

# Alwande Uthando Lobuzalwane



## NGESABATHA NTAMBAMA

**Kuleliviki Funda ku:** *Heberu 13, Rom. 12:13, Efesu 5:3-5, 1 Petru 5:1-4, Heb. 2:9, Heb. 4:16, Gal. 2:20.*

**Indimana Yekhanda:** “Malume njalo uthando lobuzalwane” (*Heb. 13:1*).

**A**maHeberu 13 asinika isiyalo sokugcina somphostoli: “Alwande uthando lobuzalwane” (*Heb. 13:1*). Uqinisekile kuyo yonke incwadi ukuthi singabeNkosi enguMpristi oMkhulu, uJesu, abazalwane baYo nawodadewabo. Umbhali akabuki abafundayo njengesixuku sabantu-nje abasebenzela ukusindiswa kwabo ngabodwa ebudlelwaneni noKrestu, kodwa ubabuka njengomndeni, noma ikhaya, elisindiswe ndawonye. UPawulu uchaza umsebenzi kaJesu ngokuthi “uthando lobuzalwane”: “akanamahloni ukubabiza ngabafowabo” (*Heb. 2:11, ESV*).

Ngakhoke abazalwane mabenze omunye komunye lokho uJesu abenzela kona. Kuyo yonke lencwadi, uthando lobuzalwane lubandakanya “ukukhuthazana” ukuze kungabikho osilelayo emseni kaNkulunkulu (*Heb. 3:13; Heb. 10:24, 25; Heb. 12:15-*). Kwisahluko 13 kunemikhakha eminingi: ukungenisa izihambi (*Heb. 13:2*), ukuhambela ababoshiwe nokubesekela, kanye nalabo abahlukumezekile (*Heb. 13:3*), ukuhlonipha umshado (*Heb. 13:4*), ukugwema ukufisa (*Heb. 13:5, 6*), ukukhumbula nokulalela abaholi bebandla (*Heb. 13:7-17*), nokuthandazela umbhali uqobo (*Heb. 13:18 19*).

\*Funda isifundo saleliviki ukulungisela iSabatha likaNdasas 26.

## Ukunakekela Abantu bakaNkulunkulu

**Funda:** kumaHeberu 13:1, 2; Roma 12:13; 1 Thimothewu 3:2; Titu 1:8; noPetru 4:9. Kwakuyini igalelo lokungenisa izihambi ebandleni lakuqala?

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Inkolo yobuKrestu kwakuyinkolo yabantu abazulayo, okwakuthi izikhathi eziningi bathembele ekuphiweni ukudla ngamaKrestu nabangewona amaKrestu. Umyalo othi “ningakhohlwa” ukungenisa izihambi awusho-nje ukunganakii izihambi, kodwa uqondiswe kumuntu ozimisele ukungazingeni.

UPawulu akacabangi kuphela ngokungenisa abazalwane. Ukhumbuza abafundayo ukuthi ngokungenisa izihambi abanye bangenisa izingelosi bona bengazi (*Heb. 13:2*). Kusobala ukuthi wayekhuluma ngamadoda amathathu avakashela uAbrahama noSara (*Gen. 18:2-15*). Ukungenisa abantu (ukuphana) kusho ukwabelana ngonakho nomunye umuntu, uhlupheke kanye nabanye, okuyinto asenzela yona uJesu (*Heb. 2:10-18*).

Uthando lobuzalwane kulabo ababoshiwe kwakungasho-nje ukuthi abazalwane abakhumbule ababoshiwe emithandazweni, kodwa nokusiza ngempahla nangamazwi akhuthazayo. Kwakukhona ingozi yokungabanaki ngamabomu abasemajele. Labo ababephana ngempahla futhi bekhuluma kamnandi nabahlanganyeli kanye nabo, bazibeka engcupheni yokuhlukunyezwa umphakathi (*Heb. 10:32-34*).

Ukunxusa kukaPawulu kusebenzisa imifanekiso nolimi lokukhuthaza abazalwane mayelana nababoshiweyo. Okokuqala, umbhali ukhuluma ngosizo lwabafundayo kwababoshiwe esikhathini esedlule. Base bengabangani noma abahlanganyeli nalabo ababeboshiwe (*Heb. 10:33, ESV*). Okwesibili, ulimi oluthi “ababehlanjalazwa” luzwakalisa isibonelo sikaMose, owakhetha ukuphatheka kabi kanye nabantwana bakaNkulunkulu kunokuthokoza ngokungebeleka kwesono (*Heb. 11:25, ESV*). Okokugcina, uPawulu ukhuluma ngokuthi lunjani uthando lobuzalwane. Ukhumbuza abafundayo ukuthi nabo basemzimbeni (*Heb. 13:3, ESV*). Bangabantu nabo, ngakho abaphathe abanye ngendlela abafuna ukuphathwa ngayo nabo uma bephansi kwesimo esifanayo; ejele. Ngakhoke abantu ababasize ngempahla nangokukhuthaza ababoshiwe, babatshengise ukuthi abalahliwe.

**Yini enye esingayenzela abasemajele, amalungu ethu nabangewona amalungu ethu?**

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## Ukufisa Nokuphinga

**Funda:** kumaHeberu 13:4, 5; Luka 16:10-18; 1 Korinte 5:1; Efesu 5:3-5; Kolose 3:5. Yibuphi ububi obubili obuhambisanayo kulezindimana?

UPawulu wexwayisa abafundayo nokuphinga nokufisa ngoba lezo kwakuyizingozi ezimbili ezimbi kakhulu othandweni lobuzalwane. Empeleni, ababhali beTestamente eliSha kanye nabakudala ababefundisa ngobuqotho, babona ukuxhumana kuzona.

Ubizo lukaPawulu lokuhlonishwa komshado kwakusho ukugwema noma yini engehlisa isithunzi somshado. Lokho kubandakanya ukwephula isifungo somshado, nesahlukaniso esingenasisekelo (*qhathanisa noMathewu 19:9*). Ukunxusa ukuthi kugcinwe umbhede womshado ungenasisihla kusho ukugwema ukungcolisa umshado ngobudlelwane ngezocansi obungaphandle komshado. Igama elithi “abahlolongi” eTestamenteni eliSha lisho lonke uhlobo lwesono socansi (*1 Korinte 5:9-11; 1 Korinte 6:9, 10; Efesu 5:5; 1 Thim. 1:9, 10; Sambulo 21:8; Sambulo 22:15*). Ngaphezu kwalokho, imiphakathi yamaGriki namaRoma yayixegise isandla mayelana nokuziphatha kwezocansi. Kwakuvamile ukuba nemithetho embaxambili; eyayivumela amadoda ukuba abe nobudlelwane bezocansi ngokuthanda kwawo, uma nje ezocophelela. UPawulu uyaxwayisa kodwa ukuthi uNkulunkulu uyobehlulela abahlolongayo. Abazalwane mabangavumeli okwenziwa ezweni kube yisibonelo sokuziphatha kwabo.

“Ukuthanda imali” kwakungomunye umkhakha wobubi ngezikhathi zamaGriki namaRoma. Empeleni, kwenye incwadi uPawulu uthi “ukuthanda imali” kuyimpande yakho konke okubi (*1 Thim. 6:10*).

Ukuzivikela kulobu bubi yilowo mqondo okhuthazwa nguPawulu ezincwadini eziningi. Okokuqala, “abeneliswe” yizinto abanazo (*2 Korinte 9:8; Filipi 4:11, 12*). Futhi, amaKrestu adinga ukukholwa yisithembiso esithi uNkulunkulu ngeke aze abashiye...ngeke abayeke (*Heb. 13:5*). Lesithembiso sanikezwa ezindaweni eziningana ebantwini, kanti esethu nathi namhlanje (*Gen. 28:15; Duter. 31:6, 8; Joshuwa 1:5; 1 IziKron. 28:20*). Abazalwane-ke, bayamenywa ukuthi basabele esithembisweni sikaNkulunkulu ngamazwi eHubo 118:6 (*ESV*): “UJehova ungakimi; angiyikwesaba. Umuntu angangenzeni na?” Lokhu kucaphuna kwiHubo 118 kufanelekile ngoba umhlabeleli uzwakalisa lapho ukwethemba kwakhe uNkulunkulu, yize wayehlukunyezwa abangakholwayo.

**Yiziphi izindlela abantu banamhlanje ababukela phansi ngazo ukuhlanzeka kocansi, futhi bekhuthaza nothando lwemali? Yiziphi izindlela ezibambekayo esingazisebenzisa ukuqinisa izivikelo zethu kulobu bubi obubili obuyingozi na?**

## Khumbulani Abaholi Benu

**Funda:** kumaHeberu 13:7-17. Bufanele bube njani ubudlelwane bethu nabaholi bethu na?

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AmaHeberu 13:7-17 apethe isikhuthazo sokuthi kuhlonishwe abaholi bebandla. Kuqala ngesimemo esithi “bakhumbuleni” ababeniholda bekhuluma izwi likaNkulunkulu kini, bese kuphetha ngobizo lokuthi “lalelani” abaholi bamanje (*Heb. 13:17*). Abaholi besikhathi esedule kungenzeka kube yilabo abaqala ukushumayela izwi, baseka ibandla. Ubizo “lokubakhumbula” alusho-nje umcabango engqondweni noma isenzo sangaphandle sokubahlonipha. UPawulu uthi ababakhumbule ngokucabanga ngomphumela wokuziphatha kwabo,

KuPawulu, okuyisona senzo esikhulu sokukhumbula nokudumisa, ukulingisa. Ngalendlela, uPawulu wenezela ohlwini lwamaqhawe abaholi abaqamba ibandla, okufanele abazalwane babaphathe kahle. Loluhla luhlanganisa namaqhawe okukholwa atholakala kumaHeberu 11, noJesu, isibonelo sokukholwa kumaHeberu 12. Umbhali uphinde aphawule ukuthi uJesu “nguYe izolo, nanamhlanje, naphakade” (*Heb. 13:8, ESV*). Wehluke kakhulu kunabafundisi bamanga abaguquguquka nesikhathi, nabanezimfundiso ezinhlobonhlobo nezingaziwayo (*Heb. 13:9*).

Ubizo lokukhumbula abaholi kumaHeberu 13:7 luphindwe ngendlela eqinile ekugcineni kwesigaba. Abazalwane bayanxuswa ukuthi balalele abaholi ngoba babheke imiphfumulo yabo. Abaholi bachazwa lapha njengabafundisi, okuyibona ababheke impilo yokukholwa yebandla, umhlambi wabo, abayophendula kuNkulunkulu ngesimo sokukholwa kwawo (*bheka no 1 Petru 5:1-4, 1 Korinte 3:10-15*). Ngokuqinisekile futhi, lomqondo kufanele wedlulele kubo bonke abaholi ebandleni, kuwo wonke amazanga ebandla namhlanje.

Okuqokethwe kusitshela nokuthi labaholi bangabelusi abasebenza ngaphansi kukaJesu, “uMelusi omkhulu wezimvu” (*Heb. 13:20*). Ukuhlanganiswa “kokunakekela nokwethembeka” kwabaholi, nokulalela noma ukwethemba kwamalungu, kuzokuba nomphumela wenjabulo. Lokhu kungase kusho ukuthi abaholi bazokwazi ukusebenza “ngenjabulo” ebandleni noma kusho ukuthi bayoziphendulela ngebandla kuNkulunkulu benenjabulo, hhayi ukujabha.

**Yini ongayenza ukuqinisa ubudlelwane phakathi komholi namalungu ebandleni lakho, nabaholi emhlabeni wonke?**

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## Qaphelani Izimfundiso Eziyizinhlolobhlobo Nezingaziwayo

**Qhathanisa** amaHeberu 13:9; Heberu 2:9, Heberu 4:16; namaHeberu 6:19, 20. Umusa utholakalaphi? Ziqiniswa kanjani izinhliziyi zethu?

Lezindimana azenzi umqondo uma inkulumo ejwayelekile nethandwayo Ukuxhumana kwezimfundiso zamanga nokudla okukhulunywe ngakho kumaHeberu 13:9, kungenzeka ukuthi akushiwo umehluko phakathi kokudla okuhlanzekile nokungahlanzekile.

Ngani na?

Okokuqala, uPawulu akabonakali ezihlupha kulencwadi ngomehluko phakathi kokudla okuhlanzekile nokungahlanzekile. Siyazi ngokufunda kuZenzo 15 ukuthi ibandla lokuqala lobuKrestu lavumelana ngokuthi abakhulwayo basindiswa ephathelene nokudla (*Izenzo 15:19, 20*). Ukuhlukanisa phakathi kokudla okuhlanzekile nokungahlanzekile, kanye nezinye izimiso zeBhayibheli, akuphikisani nomusa. Empeleni, uPawulu uthi isivumelwano esisha sifake umthetho enhliziyweni (*Heb. 8:10-12*). Kodwa lokho akubeka obala umbhali, ukuthi imihlatshelo yezilwane nenkonzo yabapristi bamaLevi yokumela abantu ethempelini, sekugudluzwe umhlatshelo ongcono kakhulu nenkonzo yobupristi kaJesu (*Heb. 8:4, 5; Heb. 10:1-18*).

Okwesibili, incwadi ibonakalisa ukuthi uPawulu akagxeki abafundayo ngokungadli izinhlobo ezithile zokudla, kodwa ugxeke ukudla kwabo ngethemba lokuthola umusa ngandlela thile (*Heb. 13:9*). Wexwayisa ngokuba nesabelo emikhosini yamaJuda noma amadili amasiko ayenziwa kanye nemihlatshelo yezilwane ethempelini, okwakucatshangwa ukuthi inokuhle ekwenzayo enkolweni yomuntu noma alethe umusa. Kodwa umusa awutholakali ngalamadili; umusa utholakala kuphela ngomhlatshelo nenkonzo yobupristi bukakaJesu Krestu. Abakhulwayo “bane altare” (*Heb. 13:10*), isiphambano sikaKrestu, lapho bengadla khona (*Johane 6:47-58*).

KumaHeberu, “umusa” uvela esihlalweni sobukhosi sikaNkulunkulu (*Heb. 4:16*). Lomusa otholakala ngenkonzo kaKrestu, uyi”hange,” “eliqinisekile nelizinzile,” elibambebele esihlalweni sikaNkulunkulu uqobo lwaso (*Heb. 6:19, 20; qhathanisa no 4:16*). Yilomusa esiwuthola ngenxa yomhlatshelo kaJesu, oletha ukuzinza nesiqiniseko sikaKrestu, esiletha uzinzo nokuqiniseka ezinhliziyweni zethu. Uma inhliziyi seyiqinisiwe ngalendlela, ngeke izulazuliswe yizimfundiso ezintsha (*Heb. 13:9*), futhi ngeke intante isuke kuNkulunkulu (*Heb. 2:2, NKJV*).

**Gxila phezu komhlatshelo kaKrestu ophelele. Kungani pho uma sicabanga ukuthi kukhona esingakwenza ukwenezela kulomhlatshelo, kuphikisana nevangelini nomusa otholakala kuJesu?**

## Yana kuJesu Ngaphandle Kwekamu

**Qhathanisa** amaHeberu 13:10-14, Marko 8:34, Mathewu 10:38, Luka 14:27, namaGalathiya 2:20. Kusho ukuthini ukuya kuJesu ngaphandle kwekamu?

Indawo engaphandle kwesango Kwaku iyona engcole ukwedlula zonke ekamu. Izidumbu zezilwane zomhlatshelo zazishiswa lapho (*Lev. 4:12*). Abanochoko nabo babengavunyelwe ngaphakathi kwekamu (*Lev. 13:46*) futhi abahlambalazi nezinye izigebengu babebulawela lapho (*Lev. 24:10-16, 23; 1 Amakhosi 21:13; Izenzo 7:58*). Lemithetho yayithatha ngokuthi uNkulunkulu ngaphakathi kwekamu. Konke okungahlanzekile kwakulahlelwa ngaphandle ngoba uNkulunkulu wayengafuni ukubona into “engahlanzekile” noma “engahloniphekile” ngaphakathi kwekamu (*Num. 5:3, Duter. 23:14*).

UJesu wahlukumezeka esiphambanweni ngaphandle kweJerusalema (*Johane 19:17-20*). Lokhu kukhomba ihlazo athelwa ngalo (*Heb. 12:2*). Wagwetshwa ngokusemthethweni njengohlambalaze “Igama”, ngakhoke, waphikwa nguIsrayeli, wabethelwa ngaphandle kodonga (*Marko 14:63, 64; bheka kuLev. 24:11, 16*). UJesu walahlelwa ngaphandle kwekamu njengento eyihlazo nengcolile noma engahloniphekile (*Heb. 12:2*). UPawulu kodwa ukhuthaza abazalwane ukuba balandele uJesu ngaphandle kwesango, babekezelele ihlazo alibekezelele (*Heb. 12:2; bheka amaHeberu 13:13*). Iyona lendlela noMose ayilandela, yena owakhetha ukuthwala ihlazo likaKrestu kunomcebo waseGibhithe (*Heb. 11:26*).

Ngokungathi kuyaziphikisa, incwadi yamaHeberu ithi ubukhona bukaNkulunkulu manje bungaphandle kwekamu. Isenzo sokulandela uJesu ngaphandle kwekamu asisho kuphela “ukuthwala ihlazo laKhe” kodwa “nokuya kuYe” (*Heb. 13:13*, ngendlela efanaya eyenziwa yilawo maIsrayeli “ayefuna iNkosi” aya “ngaphandle kwekamu” ehlane ngesikhathi uMose esiphula itente ekamu ngemuva kwesigameko sethohle legolide (*Eks. 33:7 NKJV*). Lendaba isitshela ukuthi ukwaliwa kukaJesu ngabantu abangakhohwa kwakusho nokwala uNkulunkulu njengoba kwenza uIsrayeli ngohlubuko lwethole legolide (*Eks. 32, 33*). Kanjalo-ke indlela yokuhlupheka nokuhlaziswa kuseyindlela eya kuNkulunkulu.

UPawulu umema abafundayo ukuthi balandele uJesu onguMqalisi noMphelelisi wokukholwa kwabo (*Heb. 12:2*), ebakhuthaza futhi ukuthi bathathe ukuhlupheka kwabo kwamanje njengesiyalo sesikhashana esiyothela izithelo zokuthula nokulunga (*Heb. 12:11*). Bashiya ngemuva umuzi noma ikamu elikhohlakele, befuna umuzi ozayo omakhi wawo kunguNkulunkulu (*Heb. 13:14, Heb. 11:10, 16*).

**Kusho ukuthini kuwena ukulandela uJesu “ngaphandle kwekamu”? iyiphi leyo mikhakha yempilo yokukholwa kuJesu engakulethela “ukuhlazeka” ngalabo abakuzungezile?**

**Ukujula Nomcabango:** “Ngemuva kokuthululwa koMoya oNgcwele, abazalwane bathokoza ngobumnandi bobudlelwane nabangcwele. Babemnene, becabangelana, bezidela, bezimisele ukwenza noma yimuphi umnikela ngenxa yeqiniso. Ngokuhlanganyela kwabo kwansuku zonke, babonakalisa lolo thando uJesu ayebayale ngalo. Ngamazwi nangezenzo ezingenakuzicabangela, baphokophelela ukokhela loluthando nakwezinye izinhliziyu....

“Kodwa kwafika inguquko. Abazalwane baqala ukubeka izici kwabanye. Ngokugxila emaphutheni, begxeka ngendlela engenaluthando, balahlekelwa uMsindisi nothando lwaKhe. babeka imithetho elukhuni eqondene nezinkonzo zangaphandle, baqaphelisisa ukusho kunokwenza inkolo. Benentshisekelo yokusola abanye, abawabonanga awabo amaphutha. Balahlekelwa uthando lobuzalwane ayekade ebayale ngalo uKrestu, okudabukisa kakhulu ukuthi abakubonanga ukulahlekelwa kwabo. Ababonanga ukuthi intokozo iyaphuma ezimpilweni zabo, nokuthi ngemuva kokuvala uthando lukaNkulunkulu ngaphandle kwezinhliziyu zabo, bahamba ebumnyameni.

“UJohane, ngokubona ukuthi uthando lobuzalwane luyancipha ebandleni, wayala abazalwane ngesidingo salo. Izincwadi azibhalele ibandla zigcwele lowo mcabango, uthi: ‘Bathandekayo, masithandane ngokuba uthando luvela kuNkulunkulu. Wonke umuntu othandayo uzelve ngokukaNkulunkulu, uyamazi uNkulunkulu. Lowo ongathandiyo, akamazi uNkulunkulu; ngokuba uNkulunkulu uluthando. Uthando lukaNkulunkulu lwabonakaliswa kithi ngalokho ukuthi uNkulunkulu wathumela ezweni iNdodana yaKhe ezelve yodwa ukuba siphile ngaYo. Uthando lukulokhu, kungesikho ukuthi thina samthanda uNkulunkulu, kepha ukuthi Yena wasithanda thina, wathuma iNdodana yaKhe ibe yinhlawulo ngezono zethu. Bathandekayo, uma uNkulunkulu wasithanda kanjalo, nathi simelwe ukuthandana.’”—Ellen G. White, *The Acts of the Apostles*, pp. 547, 548.

## Imibuzo Yokuxoxisana:

- ❶ Impilo yobuKrestu ivame ukuthathwa njengobudlelwane bomuntu yedwa noJesu. Kodwa lokho umkhakha owodwa-nje wempilo yobuKrestu. Kubaluleke ngani ukukhumbula ukuthi uNkulunkulu usihola njengebandla? Kuyini ukuziphendulela kwami ebandleni? Yini engingayilindela ebandleni?
- ❷ Yiziphi izinkomba zokuthi uthando lobuzalwane luyaphila ebandleni? Zilungisele ukwenza uhlu eklasini ngeSabatha.
- ❸ Luyini uthando lobuzalwane lwangempela? Ziyini izimpawu zalo, lubangelwa yini, iyini imiphumela yalo? Ungalwehlukana kanjani othandweni lobuzalwane lwamanga?