

NgeSabatha Ntambama



NGESABATHA NTAMBAMA

Kulelviki Funda ku: *Heb. 10:35-39, Rom. 1:17, Heb. 11, Joshuwa 2:9-11, Heb. 12:1-3.*

Indimana Yekhanda: “Sibhekile kuJesu, umqalisi nomphelelisi wokukholwa kwethu, owathi esikhundleni sentokozo ayibekelweyo wathwala isiphambano engalinaki ihlazo, wahlala ngakwesokunene sesihlalo sobukhosi sikaNkulunkulu” (*Heberu 12:2, NKJV*).

AmaHeberu 11 no 12 kungathiwa yizona zahluko ezithandwa kakhulu kulencwadi. Zichaza impilo yobuKrestu njengomjaho lapho bonke abantu bebambe iqhaza, lapho bonke abayohlala bethembekile beyothola umvuzo. Futhi zichaza ukusindiswa okwenzeka eshashalazini (*drama*) njengomjaho lapho abantu abakholwayo kusukela endulo babekezela phakathi kokuhlushwa, kodwa abakawutholi umvuzo.

Lokho kungenxa yokuthi indaba iphela ngathi, hhayi ngabo-nje. Thina siyisigcawu sokugcina kulelishashalazi. Lombukiso weshashalazi uphethwa lapho sesingenela, futhi sigijima isigaba sokugcina somjaho, uJesu ehlezi lapho kuphela khona umjaho ngakwesokunene sikaNkulunkulu. Unikeza ugqozi nesibonelo okuyisona-sona sokuthi ugijinywa kanjani umjaho. Ungufakazi wokuthi umvuzo uqinisekile, futhi unguvulindlela wethu (*Heb. 6:19, 20; Heb. 10:19-23*).

AmaHeberu 11 athi ukukholwa ukwethemba izithembiso zikaNkulunkulu, yize singaziboni ngaleso sikhathi. Lesifundo sizohlola ukuthi kuyini ukukholwa, nokuthi kutholakala kanjani, ngezibonelo zasendulo, kodwa kakhulukazi ngesibonelo sikaJesu, “umqalisi nomphelelisi wokukholwa kwethu” (*Heb. 12:2, ESV*).

**Funda isifundo salelviki ukulungisela iSabatha likaNdasas 12.*

Olungileyo Uyophila Ngokukholwa

Funda: kumaHeberu 10:35-39. Uthini kithina kulezindimana uNkulunkulu na?

Ukubekizela uphawu lwabantu bakaNkulunkulu besikhathi sokugcina. Ngaphandle kwakho, ngeke bazithole izithembiso (*iSambulo 13:10, iSambulo 14:12*). Kodwa, ukuze bakwazi ukubekizela, abazalwane badinga “ukubambisisa baqinise” ukukholwa kwabo (*Heb. 10:23, Heb. 4:14*). UPawulu usetshengisile ukuthi isizukulwane sasehlane asikwazanga ukuthola isithembiso ngoba saswela ukukholwa (*Heb. 3:19*). Incwadi yamaHeberu itshengisa abakholwayo besemnyango wokugcwaliseka kwezithembiso (*Heb. 9:28; Heb. 10:25, 36-38*) bedinga ukusebenzisa ukukholwa uma befuna ukwamukela izithembiso (*Heb. 10:39*).

UPawulu ungenisa incazelo yakhe yokukholwa ngesicaphuno esikuHabakuki 2:2-4. UHabakuki wayekade ebuze uNkulunkulu ukuthi kungani ebekezelela abantu abanesihluku abacindezela abalungileyo (*Habakuki 1:12-17*). Lomprofethi kanye nabantu bakubo babehlushwa; kanjalo-ke babefuna ukuthi uNkulunkulu enze okuthile. Kodwa uNkulunkulu waphendula ngokuthi kukhona isikhathi esinqunyelwe ukugcwaliseka kwesithembiso saKhe, bona badinga ukulinda (*Habakuki 2:2-4*). UHabakuki nabantu bakubo babephila phakathi kwesikhathi sesithembiso nokugcwaliseka kwaso, njengathi-nje. Umlayezo kaNkulunkulu waqhubeka kumaHeberu (*Heb. 10:37, NIV, bheka noHabakuki 2:3*).

Umlayezo uqondise kuJesu. Ungolungileyo, ukukholwa okuhamba ngezinyawo, othokozisa uNkulunkulu, alethe ukuphila (*Heb. 10:5-10*).

Kungani pho, “ezolibala”? Akazukulibala. Usefikile wazosifela (*Heb. 9:15-26*), futhi uzobuya ngesikhathi esinqunyiwe (*Heb. 9:27, 28; Heb. 10:25*).

Uyaqhubeka umlayezo kaNkulunkulu: “Olungileyo waMi uzophila ngokukholwa” (*Heb. 10:38, ESV*). UPawulu usasho khona lokho kumaRoma 1:17 nakwabaseGalathiya 1:11. AmaRoma 1:16, 17 asikhanyisela kangconywana ngoba athi ukulunga kukaNkulunkulu “kubonakaliswe kusuka ekukholweni, kuyisa ekukholweni.” UPawulu usho ukuthi ukwethembeka kukaNkulunkulu ngezithembiso zaKhe kuhamba phambili, ukwethembeka kwaKhe kwenza umphumela wokukholwa kwethu noma ukwethembeka, noma kokubili.

Ngakho-ke, ngenxa yokuthi uNkulunkulu uhlale ethembekile ngezithembiso zaKhe (*2 Thim. 2:13*), olungileyo, ngokusabela ekwethembekeni kukaNkulunkulu, naye uzohlala ethembekile.

Kubaluleke ngani ukubona ukuthi ukukholwa kwethu kuwumphumela wokwethembeka kukaNkulunkulu, nokuthi kukhuliswa yikho? Singenza kanjani ukuthi sethembe kakhulu ukulunga kwaKhe kithina, nezithembiso asenzele zona?

Ngokukholwa uAbrahama

EyamaHeberu ichaza ukukholwa ngokuthi “ukuqiniseka ngezinto ezithenjiweyo, iqiniso ngezinto ezingabonwayo” (*Heb. 11:1*). Ukusuka lapho, isinika uhide lwabantu abathembekile emlandweni kaIsrayeli, abayisibonelo sokuthi kusho ukuthini ukukholwa, itshengise indlela ababonakalisa ngayo lokho kukholwa ngezenzo zabo.

Funda: kumaHeberu 11:1-19. Yini eyenziwa yilama “qhawe” okukholwa, okuyisibonelo sokukholwa kwabo na? Izenzo zabo zihlangene kanjani nethemba ngezinto ezingabonwayo na?

Kungathiwa uAbrahama uyena ogqame kunabo bonke kulesahluko. Isenzo sokukholwa sokugcina sikaAbrahama sinesifundo esikhulu mayelana nokuthi kuyini ngempela ukukholwa.

EyamaHeberu iyaphawula ukuthi umyalo kaNkulunkulu kuAbrahama wokuthi anikele ngoIsaka abe umhlatsshelo, wawubonakala uziphikisa (*Heb. 11:17, 18*). UIsaka kwakungesiye yedwa indodana kaAbrahama. UIshmayeli wayengowokuqala kuAbrahama, kodwa uNkulunkulu watshela uAbrahama ukuthi kulungile ukuthi amukele isicelo sikaSara sokuthi kuxoshwe uIshmayeli nonina ngoba uNkulunkulu wayezobanakekela, futhi ngoba inzalo kaAbrahama yayizobizwa ngoIsaka (*Gen. 21:12, 13*). Esahlukweni esilandelayo kodwa, uNkulunkulu utshela uAbrahama ukuthi akanikele ngoIsaka njengomnikelo wokushiswa. Umyalo kaNkulunkulu kuGenesisise 22 wabonakala uphikisa izithembiso zikaNkulunkulu eziku Genesisise 12-21.

EyamaHeberu iphetha ngokuthi uAbrahama wayixazulula inkinga ngokuthatha isinqumo sokuthi uNkulunkulu uyomvusa uIsaka ngemuva kokunikela ngaye. Kuyamangalisa lokho, ngoba kuze kube ileso sikhathi akukho muntu owayeke wawuswa ekufeni. Kodwa kubonakala sengathi ukuxhumana kukaAbrahama noNkulunkulu esikhathini sangaphambili kwamholela kuleso sinqumo. AmaHeberu 11:12 athi amandla ka Nkulunkulu enza ukuthi uSara akhulelwe uIsaka njengoba uyise “wayesefana nofileyo.” Futhi uPawulu uphawula athi nakuba uAbrahama “wayesefana nofileyo” noSara engatholi abantwana, uAbrahama wakholwa “wethemba lapho kungekho ithemba, ukuthi uzokuba nguyise wezizwe eziningi” ngoba wakholwa ukuthi uNkulunkulu “uphilisa abafuleyo, abize okungekho ngokungathi kukhona” (*Rom. 4:17-20, ESV*). Kanjalo-ke, uAbrahama wathatha ngokuthi uma uNkulunkulu ngandlela thizeni, wayesemnikile ukuphila uIsaka evela kwabafuleyo, wayengaphinda akwenze futhi lokho. Ngokuhola kukaNkulunkulu esikhathini esedlule, uAbrahama wabona okungenziwa nguNkulunkulu esikhathini esizayo.

Kubaluleke ngani ukuzindla ngalokho esikwenzelwe nguNkulunkulu esikhathini esedlule ekuqiniseni ukukholwa nokwethemba kwethu kulesikhathi samanje?

UMose: Wakholwa Okungabonwayo

Funda: kumaHeberu 11:10-28. Yini eyenziwa yilamadoda okukholwa na? izenzo zawo zihlangene kanjani nethemba kanye nezinto ezingabonwayo?

UMose isibonelo sesibili esigqamile kulesahluko sokukholwa. Impilo kaMose iqala, ibuye iphethe, ngezenzo ezimbili zokudela inkosi. Abazali bakaMose bamfihla ngesikhathi ezalwa, ngoba “babengesabi umyali wenkosi” (*Heb. 11:23, ESV*), futhi uMose wemuka eGibhithe, “engesabi ulaka lwenkosi” (*Heb. 11:27, ESV*). Kodwa isenzo sikaMose esigqame kakhulu ukuthi “akavumanga ukubizwa ngendodana yendodakazi kaFaro” (*Heb. 11:24*). Ukubizwa kwalonina kaMose ngokuthi “indodakazi kaFaro” kusitshela ukuthi wayesemgqeni wokuba uFaro olandelayo. UMose kodwa, wakhetha ukushiya ithuba lokuba ngumbusi wesizwe esinamandla kunazo zonke ngaleyo minyaka, kunalokho, wakhetha ukuba umholi wezigqila ezazisanda kukhululwa—ababaleki.

Qhathanisa amaHeberu 11:24-27 namaHeberu 10:32-35. Yikuphi okufanayo phakathi kwesimo salabo abamukela incwadi yamaHeberu ekuqaleni, nalokho okwenzeka kuMose?

Ubukhulu bukaMose busekuthini wakwazi ukubona ngaphesheya kwezithembiso zenkosi yaseGibhithe, abone okungabonwayo—izithembiso zikaNkulunkulu. EyamaHeberu ithi ingqikithi ukuthi uMose wabhekisa amehlo akhe “kulowo mvuzo,” hhayi phezu kobucebi baseGibhithe. Lowo mvuzo kuseyiwona lowo okukhulunywa ngawo kumaHeberu 10:35, lowo uNkulunkulu awethembise bonke abakholwa kuYena.

Amazwi kaPawulu mayelana nesinqumo sikaMose kumelwe ukuthi ezwakala ngendlela enamandla kubafundi bokuqala bencwadi yakhe. Babekade bebekezelele ukuthukwa nokuthelwa ngehlazo ngenxa yokukholwa kwabo kuKrestu. Futhi babehlushwa, balahlekelwa yimpahla yabo (*Heb. 10:32-34*). Abanye baphonswa ejele (*Heb. 13:3*). Ngokufanayo, uMose wakhetha ukuphatheka kabi nabantu bakaNkulunkulu, wadela ubucebi baseGibhithe, wakhetha ukuthukwa ngenxa kaKrestu ngoba wayekholwa ukuthi umvuzo kaKrestu mkhulu kunoma yini engatholakala eGibhithe.

Yiziphi ezinye zezinkinga oke wabhekana nazo ngenxa yokukholwa kwakho? Yini osewuke wadinga ukwehlukana nayo ngenxa yokukholwa kwakho? Okusalayo, kungani ukhulupheka kwakho kuwufanele umvuzo yize noma unyawuboni manje?

Ngokukholwa uRahabi Nabanye

Funda: kumaHeberu 11:31 noJoshuwa 2:9-11. Yini indaba uRahabi isifebe esingakholwa, efakiwe kulendimana yabantu beBhayibheli abangcwele na?

Singathi uRahabi uyena owayengalindelekile ngaphezu kwabanye esibathola kumaHeberu 11. URahabi omunye wabesifazane ababili ababizwe ngamagama. Ungoweshumi ohlwini, owokuqala nguSara, kanti bonke bathathwa ngokuthi bangabalungileyo. Uma sesifika kuRahabi, sithola ukuthi akasiye-nje owesifazane, kodwa futhi yisifebe sabezizwe.

Okumangalisayo, ukuthi uyena indikimba nesiqongo salesahluko. Uhlu luhlelwe ngendlela ekhethekile. Uma kukhulunywa ngegama ngalinye, kuqalwa ngamazwi ayimpindampindane, athi: “ngokukholwa.” Kuthiwa: “Ngokukholwa, wenza lokhu nalokhuya” noma “ngokukholwa “kwenzeka lokhu nalokhuya ku sibanibani.” Lokhu kuphindaphinda kukhulisa ukulangazelela kofundayo, efisa ukuzwa isiqongo esithi “ngokukholwa uJoshuwa wahola abantu wabafaka ezweni lesithembiso.”

Kodwa akusikho okushiwo yindimana lokho. Kunalokho, uJoshuwa akanakwa, isifebe sithatha indawo yakhe. Ngemuva kokubizwa kwegama likaRahabi, impindampindane iyashintsha, kuthiwe: “Yini enye engingayisho?” (*Heb. 11:32, NKJV*). UPawulu bese ebhala amagama athile, nezigameko angazichazi ngokujulile.

Isenzo sokukholwa sikaRahabi ukuthi wezwa, wakholwa, walalela, nakuba wayengabonanga. Akazibonanga izinhlupho zaseGibhithe, noma ukukhululwa olwandle olubomvu, noma amanzi aphuma edwaleni, noma isinkwa esivela ezulwini; kodwa wakholwa. Wayeyisibonelo esihle sabafunda incwadi yamaHeberu, bona abangazange bamuzwe uJesu eshumayela noma bambone enza isimangaliso, nesethu futhi, thina esingabonanga neyodwa yalezinto.

URahabi wayeyisifebe esasihlala odongeni lwaseJeriko. Wafihla izinhlozi ezimbili zakwalsrayeli ezazithunywe ukuhlola ukuthi liqine kangakanani iJeriko. Ngenxa yomusa wakhe kuzo izinhlozi, nokusho kwakhe ukuthi uyakholwa kuNkulunkulu, izinhlozi zethembisa ukuthi impiko kaRahabi neyomndeni wakhe izolondolozeka uma sekuhlaselwa iJeriko.”—Introduction to Rahab found in *Daughters of God*, p. 35.

UPawulu uyaqhubeka (*Heb. 11:35-38*) nohlu lwezikhubekiso abaningi babo ababehlangabezana nazo. Amazwi athi: “Bengafuni ukukhululwa” (*Heb. 11:35, ESV*) anika umqondo wokuthi babenalo ithuba lokuphunyuka, kodwa bakhetha ukungalithathi, ngoba amehlo abo ayephezu komvuzo ovela kuNkulunkulu.

Nakuba singabonanga neyodwa yalezo zinto (ukudalwa okwathatha izinsuku eziyisithupha, ukuphuma eGibhithe, isiphambano sikaKresti), kungani sinezizathu eziningi kangaka zokuthi sikholwe ukuthi kwenzeka konke lokhu?

UJesu, uMqalisi noMphelelisi Wokukholwa Kwethu

Funda: kumaHeberu 12:1-3. Lezindimana zithi asenzi?

Isiqongo sesifundo sokukholwa sifika noJesu kumaHeberu 12. UPawulu waqala incwadi ngoJesu “ozayo” “nongayikulibala” (*Heb. 10:37, ESV*), bese uPawulu eyivala ngoJesu “umphelilelisi” wokukholwa kwethu (*Heb. 12:2, ESV*). UJesu “unguMqalisi noMphelelisi wokukholwa” (*NASB*). Lokhu kusho ukuthi uJesu uYena owenza ukukholwa kwenzeke, futhi uyisibonelo esiphilayo sokuthi impilo yokukholwa isho ukuthini. KuJesu, ukukholwa kufinyelele lapho kubonwa khona ngendlela ephelile.

UJesu unguMqalisi noma umphelelisi noma uvulindlela wokukholwa kwethu ngezindlela ezintathu.

Eyokuqala, uYena yedwa owugijime wawuqeda umjaho ngokuphelele. Laba abanye okukhulunywe ngabo esahlukweni esingaphambili abakafinyeleli emgomweni wabo (*Heb. 11:39, 40*). Kodwa uJesu ungene ekuphumuleni kukaNkulunkulu ezulwini, uhlezi ngakwesokunene sikaYise. Thina, kanye nalaba abanye, siyobusa noJesu esikhathini esizayo (*iSambulo 20:4*).

Eyesibili, kwakuyimpilo kaJesu yokuphelela eyenza kwenzeke ukuthi laba abanye bakwazi ukugijima umjaho wabo (*Heb. 10:5-14*). Ukuba wayengafikanga uJesu, wawuzokuba yize umjaho wabo bonke abanye.

Eyokugcina, uJesu yisona sizathu sokuba nokukholwa. Njengoba emunye noNkulunkulu, wabonakalisa ukwethembeka kukaNkulunkulu kithina. UNkulunkulu akazange eneke izandla, angasisindisi, kungakho-ke nje siyofinyelela kuwo umgomo ekugcineni uma singahleleli emuva. UJesu wagijima ngokubekezela, elokhu ethembekile, nangezikhathi lapho thina singenakho ukukholwa (*2 Thimotheu 2:13*). Ukukholwa kwethu kusho ukusabela kwethu ekwethembekeni kwaKhe.

Ekugcineni, uJesu “ungumphelilelisi” wokukholwa ngoba uyisibonelo esiphelele sokuthi ugijinywa kanjani umjaho wokukholwa. Wagijima kanjani? Walahla konke okusindayo ngokuthi anikele ngakho konke ngenxa yethu (*Filipi 2:5-8*). Akazange asenze isono, phinde! UJesu wabhekisa amehlo aKhe emvuzweni, okwakuyinjabulo ayibekelwe ngaphambili, ukubona isizwe sabantu sisindiswa ngomusa waKhe. Ngakhoke wabekezela ukutolikwa kabi, nokuhlukunyezwa; walibukela phansi ihlazo lesiphambano (*Heb. 12:2, 3*).

Yisikhathi sethu manje ukuba sijijime. Nakuba singasoze safinyelela kulokho uJesu afinyelela kukho ngawethu amandla, sinesibonelo saKhe esiphelele phambi kwethu, ngakhoke, ngokukholwa kuYena, sibhekise namehlo ethu kuYena (njengoba kwenza labo ababengaphambi kwethu), siphokophelele phambili ngokukholwa, sethemba izithembiso zaKhe zomvuzo omkhulu.

Ukujula Nomcabango: “Ngokukholwa waba okaKrestu, futhi ngokukholwa udinga ukukhula kuYe—ngokunika nokwamukela. Udinga ukunikela konke, inhliziyo yakho, intongo yakho, inkonzo yakho,--zinikele wena kuYena ukulalela zonke izimfuno zaKhe; futhi udinga ukuthatha konke,--uKrestu, ukugcwala kwazo zonke izibusiso, ahlale enhliziyweni yakho, abe ngamandla akho, ukulunga kwakho, umsizi wakho waphakade,--akunike amandla okulalela.”—Ellen G. White, *Steps to Christ*, p. 70.

UNkulunkulu ngeke athi asikholwe engasinikanga ubufakazi obenele bokwesekela ukukholwa kwethu. Ubukhona baKhe, isimilo saKhe, ubuqiniso bezwi laKhe, konke kwesekelwe ubufakazi obuthathekisa imiqondo yethu; kanti lobu bufakazi buningi. Kodwa uNkulunkulu akalikusanga ithuba lokungabaza. Ukukholwa kwethu makwesekelwe ubufakazi, hhayi isibonakaliso. Labo abafuna ukungabaza, bazokuba nalo lelothuba; kanti labo abafuna ngempela ukwazi iqiniso, bazothola ubufakazi obuningi bokwesekela ukukholwa kwabo.

“Akunakwenzeka ukuthi ingqondo yomuntu iqonde ngokugcwele isimilo noma imisebenzi kaNkulunkulu. Kulowo muntu ohlakaniphe ngempela, ofunde kakhulu, uNkulunkulu ongcwele uyolokhu egubuzelwe yimfihlakalo. ‘Ungathola imfihlakalo kaNkulunkulu na? Ungamfunana uSomandla kuze kube sekupheleleni kwaKhe na? Kuphakeme njengezulu—ungenzani na? Kujulile kunendawo yabafileyo—ungazini na?’

Imibuzo Yokuxoxisana:

❶ Esinye isazi ngezobuKrestu sake sabhala sathi: *Credo ut intelligam*, okuyisiLatini esisho ukuthi: “Ngiyakholwa ukuze ngithole ukuqonda” AmaHeberu 11:3 athi “ngokukholwa, sithola ukuqonda” (NKJV). Kunakuxhumana kuni phakathi kokukholwa nokuqonda? Kungani ukukholwa kuvame ukuza ngaphambi kokuqonda? Ngenye indlela, kungani ngesinye isikhathi kudingeka sizelulele ngokukholwa kulokho ekuqaleni, esingakuqondi, ukuqonda okukhudlwana kufike kamuva?

❷ Igama lesiGriki elithi *pistis* lisho kokubili, “ukukholwa” “nokwethembeka.” Zibaluleke ngani lezincazelo zombili ekufuneni ukwazi ukuthi kusho ukuthini “ukuphila ngokukholwa” na? Batshengisa kanjani ngokwethembeka kwabo abantu bakumaHeberu 11 ubuqiniso bokukholwa? Thina singakwenza kanjani lokho?

❸ Nakuba siqonda ukuthi ukukholwa kuyisipho sikaNkulunkulu (*Rom. 12:3*), iliphi iqhaza lethu, uma likhona, ekwamukeleni nokugcina lesi siphu?