesu ezulwini?

UNkulunkulu wayala uIsrayeli ukuthi abesilisa kubona mabaye eJerusalema kathathu ngonyaka “ukuzibonakalisa phambi kukaNkulunkulu” bephethe umnikelo. Izikhathi ezimisiweyo kwaku umkhosi wePhasika (isinkwa esingenamvubelo), umkhosi wePentekoste, nomkhosi wamaDokodo (*Eks. 23:14-17, Duter. 16:16*). IPhasika laligubha ukukhululwa kukaIsrayeli eGibhithe. IPentekoste laligubha ukuvunwa kukabhali, kanti ngezikhathi zeTestamente eliSha kwase kuhlangukiswa nokunikezwa komthetho eSinayi. Umkhosi wamaDokodo wawugubha indlela uNkulunkulu anakekela ngayo uIsrayeli ohambweni lwabo ehlane.

AmaHeberu 9:24 achaza ukwenyuka kukaJesu eya phambi kukaYise. Wafika ethempelini lasezulwini “okuyilo ngempela” ukuze “abonakale” phambi kukaNkulunkulu enomhlatshelo ongcono (*Heb. 9:23, 24, NIV*)—igazi laKhe.

KuJesu, kwagcwaliseka imikhosi yohambo lukaIsrayeli ngendlela eshaya khona ngokumangalisayo. Wafa ngosuku lokulungesela iPhasika, ngehora lesishiyagalolunye, umzuzu lapho amawundlu ePhasika ayenikelwa ngaso (*Johane 19:14, Math. 27:45-50*). UJesu wavuka ngosuku lwesithathu, wenyukela ezulwini ukuyokwamukela isiqiniseko sokuthi umhlatshelo waKhe wamukelekile (*Johane 20:17, 1 Korinte 15:20*), ngesikhathi umpriki kwakufanele azulazulise isithungu sikabhali njengolibo (*Levi. 23:10-12*). Wayesenyuka ngemuva kwezinsuku ezingamashumi amane, wayohlala ngakwesokunene sikaNkulunkulu, wavula ngokusemthethweni isivumelwano esisha ngosuku lwePentekoste (*Izenzo 1, 2*).

Inhloso yohambo lukaIsrayeli wasendulo kwaku “ukubona ubuso bukaNkulunkulu” (*iHubo 42:2, NRSV*). Ngaleyo ndlela babezozizwela umusa kaNkulunkulu (*iHubo 17:15*). Ngokunjalo, isisho sesiHeberu esithi “funani ubuso bukaNkulunkulu” sasisho ukucela usizo kuNkulunkulu (*2 Izikronike 7:14, iHubo 27:8, iHubo 105:4*). Kwakusho lokhu-ke ukwenyuka kukaJesu ngokweyamaHeberu. UJesu wenyukela kuNkulunkulu enomhlatshelo ophелеle. Futhi uJesu wenyukela ezulwini enguvulindlela wethu phambi kukaNkulunkulu (*Heb. 6:19, 20*). Wenze saba yinto eyiqiniso isithembiso kubahambi “abafuna izwe lasekhaya,” befisa “izwe elingcono” “belangazelela lowo muzi...omakhi wawo kunguNkulunkulu (*Heb. 11:10, 13-16, NRSV*).

Futhi, kufanele ngani ukusinika isiqiniseko sokusindiswa lokho okwenziwa nguKrestu, hhayi esiphambanweni-nje kuphela, kodwa nalokho akwenzayo ezulwini manje,?

Isimemo SikaNkulunkulu

Funda: kumaHeberu 12:18-21. UIsrayeli wenzani entabeni iSinayi?

Ngesikhathi uNkulunkulu ekhipha uIsrayeli eGibhithe, inhloso yaKhe kwaku ukwakha ubudlelwane obusondelene nabo. Wathi: “Nibonile lokhu engikwenzile kwabaseGibhithe nokuthi nganithwala ngamaphiko okhozi, nganisondeza kimi” (*Eks. 19:3, 4, NKJV*).

Kanjalo, ngokusebenzisa uMose, uNkulunkulu wanikeza iziyalo ezidingekayo zokulungisele abantu ukuhlngana naYe. Abantu babedinga ukuzingcwelisa kuqala (*Eks. 19:10-15*). Labo abakhuphuka bengazilungiselanga babezokufa. Nokho, kuthe abantu sebezilungiselele izinsuku ezimbili, ekukhaleni kwecilongo ngosuku lwesithathu, uNkulunkulu wayala ukuthi abakhuphukele entabeni (*Eks. 19:13, ESV*). Wayefuna ukuthi bazizwele lokho uMose nabaholi ababezokuzwa uma *sebekhuphukela entabeni bebonana noNkulunkulu, badle baphuze phambi kwaKhe* (*Eks. 24:9-11, ESV*). Abantu babona ekuhambeni kwesikhathi ukuthi babebone inkazimulo kaNkulunkulu nokuthi yinto eyayingenzeka ukuthi uNkulunkulu akhulume “nomuntu, kodwa umuntu adlule aphile” (*Duter. 5:24, ESV*). Kodwa kuthe sekufike umzuzu, baphelelwa ukukholwa. UMose wachaza ngemuva kweminyaka eminingi ethi: “Nanesaba umlilo, anikhuphukelanga entabeni” (*Duter. 5:5, ESV*). kunalokho, bacela uMose ukuthi abe ngumlamuleli wabo (*Duter. 5:25-27, qhathanisa no Eks. 10:18-21*).

Ukubonakaliswa kobungcwele bukaNkulunkulu eSinayi kwakuhloswe ngakho ukufundisa abantu “ukwesaba,” noma ukuhlonipha uNkulunkulu. “Ukwesaba uNkulunkulu” kuholela ekuphileni, ekuhlakanipheni, nodumo (*Duter. 4:10; qhathanisa neHubo 111:10, Izaga 1:7, Izaga 9:10, Izaga 10:27*)—nokufunda ukuthi unesihawu nomusa (*Eks. 34:4-8*). Kanjalo, nakuba uNkulunkulu wayefuna ukuthi uIsrayeli eze kuYena, abantu besaba, bacela ukuthi uMose abalamulele. Ukuchazwa kwezigameko zaseSinayi encwadini yamaHeberu kulandela ukukhumbuzwa kukaMose abantu ukweswela kwabo ukukholwa nokuhlubuka kwabo ngokwenza ithole legolide, nokuthi wesaba ukuhlngana noNkulunkulu ngenxa yesono sabo (*Duter. 9:19*). Indlela abantu abasabela ngayo kwakungesilo icebo likaNkulunkulu ngabo; kunalokho, kwakungumphumela wokungakholwa kwabo.

Ngenxa kaJesu, kungani singafanele ukwesaba ukusondela kuNkulunkulu ongcwele na? Kodwa-ke, iyini imibandela yokuthi sikwazi ukusondela?

Isidingo Seveyili

Isihenqo sinemisebenzi emibili. Igama elisetshenziswa eyamaHeberu ukusho iveyili (*katepetasma*) lingasho isihenqo segumbi (*Eks. 38:18*), isihenqo ekungenezi kwegumbi langaphandle lasethempelini (*Eks. 36:37*), noma iveyili yangaphakathi eyayihlukanisa indawo engcwele nendawo engcwele-ngcwele (*Eks. 26:31-35*). Lezihenqo zombili zaziyizindawo zokungena futhi ziyimingcele eyayeqiwa abakhethiwe kuphela.

Funda: kuLevitikusi 16:1, 2 noLevitikusi 10:1-3. Sithola siph iisixwayiso kulezindimana?

Iveyili yayiyisivikelo kubapristi uma besebenza phambi kukaNkulunkulu ongcwele. Ngemuva kwesono sokwenza ithole legolide, uNkulunkulu watshela uMose ukuthi ngeke Yena Nkulunkulu ahambe nabo ukuya ezweni lesithembo, hleze abaqede ngoba “bangabantu abantamo ezilukhuni” (*Eks. 33:3, NKJV*).

Ngakhoke uMose wagudluzisa itente lokuhlangana waligxumeka kude, ngaphandle kwekamu (*Eks. 33:7*). Esengenelele uMose, uNkulunkulu wavuma ukuhamba nabo (*Eks. 33:12-20*), kodwa wabeka imiqathango eminingi yokuvikela abantu njengalokho ehlezi phakathi kwabo.

Isibonelo: uIsrayeli wamisa amatente ngendlela ehlelekile, eyenza kube nendawo eyisikwele esivulekile maphakathi lapho kwakuzogxunyekwa khona itabernakeli. Ngaphezu kwalokho, abaLevi babemise bazungeza itabernakeli balivikele lona kanye nempahla ebantwini abayizihambi (*Num. 1:51, Num. 3:10*). Empeleni babefana nesihenqo esivikela abantu bakwaIsrayeli: “Kepha amaLevi ayakumisa nxazonke zetabernakele lobufakazi, ukuze kungabikho lulaka phezu kwenhlangano yabantwana bakwa Israyeli, amaLevi agcine izimfanelo zetabernakeli lobufakazi” (*Num. 1:53, ESV*).

UJesu umpristi wethu, uyisihenqo sethu futhi. Ngokuzalwa kwaKhe emhlabeni, uNkulunkulu wagxumeka itente laKhe phakathi kwethu, wenza ukuthi sikwazi ukubona inkazimulo yaKhe (*Johane 1:14-18*). Wenza ukuthi uNkulunkulu ongcwele alhlale phakathi kwabantu ababuthakathaka.

Cabanga-nje ukuthi kwakusho ukuthini ukuthi uNkulunkulu onguMdali, owenza amazulu, azohlala phakathi kwabantu baKhe, ababekade ngaleso sikhathi beyizigqila ezeqile. Kusifundisani lokho ngendlela uNkulunkulu asondele ngayo kithina?

Indlela Entsha Nephilayo Edabula Isihengo

Funda: kumaHeberu 10:19-22. Sinasiphi isimemo kulezindimana?

Incwadi yamaHeberu ithi uJesu wangena kulelithempeli lasezulwini, futhi uyasimema ukuthi simlandele. Lomqondo uvumelana nombono wangaphambili othi uJesu ungu”Kaputeni” nevulandlela labakholwayo (*Heb. 2:10; Heb. 6:19, 20; Heb. 12:2*). “Indlela entsha nephilayo” isivumelwano esisha esangeniswa ngokusemthethweni nguJesu ngomhlatshele waKhe nokwenyuka. Amazwi athi “esisha nesiphilayo” aphikisana nokuchazwa kwesivumelwano esidala “esesiphelelwe yisikhathi, sigugile” (*Heb. 8:13, NKJV*). Yisivumelwano esisha esisilethele intethelelo esonweni, safaka umthetho ezinhliziyweni zethu, esenza sikwazi ukusondela kuNkulunkulu ngesibindi, hhayi ngoba silungile noma kukhona okuthile esikwenzile, kodwa ngenxa yalokho uJesu asenzele kona ngokugcwalisa izimfuno zesivumelwano.

EyamaHeberu iphawulile ukuthi ukusebenza ngokusemthethweni kwesivumelwano esidala kwakuhlanganisa ukusebenza ngokusemthethweni kwendawo engcwele, nokuhlanjululwa kwabapristi (*Heb. 9:18-21*); *qhathanisa noEksodusi 40; Levitikusi 8, 9*). Inhlolo yesivumelwano kwaku ukwakha ubudlelwane obusondelene phakathi kukaNkulunkulu nabantu baKhe (*Eks. 19:4-6*). Ngesikhathi uIsrayeli amukela lobudlelwane, uNkulunkulu wayala ngokushesha ukuthi makwakhiwe indlu engcwele ukuze ezokwazi ukuhlala phakathi kwabo. Ukusebenza ngokusemthethweni kwendlu engcwele nobukhona bukaNkulunkulu phakathi kwabantu baKhe, kwaku umzuzu lapho isivumelwano phakathi kukaNkulunkulu noIsrayeli esafezeka ngawo.

Kunjalo nangesivumelwano esisha. Isivumelwano esisha naso sisho ukusebenza ngokusemthethweni kobupristi bukaJesu ngenxa yethu (*Heb. 5:1-10, Heb. 7:1-8:13*).

Ukwenyukela kukaJesu eya phambi kukaNkulunkulu kwangenisa isikhathi esisha ebantwini bakaNkulunkulu. UZekariya 3 uthi uSathane wayephambi kukaNkulunkulu, ukumangalela abantu bakaNkulunkulu ababefanekiswa ngompristi omkhulu uJoshuwa. Lommangaleli uyena lowo uwaphakamisa umbuzo ngokwethembeka kukaJobe kuNkulunkulu (*Jobe 1, 2*). Kodwa ngomhlatshele kaJesu, uSathane uxoshiwe ezulwini (*ISambulo 12:7-12, qhathanisa noJohane 12:31, Johane 16:11*). Manje-ke, uJesu osincengelayo; ngomhlatshele waKhe nokwethembeka kwaKhe usifunela usindiso!

Ubengakumangalela athini uSathane phambi kukaNkulunkulu, ukuba ubengavunyelwa? Nakuba engumqambi-manga, ubengakhuluma amanga angakanani ngawe ukuze ulahlwe? Yikuphi okuyilona themba lakho kuphela?

Bayobona Ubuso baKhe

Funda: kumaHeberu 12:22-24. Iyipi indlela esifike ngayo eJerusalema lasezulwini, phambi kukaNkulunkulu?

Kunenkulumo ethi abakhulwayo “sebefike” entabeni yaseSiyoni, iJerusalema lasezulwini, ngokukholwa. Ngalendlela, ukuphila kwabo kutshengisa abathemba ukukuzuzisa esikhathini esizayo. Kanjalo-ke, iJerusalema lasezulwini limele lezo zinto “esibeke ithemba lethu kuzo” “ezingabonwa” kodwa esinesiqiniseko ngazo ngokukholwa (*Heb. 11:1*).

Noma kuyiqiniso-nje, akusiyo incazelo ephelele yalendimana lena. Nathi sifikile entabeni yaseSiyoni, phambi kukaNkulunkulu uqobo, ngoJesu osimele (*Efesu 2:5, 6; Kolose 3:1*). Ukwenyuka kukaJesu akulona udaba lokukholwa, kodwa into eyenzeka ngempela. Yisehlakalo esenzeka emlandweini ukwenyuka kukaJesu okunika amandla noma umfutho ekunxuseni kwencwadi yamaHeberu ukuthi sibambebele siqinise kuso isivumo sethu (*Heb. 4:14, Heb. 10:23*). UPawulu uthi: Ngakho-kesinomPristi oMkhulu kakhulu odabulile amazulu, ...masisondele ngesibindi” (*Heb. 4:14, 16, ESV*).

Ngakho-ke, sesifikile ngalowo osimele, ngakho-ke asenze okufaneleyo. NgaYe, “sinambithile isipho sezulu...sanambitha ubumnandi bezwi likaNkulunkulu namandla ezwe elizayo” (*Heb. 6:4, 5, ESV*). Ubuqiniso bokwenyuka kukaJesu nomsebenzi waKhe ethempelini lasezulwini “bufana nehange lomphumulo eliqinile neligxilile” (*Heb. 6:19*), isiqiniseko sokuthi izithembiso ziqinisele, futhi sifanele ukuzethemba (*Heb. 7:22*). Kithina, ukukholwa kunehange lasemlandweni.

Inhloso kaNkulunkulu iyofezeka kungekuJesu kuphela, kodwa nangathi. Sithe ukwenyuka kukaJesu kugcwalisa okwakufuziselwa yizinkonzo ezazenziwa kabili ngonyaka kwaIsrayeli, iPhasika nePentekoste. Ngokusho kweyamaHeberu kanye neSambulo, inkonzo yokugcina, eyamaDokodo, ayikagcwaliseki. Siyoyigubha kanye noJesu uma sesifikile “emzini...omakhi wawo kunguNkulunkulu,” ekhaya lasezulwini (*Heb. 11:10, 13-16*). Ngeke sakhe amadlangala, kodwa idokodo likaNkulunkulu, noma itente, liyokwehla livela ezulwini, sihlale naYe kuze kube phakade (*iSambulo 7:15-17; iSambulo 21:1-4; iSambulo 22:1-5; Num. 6:24-26*).

Singasenza kanjani isithembiso sokuphila kwaphakade kube esangempela empilweni yethu khona manje, kulomhlaba ogcwele ubuhlungu nokuhlupheka? Ungaphendula uthini kulabo abathi yiphupho-nje leli lokusisiza singaphatheki kabi ngempilo yamanje?

Ukujula Nomcabango: “Ukwenyukela kukaKrestu ezulwini kwakuyisibonakaliso sokuthi abalandeli baKhe bazokwamukeliswa isibusiso esathenjiswa. Kwakudingeka ukuthi basilinde ngaphambi kokwenza umsebenzi wabo. UKrestu wangena emasangweni asezwulini, wahlala esihlalweni sobukhosi phambi kwezingelosi ezazidumisa. Kuthe seluphelile lolo hlelo, uMoya oNgcwele wehlela phezu kwabafundi ngamandla amakhulu, nangempela, uKrestu wakhazimuliswa, yebo, ngenkazimulo ayekade enayo noYise kusukela phakade. Ukuthululwa kukaMoya ngePentekoste kwakuyindlela yezulu yokuthi kufezekile ukugcotshwa koMsindisi. Ngokwesithembiso saKhe, wathumela uMoya oNgcwele evela ezulwini eya kubalandeli baKhe njengophawu lokuthi njengompristi nenkosi, uphiwe wonke amandla ezulwini nasemhlabeni, nokuthi unguYe ogcotshweyo phezu kwabantu baKhe....

“Babengabiza igama likaJesu ngokuqiniseka; ngoba phela waye uMngani wabo noMnewabo. Sebexhumene ngokusondelene noKrestu, bahlala naYe ezindaweni zasezulwini. Imicabango yabo yayishisa ngesikhathi befakaza ngaYe!”—Ellen G. White, *The Acts of the Apostles*, pp. 38, 46.

Imibuzo Yokuxoxisana:

1 Umhlabeleli wathi: Umphefumulo wami womela uNkulunkulu, uNkulunkulu ophilayo. Ngiyakufika nini, ngibonakale phambi kukaNkulunkulu, na? (*iHubo 42:2, RSV*). Singaba nakho kanjani lokho komela ukuba phambi kukaNkulunkulu? Uma singakuthokozeli manje ukuba phambi kukaNkulunkulu uma simdumisa, siza phambi kwaKhe ngokukholwa, siyothokoza yini esikhathini esizayo? Yiziphi izingongoma eziholela ekuthini sithokozele ukuba phambi kukaNkulunkulu?

2 Encwadini ehlekisa ngokukholwa, umuntu othile wakha “irobot” okuthiwa ikholwa esikhundleni sethu. Nakuba lokhu kwakuyihlaya, singacophelela kanjani ukuthi singenzi njengoIsrayeli ehlane, ukucela abazosimela phakathi kwethu noNkulunkulu? Sivame ukwethemba abanye abantu ukuthi basifundele iBhayibheli, bathole amagugu eqiniso eBhayibhelini. Abanye abantu bangalingeka bacabange ukuthi imithandazo yabanye abantu ababenzela yona inesisindo esingcono phambi kukaNkulunkulu kuneyabo uqobo. Kungani sidinga ukugwema lesihibe na? Kungani ngenxa kaKrestu, sinakho ukuza kuNkulunkulu ngaphandle kokudinga omunye umuntu?

3 EyamaHeberu iphathelene nesiqiniseko sosindiso. Kodwa, singenza kanjani ukuthi singathathi izinto ngenjwayelo sicabanga ukuthi isiqiniseko?