

Indalo



ISABATHA EMINI

Funda Lokhu Kuleliviki: *Hubo. 100:1–3, Genesisi 1–2, Eksod. 20:8–11, Eksod. 40:33, Mat. 25:14–30, Mat. 19:7–9.*

Indimana Yenkumbulo: “Ekuqaleni uNkulunkulu wadala izulu nomhlaba” (*Genesisi 1:1, NKJV*).

Incwadi kaGenesisi futhi, ngalokho, lonke iBhayibheli iqala ngesenzo sikaNkulunkulu sokuDala. Leliqiniso lisemqoka ngoba lichaza ukuthi ukudalwa kwethu kuphawula isiqalo Somlando wesintu nowebhayibheli. Leliqiniso ligudla futhi ukuthi indaba ekuGenesisi yokuDala ineqiniso elifanayo lomlando njengezinye izigameko zomlando wesintu neBhayibheli.

Izahluko ezimbili zeNdalo kuGenesisi 1-2 ziqukethe izifundo ngoNkulunkulu nesintu. Lapho sifunda kuleliviki, sizoqonda kangcono incazelo enkulu yeSabatha losuku lwesikhombisa. Sizozindla ngesenzo sikaNkulunkulu sokudala isintu ngomfanekiso Wakhe, futhi ngothuli. Sizothathekiswa yinhloso yomuthi wokwazi okulungile kanye Nobubi futhi nangokuxhumana kwawo nomuthi Wokuphila.

Okuyisona sifundo esibaluleke kunazo zonke ezindabeni zeBhayibheli zeqalolo yisifundo somusa. Ubukhona bethu buyisenzo nje somusa. UNkulunkulu wadala izulu nomhlaba ngenkathi isintu singakabi khona. Njengokudalwa kwethu, ukuhlengwa kwethu, nako, kuyisipho esivela kuNkulunkulu. Futhi kukhulu ukuthi lemiqondo yomibili, indalo nosindiso, kukhona emthethweni weSabatha losuku lwesikhombisa.

**Funda isifundo saleliviki ukulungisela iSabatha, uMbaso 22.*

UNkulunkulu WeNdalo

Funda: iHubo 100:1–3. Iyini impendulo yesintu kuNkulunkulu weNdalo, futhi kungani na?

KuGenesisi 1, umbiko wokuqala wendaba yeNdalo ngu “Nkulunkulu.” Njengalokhu sizwa kwisihumusho: “Ekuqaleni uNkulunkulu” (*Gen. 1:1*). Emushweni wokuqala (*Gen. 1:1*), igama “uNkulunkulu” libekwe phakathi nendawo nendimana futhi laba yisigcizelelo enkulumweni ukuze liveze ukubaluleka kukaNkulunkulu. Umbhalo weNdalo uqala, nokho, ngokugcizelela uNkulunkulu, umqambi weNdalo.

Incwadi kaGenesisi iqala, empeleni, ngokwethula uNkulunkulu ngezindlela ezimbili ezehlukile. Eyokuqala indaba yeNdalo (*Gen. 1:1-2*) yethula uNkulunkulu ekude kakhulu nesintu, uNkulunkulu ophakeme kunakho konke, u-*Elohim*, ogama lakhe likhuluma ngobukhulu bukaNkulunkulu. Igama u-*Elohim* likhombisa ukwengamela kanye namandla, futhi ukusetshenziswa kwalo ngokobuningi kwethula umqondo wobukhosi kanye nobukhulu.

Umbiko wesibili weNdalo (*Gen. 2:4-25*) wethula uNkulunkulu engosondele kakhulu, uNkulunkulu othungelwe u-YHWH, ogama lakhe abaningi bekhulwa ukuthi likhombisa ukusondelana kanye nobudlelwane. Umbhalo weNdalo ngokuphelele ulubizo olusobala lokukhonza uNkulunkulu; okokuqala, ukuba siqwashe ngobukhosi namandla kaNkulunkulu angunaphakade, futhi Kusenjalo sivume ukuncikakwethu kUyena ngoba wasidala thina “futhi asizidalanga ngokwethu” (*Hubo 100:3*). Yingakho iningi lamahubo livama ukumatanisa Ukukhonza kanye nendalo (*Hubo 95:1-6; Hubo 139:13, 14 [qhathanisa neSambulo 14:7]*).

Lokhu kubuka uNkulunkulu okumbaxa mbili engumbusi futhi enamandla, futhi esondelene nathi, ethanda, futhi enobudlelwane kanye nathi, kuqukethe iphuzu elisemqoka ngendlela okumele size ngayo kuNkulunkulu ekukhonzeni. Ukuthuthumela kanye nenhlonipho kuhambisana nenjabulo kanye nesiqiniseko sokubase duzane kukaNkulunkulu, Intethelelo, kanye nothando Lwakhe (*buka iHubo 2:11*). Nakho ukulandelana kwalezizindaba kusho into: amava okuba seduze kukaNkulunkulu kanye nokusondelana kobukhona Kwakhe kulandela amava okuqhela kukaNkulunkulu. Ngokubona kuphela ukuthi uNkulunkulu mkhulu siyokwazi ukuthakasela umusa Wakhe futhi sithokozele, ngokuthuthumela, ubukhona Bakhe obumangalisayo nobuthandayo ezimpilweni zethu.

Cabanga ngamandla amakhulu kakhulu kaNkulunkulu, ophasa izulu nomhlaba, kepha asondelana kangaka nathi. Kungani leliqiniso elimangalisayo limangalisa na?

Indalo

Funda: uGenesisi 1:4, 10, 12, 18, 21, 25, 31, no Genesisi 2:1–3. Yikuphi ukubaluleka kwempinda “kwakukuhle” embikweni wokuqala weNdalo na? Yisiphi isifundo esigudlwayo esiqukethwe kwisiphetho seNdalo (*Gen. 2:1–3*) na?

Esinyathelweni ngasinye sombiko weNdalo, uNkulunkulu uhlola umsebenzi Wakhe njengo *tov*, “muhle.” Kuqondwa ngokujwayelekile ukuthi lesisiphawulo sichaza ukuthi umsebenzi kaNkulunkulu woKudala wawuphemelele nokuthi ukubona kukaNkulunkulu kokuthi “kwakukuhle” kuchaza ukuthi “kwakusebenza.” Ukukhanya kwakukhanyisa (*Gen. 1:4*). Izitshalo zazithela izithelo (*Gen. 1:12*) futhi njalo njalo.

Kepha leligama lalibhekise kokungaphezulu kokusebenza kahle Kwezinto. Igama lesiHeberu u-*tov* lisetshenziswa futhi eBhayibheleni ukwethulwa ukuthakasela kokubukeka kwento enhle (*Gen. 24:16*). Futhi lisetshenziswe ngokumelene Nobubi (*Gen. 2:9*), futhi okuhlangene nokufa (*Gen. 2:17*).

Umusho “kwakukuhle” uchaza ukuthi Indalo yayisebenza kahle, nokuthi yayiyinhle futhi iphelele, nokuthi babungekho ububi kuyo. Izwe “lalingakabi” njengezwe lethu, elithintwe yisono nokufa, umqondo oqiniswa esingenisweni wombiko wesibili weNdalo (*buka uGen, 2:5*).

Lokhu kuchazwa kweNdalo kuphika kakhulu izimfundiso zokusombuluka Kwezinto, eziphikelela ngokumemezela ukuthi izwe lazibumba ngokwalo ngokuhamba kwesikhathi ngokulandelana kwezigameko ezenzeka ngengozi, ukusukela esimweni esincane kuye kwesiphakeme.

Ngokumelene, Umbhali webhayibheli uqinisa ukuthi uNkulunkulu ngenhloso futhi ngokuphazima wadala izwe (*Gen. 1:1*). Akukho okwazenzekela nokwathuka sekwenzeka. Izwe alizange libekhona ngokwalo kodwa kuphela njengomphumela wentando nezwi likaNkulunkulu (*Gen. 1:3*). Isenzo *bara*, “dala,” esihumushwe kuGenesisi 1 njengasekuqaleni uNkulunkulu “wadala” izulu nomhlaba, siqhamuka kuphela ngoNkulunkulu njengokubhekiswe Kuye, futhi sikhombisa ukuzuma: *uNkulunkulu wakhuluma, futhi kwabanjalo*.

Umbhala weNdalo usazisa ukuthi “konke” kwenziwa kwase (*Gen. 1:31*), futhi ngokukaMdali ngoKwakhe, kwahlulelwa konke njengo “kuhle kakhulu” (*Gen. 1:31*). UGenesisi 1:1 wethula isigameko ngokwaso, ukudalwa kwezulu nomhlaba; futhi uGenesisi 2:1 amemezele ukuthi isigameko saphelaliswa. Futhi konke kwaphelaliswa, kuhlangele neSabatha, ngezinsuku eziyisikhombisa.

Kungani umqondo wezigidigidi yeminyaka yokusombuluka uchitha ngokuphelele indaba yeNdalo kaGenesisi na? Kungani lemiqondo emibili ingahambisani ngazo zonke izindlela na?

ISabatha

Funda: uGenesisi 2:2, 3 noEksodusi 20:8–11. Kungani iSabatha losuku lwesikhombisa lihlobene neNdalo na? Lokhu kuhlobana kukuthinta kanjani ukugcina kwethu iSabatha na?

Ngakho ukuthi “uNkulunkulu wephelelisa” imisebenzi Yakhe yoKudala wayesesungula iSabatha. ISabatha losuku lwesikhombisa, ngalokho, liyisibonakaliso Sokholo lwethu ngokuthi uNkulunkulu wapehelelisa umsebenzi Wakhe ngalo, futhi wawuthola “umuhle kakhulu.” Ukugcina iSabatha kungukuhlanganyela noNkulunkulu ekwaziseni ubugugu nobuhle bendalo Yakhe.

Singaphumula emisebenzini yethu njengalokhu uNkulunkulu aphumula kweYakhe. Ukugcina iSabatha kuchaza ukuthi yebo kwisisho sikaNkulunkulu sokuthi “kuhle kakhulu” eNdalweni, okuhlanganisa nemizimba yethu. Ngokuphikisana nezinkolelo zasemandulo (nezamanje), akukho Ezibhalweni, Elidala neLisha iTestamente, okuzeza umzimba njengomubi. Lokho ngumqondo wobuhedeni, akuwona owebhayibheli. Kunalokho, abagcini beSabatha babonga ngendalo kaNkulunkulu—efaka nemizimba yabo—futhi Yingakho bekwazi Ukujabulela iNdalo futhi bayinakekele.

ISabatha, eliphawula “isiphelo” sokuqala Somlando wesintu, liwuphawu futhi lwethemba esintwini esihluphekayo kanye nomhlaba obubulayo. Kuyathathekisa ukuthi isisho “wapehelelisa umsebenzi” siqhamuka kabusha ekuphelelisweni kokwakha indawo engeweke (*Eksod. 40:33*), futhi nasekuphelelisweni kokwakhiwa kwethempeli likaSolomoni (*1 Amakhosi 7:40, 51*),--zombili izindawo lapho isifundo sevangeli nosindiso zazifundiswa khona.

Ngemuva kokuwa, iSabatha, ekupheleni kweviki, likhomba esimangalisweni sosindiso, oluzokwenzeka kuphela ngesimangaliso sokudala Okusha (*Isa. 65:17, Samb. 21:1*). ISabatha liwuphawu ekugcineni kweviki lethu lokuthi ukuhlupheka kwalelizwe kuyoba nesiphelo, nako.

Yingakho uJesu akhetha iSabatha njengosuku olufaneleke kakhulu ukuba aphulukise abagulayo (*Luka 13:13-16*). Ngokuphikisana nanoma yiziphi izinkambiso abaholi ababebhajwe kuzo, ngokuphulukisa ngeSabatha uJesu wayekhomba abantu, kanye nathi, esikhathini lapho bonke ubuhlungu, konke ukuhlupheka, konke ukufa, kuyophela khona, okuyisiphetho esikhulu sohlelo losindiso. Yingakho, iSabatha ngalinye lisikhomba ethembeni lokuhlengwa.

Ngokuphumula ngeSabatha siba kanjani namava okuphumula nosindiso esinako kuJesu njengamanje kanye nalokho okuyofezeka, ekugcineni, ekudalweni kwezulu Elisha nomhlaba omusha na?

Ukudalwa KweSintu

Ukudala isintu yisenzo sokugcina sikaNkulunkulu, okungenani embikweni kaGenesisisi. Isintu siwuvuthondaba lwakho konke ukudalwa komhlaba, okuyinhloso yokudalwa komhlaba.

Funda: uGenesisisi 1:26-29 no Genesisisi 2:7. Yikuphi ukuxhumana phakathi kwalezizindaba ezimbili mayelana nokudalwa kwesintu na?

Ukuthi uNkulunkulu usedale isintu ngomfanekiso Wakhe ngesinye sezisho ezineqholo zeBhayibheli. Yisintu kuphela esidalwe ngomfanekiso kaNkulunkulu. Nakuba “uNkulunkulu enza izilo zomhlaba ngokwezinhlobo zazo” (*Gen. 1:25, NKJV*), “uNkulunkulu wadala umuntu ngomfanekiso Wakhe” (*Gen. 1:27, NKJV*). Loluhlelo luvame ukuba lwenziwe lugcine esimweni sezikamoya sesintu, okuhumushwa ngokuchaza “umfanekiso kaNkulunkulu” oqondwa ukuba uphawula kuphela umsebenzi wokuphatha omele uNkulunkulu, noma umsebenzi wezikamoya wobudlelwane noNkulunkulu nomunye nomunye.

Nakuba lokhu kuqonda Kulungile, kuyasilela ekufakeni kwenyama okubalulekile kulendalo. Yomibili imikhakha, nembala, ifaka amagama amabili “umfanekiso” kanye “nokufana” okuchaza uhlelo olukuGenesisisi 1:26. Lapho igama lesiHeberu *tselem*, “umfanekiso,” libhekise kwisakhiwo esiphathekayo somzimba, igama *demut*, “ukufana,” libhekisa kokungaphatheki okuhambisana noBuntu obungcwele.

Ngalokho ke, umqondo wesiHeberu wo “umfanekiso kaNkulunkulu” kumele uqondwe ngendlela ephelele yendlela ibhayibheli elibuka ngayo isintu. Umbhalo webhayibheli uqinisa ukuthi isintu ngokwehlukana kwaso (abasilisa nabesifazane) badalwe ngomfanekiso kaNkulunkulu ngokwesiqu, nangokwezikamoya. Njengalokhu u-Ellen G. White ephawula ngokusobala: “Ngenkathi uAdamu ephuma esandleni soMdali, wayequkethe, emzimbeni wakhe, engqondweni, nakwezikamoya, ukufana noMenzi wakhe.”—*Education*, p. 15.

Empeleni, lokhu kuqonda ngokuphelele komfanekiso kaNkulunkulu, kuhlangene nomzimba ophathekayo, kuqiniswa endabeni yoKudala, ethi “umuntu waba yisidalwa esiphilayo” (*Gen. 2:7, NKJV*), ngokuqondile, “umphefumulo ophilayo” (*nefesh*), ngenxa yezinto ezimbili ezenziwa nguNkulunkulu: uNkulunkulu “wabumba” futhi uNkulunkulu “waphefumulela.” Qaphela ukuthi “ukuphefumulela” kuvama ukubhekisa kwezikamoya, kodwa futhi kusondelene kakhulu nekhono lokuphefumula, ingxenye yomuntu “owadalwa . . . ngothuli lomhlaba.” “Ngumphefumulo *Wokuphila*”; lomphefumulo (ezikamoya) nempilo (ezenyama).

UNkulunkulu uzokwenza okwesithathu, kulokhu edala Owesifazane ngomzimba wendoda (*Gen. 2:21, 22*), indlela yokucizelela ukuthi ungowesimo esifanayo nendoda.

Umsebenzi Wesintu

Ngokushesha emuva kodala umuntu wokuqala, uNkulunkulu wamnikeza iziphoo ezintathu: Insimu yaseEdene (*Gen. 2:8*), ukudla (*Gen. 2:16*), kanye nowesifazane (*Gen 2:22*).

Funda: uGenesisi 2:15-17. Yini umsebenzi womuntu ngokubhekene neNdalo kanye nakuNkulunkulu na? Lemisebenzi emibili ihambisana kanjani na?

Umsebenzi wokuqala womuntu umayelana nezemvelo uNkulunkulu ambeke kuyo: “ukuyinakekela ayilonde” (*Gen. 2:15, NKJV*). Isenzo ‘avad’ “ukunakekela,” sibhekise ekusebenzeni. Akwanele ukwamukela isiphoo. Kumele sisisebenze sisenze sithele—isifundo uJesu azosiphinda emzekeliseni Wakhe wamathalente (*Mat. 25:14-30*). Isenzo *shamar*, “ukulonda,” sigudla Umthwalo wokugcina lokho okwamukeliwe.

Owesibili umsebenzi umayelana nokudla. Kumele sikhumbule ukuthi uNkulunkulu wakunikeza isintu (*buka uGen. 1:29*). UNkulunkulu wathi kuye futhi “ ‘ungadla ngokukhululeka’ ” (*Gen. 2:16, NKJV*). Isintu asiyidalanga imithi, nokudla okukuyo. Kwakuyisiphoo, isiphoo somusa.

Kodwa kunomthetho lapha, ngokunjalo: kwakumele bamukele futhi bathakasele isiphoo esikhulu sikaNkulunkulu “ ‘kuyo yonke imithi’ ” (*NKJV*). Njengengxenyeyomusa, nokho, uNkulunkulu wenezela umkhawulo. Akumele badle kothile umuthi owodwa. Ukuthakasela ngaphandle komkhawulo kuzoholela ekufeni. Lesisimiso sasilungile Ensimini yaseEdene futhi, ngezindlela eziningi, lesisimiso sisekhona nanamuhla.

Umsebenzi wesithathu womuntu umayelana nowesifazane, isiphoo sesithathu sikaNkulunkulu: “indoda iyakushiya uyise nonina futhi inamathele kumkayo” (*Gen. 2:24, NKJV*). Lesisisho esimangalisayo siyinkulomo enamandla eqgamisa Umthwalo wesintu ngakwisivumelwano somshado kanye nenhloso yokuba “nyama yinye” (*NKJV*), okuchaza umuntu oyedwa (*qhathanisa noMat. 19:7-9*).

Isizathu kuyindoda (kungeyena Owesifazane) okumele ashiye abazali bakhe singaba nokwenza nokusetshenziswa yizibhalo kobulili besilisa; okungenzeka, mhlawumbe, lomyalezo ubhekise nakowesifazane futhi. Noma kunjani, isibopho somshado, nakuba siyisiphoo esivela kuNkulunkulu, sifaka Umthwalo wesintu lapho isiphoo samukeliwe, Umthwalo uhlala pheza kwabo bobabili indoda nowesifazane ukuba bawufeze ngokwethembeka.

Cabanga ngakho konke okunikezwe nguNkulunkulu. Yimiphi imithwalo ngalokho okunikeziwe na?

Cabanga Kabanzi: Funda u-Ellen G. White, “Science and the Bible,” pp. 128, 129, in *Education*; “The Creation,” in *The Story of Redemption*, pp. 21, 22.

“Njengoba incwadi yemvelo kanye nencwadi yesambulo ziqukethe amandla engcweti eyodwa, azikwazi Ukuphikisana. Ngezindlela ezahlukene, ngezilimi ezahlukene, zifakaza ngamaqiniso afanayo amakhulu. Isayensi iqhubeka nokuthola izimanga ezintsha; kepha ayilethi lutho kucwaningo lwayo okuthi, uma kuqondwa ngokufanele, kuphikisane nesambulo esingcwele. Incwadi yemvelo kanye nezwi Elilotshiweyo ziletha ukukhanya kwenye nanye. Zisenza sazane noNkulunkulu ngokusifundisa okuthile ngemithetho asebenza ngayo Yena.

“Imiqondo eyiphutha edonswa kulamaqiniso abonwa kwezemvelo, nokho, iholele kulokhu ongathekiswa njengempikiswano phakathi kwesayensi nesambulo; and ekuzameni ukubuyisela ukuzwana, izihumusho zeZibhalo zithathiwe ukuba zidicilele phansi futhi zibulale amandla ezwi likaNkulunkulu. Isayensi yomhlaba namatshe (Geology) kucatshangwe ukuthi iphikisana ngokuqondile nesihumusho sombiko kaMose weNdalo. Izigidi zeminyaka, kuyashiwo, zadingeka ukuba kusombuluke umhlaba enxushunxushwini; futhi ukuze kuhambisane neBhayibheli lokhu okuthiwa Yisambulo sesayensi, kungathekiswa ukuthi izinsuku zokudala zazizinde, futhi kuyizikhathi ezingenamkhawulo, ezithatha izinkulungwane noma izigidi zeminyaka.

“Isiphetho esinjena siyize kakhulu. Umbiko WeBhayibheli uhambisana ngokwawo futhi kanye nemfundiso yezemvelo.”—Ellen G. White, *Education*, pp. 128, 129.

Imibuzo Yokuxoxisana:

- ① Kungani ubuhle bokholo lwethu bungathinteka uma sikholwa ukuthi lezizindaba zeziqalo zaziyiziganekwane, “izinsumansumane” ezakhelwe ukuba sifunde izifundo zezikamoya ngaphandle komlando weqiniso na? Yiluphi ukhasha embhalweni wezebhayibheli oncoma ukuthi umlobi wezebhayibheli wayazi ukuthi “zaziwumlando” njengazo zonke izindaba zencwadi kaGenesisi na? Buyini ubufakazi bukaJesu mayelana neqiniso lomlando walezizindaba na?
- ② Indaba kaGenesisi isifundisani mayelana nokubaluleka kobunceku emhlabeni na? Singaba kanjani yizinceku ezilungileyo zomhlaba wethu, Kusenjalo, sigweme ingozi yokukhonza konke ngaphandle kwendalo uqobo, kunokuba sikhonze uMdali, okuyisilingo sangempela na? (*bheka Rom. 1:25.*)
- ③ Ngaphandle kokuhlasela kwesono eminyakeni eminingi, yiziphi izindlela isimanga sokuqala, nobukhosi, nobuhle beNdalo “enhle kakhulu” ezisabonakala ngayo kithina, ikhuluma nathi ngezindlela ezinamandla zokulunga kukaNkulunkulu na?