

INdalo



SABATHA EMVA KWEMINI

Funda Ukulungiselela Isifundo Sale Veki: *Ndum. 100:1–3, Genesis 1–2, Eksod. 20:8–11, Eksod. 40:33, Mat. 25:14–30, Mat. 19:7–9.*

Indima Yenkumbulo: “Ekuqalekeni uThixo wadala amazulu nehlabathi” (*Genesis 1:1*).

Incwadi yeGenesis yaye, yiyo lo nto, iBhayibhile xa iyonke iqala ngezenzo zikaThixo zeNdalo. Le nyaniso ibalulekile kakhulu kuba ithetha ukuthi indalo yethu iphawula isiqalo sembali yomntu neyeBhayibhile. Le nyaniso ikwabonisa ukuba ibali leNdalo yeGenesis likwanokunyaniseka okuyimbali njengezinye iziganeko zembali yomntu neyeBhayibhile.

Imibhalo emibini yeNdalo ekwiGenesis 1-2 iqulathe izifundo ezingoThixo noluntu. Njengoko sifunda kule veke, sizakuqonda ngcono intsingiselo enzulu yeSabatha yomhla wesixhenxe. Sizakuqwalasela isenzo sikaThixo sokudala abantu ngokomfanekiselo waKhe, kwaye ngothuli kanjalo. Sizakutsalwa umdla yinjongo yomthi wokwazi okulungileyo nokubi kunye nonxibelelwano lawo kumthi wobomi.

Esona sifundo sibalulekileyo kumabali eBhayibhile eziqalo sisifundo ngobabalo. Ubukho bethu ngokuphandle sisenzo sobabalo. UThixo wadala amazulu nehlabathi lo gama abantu babengekabikho. Kwanjengokuba indalo yethu, inkululo yethu, nayo, sisipho esivela kuThixo. Kwaye kunzulu kangakanani na ukuba zombini ezingcamango, indalo nenkululo, zikho kumthetho weSabatha yomhla wesixhenxe.

**Funda isifundo sale veke ukulungiselela iSabatha, Apreli 2.*

UThixo weNdalo

Funda: kwiNdumiso 100:1-3. Kuyintoni ukusabela komntu kuThixo weNdalo, kwaye kutheni?

KuGenesi 1, umyalezo wokuqala wengxelo yeNdalo “nguThixo.” Sesiyiva kwinguqulelo: “Ekuqalekeni uThixo” (*Gen. 1:1*). Kungca wokuqala (*Gen. 1:1*), igama “uThixo” libekwe embindini wendima kwaye likrwelwe umgca ngaphantsi ngolona lwimi lungqngqwa ngokwendlela yokucengceleza esi sithethe senkolo ukuze ligxininise ukubaluleka kukaThixo. Umbhalo weNdalo uqala, ngoko, ngogxininiso kuThixo, imbangi yeNdalo.

Incwadi yeGenesis iqala, eneneni, ngemiboniso emibini kaThixo. Ingxelo yokuqala yeNdalo (*Gen. 1:1–2:4*) ibonisa uThixo njengoncamisileyo kude lee ebantwini, uThixo ongenakulinganiswa, u-*Elohim*, ogama laKhe lithetha ngokutshatshela kukaThixo. Igama u-*Elohim* lithetha ukutshatshela namandla, yaye ukusetyenziswa kwemo yesininzi kwegama u-*Elohim* kuchaza ingcamango yobungangamsha nokutshatshela.

Ingxelo yesibini yeNdalo (*Gen. 2:4–25*) ibonisa uThixo njengoThixo osondeleyo nosisiqu, uThixo okhoyo YHWH, ogama laKhe abaninzi bakholelwa ukuba lichaza ukusondela nobudlelane. Umbhalo weNdalo xa uwonke, ngoko, sisibongozo esingathandabuzekiyo sokunqula uThixo; kuqala, ukuqonda ubukhulu namandla ancamisileyo kaThixo, ze kwangaxesha nye ukuvuma ukuxhomekeka kwethu kuYe ngenxa yokuba wasidala “asisithi” (*Ndum. 100:3*). Yiyo lo nto uninzi lweendumiso lusoloko lusayamanisa unqulo neNdalo (*Ndum. 95:1–6; Ndum. 139:13, 14 [thelekisa neSiTyhi. 14:7]*).

Le mbono intlantlu-mbini ngoThixo onobungangamsha nonamandla, nosondele ngokunjalo, onothando, nonobudlelane nathi, iqulathe ingongoma ebalulekileyo ngendlela emasondele ngayo kuThixo kunqulo. Ukoyika nentlonelo zihambelana novuyo kunye nengqiniseko yokusondela kukaThixo, uxolelo, nothando (*bona kwiNdum. 2:11*). Nkqu nokulandelelana kwemiboniso emibini ngoThixo kunentsingiselo: amava okusondela kukaThixo nokusondela kobukho baKhe kulandela umgama kaThixo. Kuphela kuxa siqonda ukuba uThixo mkhulu esiyakuthi sikwazi ukuxabisa ubabalo lwaKhe size sonwabele, ngokungcangcazela, ubukho baKhe obumangalisayo nobunothando ebomini bethu.

Cinga ngamandla amakhulu kaThixo, obambe elimiweyo, aze ngokunjalo asondele kakhulu kumntu ngamnye kuthi. Kutheni le nyaniso imangalisayo imangalisa kangaka nje?

INdalo

Funda: kwiGenesis 1:4, 10, 12, 18, 21, 25, 31, nakwiGenesis 2:1–3. Yintoni intsingiselo yoluphindaphindo “kulungile” kwingxelo yokuqala yeNdalo? Sifundo sini esiqulathwe ekushwankathelweni kweNdalo (*Gen. 2:1–3*)?

Kwinyathelo ngalinye le ngxelo yeNdalo, uThixo uphonononga umsebenzi waKhe ngelithi *tov*, “ulungile.” Ikakhulu kuqondakala ukuba esi sibaluli sithetha ukuba umsebenzi kaThixo weNdalo wawuphumelele yaye nokhankanyo lukaThixo lokuba “kulungile” luthetha ukuba “yayisebenza.” Ukukhanya kwakukhanyisa (*Gen. 1:4*). Izityalo zazixakatha iziqhamo (*Gen. 1:12*) kunye nezinye.

Kodwa eli gama kusingiselwe kulo ngaphezu kwempumelelo yentsingiselo. Igama lesiHebhere u-tov likwasetyenziswa kanjalo eBhayibheleni ukuchaza uthando lokuxabisa into entsha. Kanjalo likwasetyenziswe ngokukhabanayo nobubi (*Gen. 2:9*), okwayanyaniswa nokufa (*Gen. 2:17*).

Ibinzana “kulungile” lithetha ukuba indalo yayisebenza kakuhle, yayi ntle igqibelele, yaye kwakungekho bubu kuyo. Ihlabathi lali “ngekafani” nehlabathi lethu, elichatshazelwe sisono nokufa, ngcamango leyo engqinwe kwintshayelelo yengxelo yesibini yeNdalo (*bona kwiGen. 2:5*).

Le nkcazo yeNdalo izikhaba ngokupheleleyo iimfundiso zokucela kwezinto kwezinye, ezivakalisa ngokuzithemba ukuba ihlabathi lazibumba ngokwalo ngokuqhubekayo ngokulandelelana kwezehlo ezizenzekeleleyo, ukuqalela kwimeko esezantsi ukuya kwethe xhaxhe.

Ngokukhabanayo, umbhali weBhayibhile ungqina ukuba uThixo waadala ihlabathi ngenjongo ngoko nangoko (*Gen. 1:1*). Kwakungekho nto yazenzekelayo okanye yazehlelayo nakwenye kuzo. Ihlabathi zange libekho ngokuzenzekela koko kuphela njengesiphumo senjongo nelizwi likaThixo (*Gen. 1:3*). Isenzi u-*bara*, “ukudala,” esiguqulwe kwiGenesis 1 njengasekuqalekeni uThixo “wadala” amazulu nehlabathi, sibakho kuphela xa uThixo eyintloko, yaye sibonisa ukukhawuleza: *uThixo wathetha, kwaza kwaba njalo*.

Umbhala wendalo usixelela ukuba “yonke into” yenziwa ngoko (*Gen. 1:31*), yaye ngokoMdali ngokunokwaKhe, konke kwabonwa “kulungile kunene (*Gen. 1:31*). IGenesis 1:1 ichaza isiganeko ngokunokwaso, ukudalwa kwezulu nehlabathi; ize iGenesis 2:1 idandalazise ukuba isiganeko sagqitywa. Kwaye konke kwagqitywa, kuquka neSabatha, ngeentsuku ezisixhenxe.

Kutheni le nto ingcamango yezi gidi ngezigidi zeminyaka yokucela kwezinto kwezinye iyiphuthisa konke konke imbali yeNdalo yeGenesis? Kutheni le nto ezi ngcamango zimbini zikhabana nkalo zonke?

ISabatha

Funda: kwiGenesis Genesis 2:2, 3 nakwi-Eksodus 20:8–11. Kutheni le nto iSabatha yomhla wesixhenge izalana neNdalo? Oluqhagamshelwano luyichaphazela njani indlela esiyigcina ngayo iSabatha?

Ngokwenene kungenxa yokuba “uThixo wayigqiba” imisebenzi yaKhe yeNdalo awathi wamisela iSabatha nje. ISabatha yomhla wesixhenge, ngoko, iyimbonakaliso yokholo lwethu yokuba uThixo wawugqiba umsebenzi waKhe ngelo xesha, waza wawubona “ulungile ngokwenene.” Ukugcina iSabatha kukumanyana noThixo ekuvumeni ixabiso nobuhle bendalo yaKhe.

Singaphumla kwimisebenzi yethu kwanjengokuba uThixo waphumlayo kweyaKhe. Ukugcina iSabatha kuthetha ukuthi ewe kwiNdalo kaThixo “elunge ngokwenene,” equka imizimba yethu. Ngokungafaniyo nezinye iinkolo zamandulo (nezanamhlanje), akukho nto kwisiBhalo, kwiTestamente eNdala okanye eNtsha, enyelisa umzimba njengonobubi. Leyo yingcamango yobuhedeni, hayi eyeBhayibhile. Endaweni yoko, abagcini-Sabatha banombulelo ngendalo kaThixo-equka inyama yabo-kwaye yiyo lo nto bekwazi ukonwabela iNdalo yaye yiyo lo nto beyikhathalela nje.

ISabatha, ephawula “isiphelo” sokuqala sembali yomntu, ikwa luphawu lwethemba kuluntu olubandezelekileyo nakwindalo encwinayo. Kunika umdla ukuba ibinzana “wawugqiba umsebenzi” liyavela kwakhona ekugqityweni kokwakhiwa komnquba (*Eksod. 40:33*), yaye kwakhona ekugqityweni kokwakhiwa kwetempile kaSolomon (*1 Kumkani 7:40, 51*)—zombini ezi ndawo kulapho isifundo segospile nosindiso bezifundiswa khona.

Emva koKuwa, iSabatha, ekupheleni kweveki, yalatha kummangaliso wosindiso, oyakwenzeka kuphela ngommangaliso wendalo entsha (*Isa. 65:17, IsiTyhi. 21:1*). ISabatha iluphawu ekupheleni kweveki yethu bantu lokuba intlupheko nezilingo zeli hlabathi zakuba nesiphelo, nazo.

Yiyo le nto uYesu wakhetha iSabatha njengelona suku lufanelekileyo lokuphilisa abagulayo (*Luka 13:13–16*). Ngokungafaniyo nazo naziphi izithethe ezabambeka kuzo iinkokheli, ngeempiliso zangeSabatha uYesu waalathisa abantu, kunye nathi, kwixesha apho yonke intlungu, yonke intlupheko, konke ukufa, kuzakudlula, nto leyo esi sishwankathelo sokugqibela kwinkqubo yosindiso. Yiyo lo nto, iSabatha nganye isalathisa kwithemba lenkululo.

Silungcamla njani ngokuphumla ngomhla weSabatha, uphumlo nosindiso esinalo kuYesu ngoku noluyakuzalisekiswa, ekugqibeleni, ekudalweni kwezulu elitsha nomhlaba omtsha?

UkuDalwa KoluNtu

Ukudalwa kwabantu sisenzo sokugqibela sikaThixo seNdalo, kwingxelo yeGenesis. Abantu sisiphetho sendalo yehlabathi liphela, injongo elalenzelwe yona ihlabathi.

Funda: kwiGenesis 1:26-29 nakwiGenesis 2:7. Nxulumano luni olukhoyo phakathi kwezi ngxelo zimbini zahlukileyo ngokuphathelele ekudalweni koluntu?

Into yokuba uThixo ubadale abantu ngokomfanekiselo waKhe yenye yezicatshulwa ezicacileyo zeBhayibhile. Kuphela ngabantu abadalwe ngokomfanekiselo kaThixo. Nangona “wenza uThixo izinto eziphilileyo zomhlaba ngohlobo lwazo” (*Gen. 1:25*), “wamdala ke uThixo umntu ngokomfanekiselo wakhe” (*Gen. 1:27*). Le ndlela iqulunqiweyo isoloko ilinganiselwa kwimo yasemoyeni yoluntu, etolikwa ngelithi ithetha ukuba “umfanekiselo kaThixo” uqondwa njengochaza kuphela umsebenzi wolawulo ekumeleni uThixo, okanye umsebenzi wasemoyeni wobudlelane kunye noThixo okanye omnye nomnye.

Lo gama le miqondo ichanekile, iyasilela ukubandakanya inyaniso ebalulekileyo ngokomzimba wale ndalo. Zombini ezi nkalo, ngokwenene, zibandakanyiwe kumagama amabini “umfanekiselo” kunye “nokufana” achaza esi senzeko sikwiGenesis 1:26. Lo gama igama lesiHebhere u-“*tselem*,” “umfanekiselo,” lithetha ngokwakheka okuqinileyo komzimba wemnyama, igama u-*demut*, “ukufana,” lisingisele kwiimpawu zengqondo ezinokuthelekiswa nesiQu esingcwele.

Ngoko ke, ingcamango yesiHebhere “yomfanekiselo kaThixo” kufuneka iqondwe kwimo epheleleyo yengcamango yeBhayibhile malunga nemvelo yomntu. Indima yeBhayibhile iqinisekisa ukuba iziqu zabantu (amadoda namankazana) zidalwe ngokomfanekiselo kaThixo ngokwasemzimbeni, nangokwasemoyeni. Njengoko uEllen G. White ehlomla ngokucacileyo: “Xa uAdam wayephuma esandleni soMdali, wayethwele, kwimo yakhe yasemzimbeni, engqondweni, neyasemoyeni, ukufana noMenzi wakhe.”—*Education*, p. 15.

Eneneni, lomqondo upheleleyo womfanekiselo kaThixo, uqinisekisiwe kwenye ingxelo yeNdalo, ethi “umntu ke waba sisidalwa esiphilileyo” (*Gen. 2:7*), ngokuphandle, “umphefumlo ophilileyo”, ngenxa yemisebenzi emibini engcwele: uThixo “wambumba” waza uThixo “wamphefumlela.” Qaphela ukuba “ukuphefumlela” kusoloko kusingisele kwinkalo yakwamoya, kodwa ikwaqhaganyishelwe ngokusondeleyo kumthamo wempilo wokuphefumla, eli cala lomntu “labunjwa . . . ngothuli lomhlaba.” “Yimpefumlo yobomi”; le, yimpefumlo (ngokwasemoyeni) nobomi (ngokwasemzimbeni).

UThixo uzakwenza kamva umsebenzi wesithathu, kwesi sihlandlo ukudala umfazi emzimbeni wendoda (*Gen. 2:21, 22*), indlela yokugxininisa ukuba imvelo yakhe inye neyendoda.

Umsebenzi WoluNtu

Kanye ugqiba kwakhe uThixo ukudala indoda yokuqala, wayinika izipho ezithathu: uMyezo we-Eden (*Gen. 2:8*), (*Gen. 2:16*), ukutya, nomfazi (*Gen 2:22*).

Funda: kwiGenesis 2:15-17. Yintoni umsebenzi womntu endalweni nakuThixo? Le misebenzi mibini izalana ngantoni omnye komnye?

Umsebenzi wokuqala womntu unento yokwenza nendalo uThixo ambeke kuyo: “awusebenze, awugcine” (*Gen. 2:15*). Isenzi ‘avad, “sebenza,” sisingisele ekusebenzeni. Akwanele ukwamkela isipho. Kufuneka sisisebenzise yaye sisenze siqhame-sifundo eso uYesu azakusiphinda kumzekeliso waKhe weentalente (*Mat. 25:14–30*). Isenzi u-shamar, “gcina,” sithetha uxanduva lokulondoloza oko kwamkelweyo

Uxanduva lwakhe lwesibini lingokutya. Kufuneka sikhumbule ukuba uThixo wakunika abantu (*bona kwiGen. 1:29*). Kanjalo uThixo wathi kuye “ungayidla uyidle” (*Gen. 2:16*). Abantu zange badale mithi, okanye ukutya okukuyo. Yayi isipho, isipho sobabalo.

Kodwa ke kukho umthetho apha, kanjalo: kwakufuneka bamkele baze bonwabele isipho sikaThixo sesisa “sayo yonke imithi.” Njengenxalenye yolu babalo, ngoko, uThixo wongeza umqathango. Bangatyi kumthi othile. Ukonwabela kungekho nawuphi umqathango kuzakukhokelela ekufeni. Lo mmiselo wawulungile eMyezweni waseEden yaye, ngeendlela ezininzi, kwaloo mmiselo mnye usekhona nanamhlanje.

Umsebenzi wesithathu womntu unento yokwenza nomfazi, isipho sesithathu sikaThixo: “indoda yomshiya uyise nonina, inamthele kumkayo” (*Gen. 2:24*). Esi sicutshulwa singaphaya kokuqonda siyinkcazo emandla ebonakalisa uxanduva lomntu kumnqophiso womtshato kunye nenjongo yokuba “nyama-nye,” ukuthi umntu omnye (*thelekisa noMat. 19:7–9*).

Isizathu sokuba ibe yindoda (hayi umfazi) ekufuneka ishiye abazali bayo singanento yokwenza nokusetyenziswa kwendoda ngohlobo oluthile ngokwaseBhayibhileni; yiyo lo nto, mhlawumbi, lo mthetho usebenza nasemfazini ngokunjalo. Nokuba kukanjani, ikhonkco lomtshato, nangona lusisipho esivela kuThixo, liquka uxanduva lo mntu xa sihe samkelwa isipho, uxanduva olulele phezu kwendoda nomfazi ukuba balifezekise ngokuthembakeleyo.

Cinga ngako konke okunikwe nguThixo. Ziyintoni iimfanelo zakho koko ukunikiweyo?

Ingcamango Ngakumbi: Funda uEllen G. White, “Science and the Bible,” pp. 128, 129, in *Education*; “The Creation,” in *The Story of Redemption*, pp. 21, 22.

“Kuba incwadi yendalo nencwadi yesityhilelo zinophawu longqondongqondo omnye, zithetha ngokuyondeleleneyo. Ngeendlela ezohlukileyo, nangeelwimi ezohlukileyo, zingqina iinyaniso ezinkulu ezinye. Ubunzulu-lwazi busoloko bubhaqa iminqa emitsha; kodwa kuphando lwabo abuzisi nto ethi, ngokuqondwa kakuhle, ikhabane nentyileyo engcwele. Incwadi yendalo nelizwi elibhaliweyo zakhanyiselana. Zisenza sazane noThixo ngokusifundisa nto ngemithetho asebenza ngayo.

“Ukuqonda okufunyenwe ngokuyimpazamo kwizinto ezibonwe endalweni, noko kunjalo, kukhokelele kungquzulwano olukhangeleka lukhona phakathi kobunzulu-lwazi nentyileyo; yaye kwilinge lokubuyisela uyondelelwano, kwamkelwe iikcazo zesiBhalo ezisingela phantsi zize zitshabalalise amandla elizwi likaThixo. Ubugcisa bokwakhiwa komhlaba bebubonwa njengento ekhabanayo nenkcazo etsolileyo yengxelo kaMoses ngendalo. Kubangwa ngelithi, izigidi gidi zeminyaka, yadingeka ukuze umhlaba uvumbuluke kwimbuqe; yaye ukuze kulungiselelwe iBhayibhile kule ntyilelo ikhangeleka iyeyobunzulu-lwazi, iint-suku zendalo zithathwa ngoba zaziyantlaninge, yamaxesha angenasiphelo, aquka amawaka okanye izigidi zeminyaka.

“Ushwankathelo olunjalo alufuneki nganto kwaphela. Ingxelo yeBhayibhile ilungelelene nayo ngokunokwayo kwakunye nemfundiso yendalo.”—Ellen G. White, *Education*, pp. 128, 129.

Imibuzo Yengxoxo:

1 Kutheni le nto uhlobo lwenkolo yethu beluzakuchaphazeleka ukuba besikholelwe ukuba lamabali eziqalo ngamavo (amabali akhiwe entloko), “iintsoni, acwangciselwe kwasekuqala ukusifundisa kwizifundo zakwamoya kodwa abe engenyaniso ekwimbali? Mikhondo mini ekumbhalo weBhayibhile ebonisa ukuba umbhali weBhayibhile wayesazi ukuba “ayimbali” njengamanye amabali akwincwadi yeGenesis? Yintoni ubungqina bukaYesu ngenyaniso eyimbali ngala mabali?

2 Ibali leGenesis lisifundisa ntoni ngokubaluleka kobugosa bomhlaba? Singakwazi njani ukuba ngamagosa alungileyo elizwe lethu lo gama, ngaxa linye, siwuphepha umngcipheko wokunqula indalo ngokunokwayo, endaweni yoMdali, nto leyo esisihendo sokwenyani? (*See Rom. 1:25.*)

3 Nangona ukhona umonakalo wesono kula mawaka made eminyaka, kungaziphi iindlela osathi ummangaliso wokuqala nobuhle nobukhulu beNdalo “elunge kakhulu” uzibonakalise kuthi, uthetha nathi ngeendlela ezimandla zokulunga namandla kaThixo?