



*“Olungileyo...uyakhula
njengomsedari eLebanoni”*

(Amahubo 92:12)

Umngani Ongafunda
Naye Incwadi
KumaHeberu

Umbhali: Bill Daniels

Ihunyushwe nguThobile Nguse

*“Bafunda encwadini, emthethweni
kaNkulunkulu...bachaza, babaqondisa
okufundwayo.” (UNehemiya 8:8)*

Isandulela

Ingqikithi noma okuqukethwe kulencwadi kuyingxenye yokwakufundwa ekolishi lebhayibheli ebandleni I New Germany Baptist ngonyaka wezi 2004. Ukuze lokhu sikwenze kutholakale kulungele ukusetshenziswa ekilasini, sihlukanisile ngamakilasi njengokwakwenziwa kulezi zifundo. Ekhasini lokuqukethwe elisecceleni uzothola amakhasi okuqala ahlukani siwe alishumi nesishiyagalolunye, (19) ngezahluko ezingama-13 encwadini yamaHeberu.

Kugcwele izexwayiso ezinqala kulencwadi yamaHeberu ezinyakazisa ziphosela umphefumulo intshisekelo, kulabo abahamba eduze kwenkolo yobuKristu kepha besengaphandle kwesiphephelo kumsindisi. Ayikho enye ingxenye ezwakala ngaphezu kwalena ekungeneni kuKristu okwedlula lezi zahluko. UJesu “uncono” kunakho konke okweza noMose. Ungumlamuleli olungile phakathi kukaNkulunkulu nomuntu. Ayikho enye impendulo, akekho omunye uMesiya ozakuza, ngokuba akakho ongaba ncono. *“Yilowo ongothandiweyo wami, yilowo ongumngane wami”* (Isihlabelelo sezihlabelelo 5:1).

Bill Daniels

Abangani bebhayibheli bethu njengalona bayizichazibhayibheli ezilula, bakhuluma ngezincwadi ezahlukenene zebhayibheli. Bakunikeza usizo lokuba ufunde ibhayibheli lakho ube nokuqonda. Ngale kokucabanga kuze kweqe. Lezincwadi ziyafundiswa, kuvezwe zisithinta kanjani thina, sezibe yisibusiso kwabaningi.

Abangani bebhayibheli abayizincwadi bayatholakala nakuziqephu zalezincwadi; Ugenesise, UJoshuwa, U-Ruthe, 1 USamuweli, 2 USamuweli, Izaga, Umshumayeli, Isihlabelelo sezihlabelelo, U-Isaya, UDaniyeli, UJona, UHagayi, UZakariya, KwabaseRoma, 1KwabaseKorinte, 2 kwabaseKorinte, KwabaseGalathiya, Kwabase-Efesu, KwabaseFilipi, KwabaseKolose, KumaHeberu, Isambulo.

Iyatholakala nesihloko sithi “Kwethandekayo incwadi yezincwadi, ukuhlaziywa kwethestamente Elisha”.

Okuqukethwe

Amakilasi

Ikilasi 1.....	1
Ikilasi 2.....	19
Ikilasi 3.....	33
Ikilasi 4.....	49
Ikilasi 5.....	65
Ikilasi 6.....	85
Ikilasi 7.....	103
Ikilasi 8.....	119
Ikilasi 9.....	133
Ikilasi 10.....	149
Ikilasi 11.....	167
Ikilasi 12.....	183
Ikilasi 13.....	197
Ikilasi 14.....	211
Ikilasi 15.....	227
Ikilasi 16.....	243
Ikilasi 17.....	261
Ikilasi 18.....	277
Ikilasi 19.....	293

Izahluko

Isahluko 1.....	20
Isahluko 2.....	33
Isahluko 3.....	50
Isahluko 4.....	65
Isahluko 5.....	87
Isahluko 6.....	103
Isahluko 7.....	119
Isahluko 8.....	150
Isahluko 9.....	167
Isahluko 10.....	199
Isahluko 11.....	227
Isahluko 12.....	261
Isahluko 13.....	293

*“Ngakho-ke lokhu sinomPristi omkhulu
kakhulu odabulile amazulu,
u Jesu indodana kaNkulunkulu,
masibambelele kuso isivumo sethu”*

(KumaHeberu 4:14)

Ikilasi 1 – Isingeniso

Lencwadi yabaseHeberu ifeza umsebenzi oyingqayizivele emqulwini wombhalo. Iyithuluzi elivula amehlo elihlaziya iThestamente elidala, ngoba kulo sithola izincazelo zalokhu;

- *Kungani* abantu bakaNkulunkulu kwakufanele benze lokhu izincwadi noma imibhalo kaMose eyayikusho ngesikhathi seThestamenti elidala.
- Ezinye zezizathu zesidingo semihlatshelo womthetho ngokukaLevitikusi.
- Nokuthi konke kukhomba ukugcwaliseka kanjani kuJesu Kristu. Ngokuba;
 - Ungumhlatshelo ophelele wesono, oyimpendulo kuyo yonke imihlatshelo yeThestamente elidala.
 - Kuye kugcwaliseka yonke inhlobo yokuhlazwa okuyisidingo kuMose.
 - Ungumlamuleli weqiniso.
 - Yena uqobo lwakhe umi njengesihlenko sethempeli esidatshuliwe phakathi komuntu sendawo engcwelengcwele kaNkulunkulu.

- UngumPristi omkhulu ongunaphakade.
- Ungukugcwaliseka kwezinhlobo zeThestamente elidala;
 - Isihlalo somusa
 - Iyithokoza elibomvu
 - Iphasika
 - Ulibo
 - Indlalifa
 - Isabatha
 - Itafula lesinkwa sokubukwa
 - Umnikazi wokukhanya/
wekhandlela
 - Umhlobo ohlengayo
 - Imana
 - Njl, njl.

Ngakho-ke ukuchichima kweThestamente elidala kucashuniwe kulencwadi yamaHeberu (cishe kawu-40). UJesu Kristu uvezwe lapha njengoqobo ekubeni umthetho weThestamente elidala nohlelo lukaLevitikusi kwakuyisithunzi nje sokuza kwakhe. Umyalezo wamaHeberu wonke ungoJesu Kristu, nokugxila mhlawumbe okuzeza kakhulu ukuthi ungubani kunokuthi wenzani, uqobo *Lwakhe* kakhulu ukudlula lokhu *akwenzayo*. Kusukela ekuqaleni kuze kube sekugcineni sinesibonakaliso esisobala lapha kwakho kokubili Ubuntu

nobuNkulunkulu beNkosi uJesu Kristu. Incwadi iyaphuthuma, ubizo olucacile lokucabangisisa Lowo nalokhu akushilo;

- 3:1 – *“bhekani... uKristu Jesu”*
- 2:1-3 – *“Ngalokho kakhulu nga siqaphelisisa esikuzwileyo... okwakhulunywa kuqala ngeNkosi...”*

Izithameli noMbhali

Kusukela ezinsukwini zokuqala zebandla lakudala incwadi yamaHeberu yayibizwa nge- *“Pros hebraious”* noma *“eyamaHeberu”*. Kwakungenye yezimbalwa izincwadi zeThestamente Elisha ezazibhekene ikakhulukazi nabafundi bamaJuda. Incwadi ibukeka sengathi ibhalelwe iqembu elithize labantu ababengamaJuda ndawo thizeni ezweni lamaRoma (13:18-19, 23), kodwa ngaphandle kwabo incwadi yayiqukethe umyalezo kuwo wonke amaJuda nabo bonke abantu.

Noma kukhona ukwehluka kwemibono embuzweni, akekho owazi ngokuqinisekileyo ukuthi ngubani obhale incwadi yamaHeberu. Akekho oshilo ukuthi nguyey umbhali emyalezweni. Leli yiphuzu elithakasisayo ngokwalo elivusa nombuzo wokuthi kungani? Ngokwani ukufihla? Mhlawumbe

singaqagela siyele ngakhona ukuthi ngubani oyibhalile. Umyalezo wencwadi ngezindlela eziningi ukhomba ukuba nesandla sikaMphostoli uPawulu kuyo;

- Sibona *uJesu Kristu* njengendikimba ekugxilwe kuyo ezincwadini zikaPawulu ebhalela abase-Efesu, abase-Filipi, & nabase-Kolose futhi.
- Njengakule ncwadi, indaba yokuthi amaJuda nenkolo yawo bangenaphi nensindiso enikelwe kuKristu ngokukholwa kwakungumqondo uPawulu ayesezinhlungwini ukuwuchaza ezincwadini zakhe eziya (KwabaseRoma & KwabaseGalathiya).
- Ngokubuka kwabantu uMphostoli uPawulu wayeqeqeshwe kakhulu kwithestamente elidala ngaphansi kwalowo dokotela owayevelele womthetho, uGamaliyeli (Izenzo 22:3).
- Eminye imicabango nezinkulumo encwadini kumaHeberu ziyafana nokubhalwe nguPawulu;
 - UHabakuki 2:4 ucashuniwe kumaheberu 10:38 uyatholakala nakwenye indawo kwithestamente elisha kuphela ngaphakathi emibhalweni kaPawulu (KwabaseRoma

1:17; Kwabasegalathiya 4:26).

- Bobabili uPawulu nombhali wamaHeberu babiza iJerusalema ngomfanekiso, omele leyondawo ebusisiwe yenkululeko esingene kuyo kuKristu (KwabaseHeberu 12:22; KwabaseGalathiya 4:26).
- Bobabili uPawulu nalombhali babazana noThimothewu (13:23).
- Umbhali ukhulume “*ngababoshiweyo*” (10:34) noma ukuboshwa, ngengalokhu uPawulu ayevame ukusho ezincwadini zakhe ayezibhale esejele.

Ngokusobala lencwadi yayifakiwe emqulwini wethestamente elisha ngengxenye yokuthi ibandla lakuqala lalikhola ngukuthi umphostoli uPawulu nguye umbhali wayo. Umbhali kungenzeka ukuba wayengomunye owabe esebenza noPawulu eduze njengo Luka noma u-Apholo (KuThithu 3:13). Iphuzu elenziwe ngabanye ngukuthi sithola imishwana etholakala kwithestamente elisha phakathi emibhalweni kaLuka. Ubunikazi bokuhlanganyela kukaPawulu noLuka ngesikhathi sokuboshwa kokuqala kukaPawulu eRoma, lokho kungenza umqondo kakhulu, mhlawumbe nangesikhathi esabanjiwe e-Khasariya, ephuma emshikashikeni

ongenazithelo namaJuda eJerusalema. UPawulu impela wayebandakanyeke kakhulu namaJuda ngesikhathi esaboshiwe eRoma (Izenzo 28:17-31). Futhi ukuphawula esahlukweni 13:24 kungaveza ukuthi lencwadi yayibhalelwe e-Ithali.

Manje kungani uPawulu engazidalulanga ekubandakanyekeni kwakhe ekubhalekeni kwale ncwadi? Mhlawumbe yingoba igama lakhe lalingathakaselwa phakathi kwamaHeberu ayengakholwa ngaleso sikhathi. Ulaka lwamaJuda olwadala ukuboshwa kwakhe kokuqala eRoma kwakungubufakazi balokho. Umbhali wayelwela izingqondo nezinhliziyo zamaJuda ayengakholwa, amaningi ayengeke nhlobo alalele uma ayazi ukuthi kwakunguPawulu.

Injongo

Ukuqonda injongo yencwadi yamaHeberu kufanele siqonde ukuthi yini umJuda ayebhekana nayo uma eshiya inkolo yobuJuda engena elandela uKristu. Kwakungelona igxathu elincane! Kwakunosiko lwamaJuda olwase lume isikhathi eside olwalusekelwe yizincwadi zikaMose futhi lufakazelwa yigama elikhulu emlandweni wakwaJuda. Kwakunethempeli entabeni eJerusalema uphawu lombono wokudumisa uNkulunkulu weqiniso kwakho konke okwakuhlangele nezinkolo.

Kwakunenhhlamba enzima nokukhishwa ngaphandle komndeni nabangani kubo bonke ababemelene “nabahlubuka” enkolweni yamaJuda, eyayibungaza inkolo yokuthembeka kokhokho. Kwakukhona izinhlupho ezingaphezi ezazivela ezikhulwini zamaJuda zibhekiswe kulaba “bahlamuki”. Incwadi yezenzo iyaveza ukuthi yayinonya kanjani indlela amaJuda ayephendula ngayo emyalezwini wevangeli. Kangakanani-ke uma sebelahlekelwe ngabanye babo bezuzwe nguKristu. Yonke lemithelela ihlangene ukwakha umthimba onamandla bezama ukudonsa amaJuda ayesezuzwe nguKristu bewabuyisela enkolweni yawo amaJuda endala. Impela inkolo yobuKristu yayiyicala elikhulu kulabo bamaJuda. Ngoba inkolo yobuKristu yayisebenzisa incwadi efanayo neyabo, kodwa bephika;

- Isidingo sokugcina wona lomthetho kaNkulunkulu awunikeza ngoMose.
- Isidingo sobupristu bamaLevi obucacisiwe emthethweni kaMose.
- Isidingo semihlatshelo, imicikilisho, namasiko anqunyiwe encwadini kaNkulunkulu.

Uyabona ukuthi kwakuyigxathu lokukholwa kanjani futhi lesibindi esikhulu ukuthi umJuda ashiye inkolo yobaba aye enkolweni yobuKristu? Ngakho-ke

lencwadi yamaHeberu yayibhalelwe ukuchaza nokukhuthaza nokuxwayisa. Yayinikezelwe ukusiza ixazulule izingxabano, ukungaqiniseki okukhathazayo, nokungaqondi enhlizweni yalelokhholwa elingumJuda, nalabo phakathi kwamaJuda ukuba bancika kakhulu kuKristu. Kwakunesidingo sokufundisa isizwe samaHeberu (nezwe lonke) ngokuthi;

- Ungubani uJesu.
- Wayeletheni emhlabeni naye zokuphelelisa.
- Ukuthi uJesu ungena kanjani ekugcwalisekeni kweThestamenti elidala.
- Ukuthi imininingwane yenkolo yamaJuda empeleni yayiyi *sithunzi* sikaKristu ozayo, esagcwaliseka saphheleliswa kuye. Lokhu uKristu ayikho nalokhu ayezokuletha emhlabeni impela *kwakuncono* kunoMose nokwavela ngaye.
 - o UKristu uncono kunezingelosi (1:4).
 - o Ulethe ithemba elincono (7:19).
 - o Umlamuleli wesivumelwano esincono (7:22; 8:6).
 - o Osungule ngaphezu kwezithembiso ezincono (8:6).

- Ongumpristi oncono (7:7) nenkonzo (8:6).
- Eletha umhlatsshelo oncono (9:23).
- Ehlinzeka ezulwini;
 - Uqobo oluncono (10:34).
 - Nezwe elincono (11:16).

Ngokusobala “*okuncono*” yigama elingukhiye kulencwadi (litholakala izikhathi eziyi-12). Futhi ndawonye nalokhu kuyisengezo somqondo okugxilwe kuwo ovezwe emagameni afana no “*ngunaphakade*” (izikhathi eziyi-5), “*naphakade*” (izikhathi eziyi-7), nemigomo ehlobene. Lokhu uKristu akunikezayo *kungunaphakade*, ngokuhlukile *kunokwesikhashana* kwemvelo yesivumelwano somthetho kaMose. UmJuda osindisiwe kufanele aqonde ukuthi lokhu akwamukele kuKristu (nalokhu okwakuvulelekile nakulaba abangakholwa) kwakuyinzuzo enkulu kakhulu kunalokhu okungafunyanwa enkolweni yobaba babo. Kufanele aqonde ukuthi inkolo kaKristu yayingukuphelela nesiphetho esikhulu salokhu uMose akuqala.

Kwakunesidingo sokukhuthaza abanye ababekhathala endleleni nabadangele ngaphansi

kokuqhubeka kwengcindezi yezinhlopho. Beqalile ohambeni lwabo lobuKristu kwakunesidingo “*sokuqhubekela kokupheleleyo*” (6:1) kuKristu. Amagama anjengo “*kupheleleyo*” no “*kupheleliswa*” (atholakala izikhathi eziyi-11) aveza omunye umqondo oyinhloko kulencwadi. Lokhu akukhulumi ngokupheleliswa ungasabi nasono, kodwa ukukhula komzalwane (5:12-14). Kuze kube kalokhu kumaheberu afundisa ngenkonzo eqhubekayo kaKristu endaweni yethu njengompristi wethu omkhulu (7:25).

Kwakunesidingo sokuxwayisa abanye abebevuma ukuba bangenile ensindisweni kakristu, kodwa *ababengabashoyo* nje kuphela kodwa *bengebona* abanokuphila okungunaphakade kweqiniso. Ngakho-ke umbhali wamaheberu ufake izixwayiso eziningi ezinamandla, ngoba kwakunengozi enkulu;

- Yabanye benganaki noma
bedembesela “*ukusindiswa okungaka*”
okulethwe ngoKristu (2:1-4).
- Yabanye beqinisa izinhliziyu zabo
bengakholwa futhi bebuyela emuva enkolweni
yobuJuda (3:7-16).
- Yabanye bengakhuli empilweni yabo
yobuKristu (5:11-6:8).

- Yabanye bedelela futhi bephelelwa yisineke belahla ithemba labo abanalo ensindisweni kaKristu ngenxa yezilingo ababebhekene nazo (10:26-39).
- Nabanye benqaba izwi likaNkulunkulu (12:25-29).

Ngokujwayelekile kulengxenye yezixwayiso nasencwadini yonkana kunegama elincane elisongelayo “*funa*” (elivela izikhathi eziyi-11), eliveza ubungozi obukhona uma umyalo oveziwe uzitshwa noma ushaywa indiva.

Ngokucacile umbhali wayenesiqiniseko ukuthi isidingo sikhona, uma kunobungozi bokungaqondi noma bokungaziphathi kahle noma bokudembesela ukuphila okungunaphakade, kwakungukwazi ukuthi impela uJesu Kristu uyindodana kaNkulunkulu nendodana yomuntu. UPetru naye uqinisekisa ukuphunyuka kwethu “*ukungcola kwezwe ngokuyazi iNkosi noMsindisi uJesu Kristu*” (2 KaPetru 2:20). Kwakunesidingo sokuqonda ukubaluleka kweqiniso lwalokhu uJesu akwenzayo naqhubekayo ukukwenza ngomhlatselo, nobupristu, nobukhosi. Encwadini yonkana uKristu ubekwe *njengomkhulu*;

- Kunabaprofethi (1:1-3).

- Kunezingelosi (1:4-2:3).
- kuMose (3:1-6).
- Ku-Aroni umpristi omkhulu (4:14-5:10).

Ngaphezu kwazo zonke izimiso zeThestamente elidala noma umuntu, uJesu ubekwe ngaphezu kwakho konke. Ngakho-ke injongo yencwadi ngukuholela eqinisweni, ukukhulisa ubuKristu ngokukhula ekuqondeni ukuthi ungubani uJesu nalokhu akwenzile nasaqhubeka esenzela kona. *“Ngakho-ke lokhu sinomPristi omkhulu kakhulu odabulile amazulu, uJesu iNdodana kaNkulunkulu, masibambelele kuso isivumo sethu”* (4:14).

Bheka

Umyalezo walencwadi ukhuluma ngokungamandla mayelana;

- Nabazalwane abahlehlayo.
- Labo abangasindisiwe abangabashoyo nje kuphela kodwa abangenaye uKristu weqiniso.
- Ukukhuthazela okugxilile empilweni yomKrestu (isahluko 10-12).

- Ukuhlukana nezwe ngisho ngabe kusho ukuhlupheka okukhulu.

Amagama ezifundo

“naphakade”

- 5:6; 6:20; 7:17 – uJesu *“umpristi ongunaphakade”*.
- 10:12- *“umhlatsshelo wesono omunye ongunaphakade”*.
- 10:14 – Ongcwelisiwe *“ophelelisiwe ngunaphakade”*.
- 13:8 – *“UJesu Kristu nguyena izolo nanamuhla, yebo, naphakade.”*

“Ngunaphakade”

- 5:9 – *“Isisusa sokusindiswa”*.
- 6:2 – *“Nesifundiso... nokwahlulelwa okuphakade”*.
- 9:12 – UKristu, *“ngegazi lakhe... ezuzile ukukhululwa okuphakade”*.
- 9:14 – *“Owazinikela kuNkulunkulu ngoMoya ophakade”*.

- 9:15 – Ababiziweyo “*bazuze ifa eliphakade elathenjiswa*”.

“Ephakadeni”

- 13:20 – “*Ngegazi lesivumelwano esimiyo njalo*”.

“Njalonjalo”

- 7:28 – “*Indodana epheliselwe kuze kube phakade*”.

“Funa”

- 2:1 – *Funa mhlawumbe [lezi zinto esizizwileyo] zikhukhulwe, nga siqaphelisisa esikuzwileyo*”.

○ **Asiqaphelisisa uNkulunkulu!**

- 3:12 – “*Xwayani, bazalwane, ukuba nakoyedwa kini kungabikho nhliziyo embi, engakholwayo, emhlubukisa kuNkulunkulu ophilayo*”, “*asiqaphelisisa*”.

○ **Asiqaphelisisa abanye!**

- 3:13 – “*Ukuze kungabikho kini owenziwa lukhuni*”, “*yalanani imihla ngemihla... namuhla*”.

○ **Yiba nesihe ngokwanele ukuyalana!**

- 4:1 – Funa “*kungabikho noyedwa kini*”

obonakala esele emuva... ekuphumuleni kweNkosi kwangunaphakade”, “ngakho-ke... asesabe”.

○ **Kwesabeni ukusalela emuva!**

- 4:11 – *“Ukuze kungawi muntu ngaleso siboniso sokungalaleli,” masikhuthalele ukungena kulokho kuphumula”.*

○ **Masiphokophele/sikhuthalele ukuthola ukuphumula kukaNkulunkulu!**

- 11:28 – *“Ukuze umbhubhisi angathinti amazibulo abo”, “wamisa iphasika nokufafaza ngegazi”.*
- 12:3 – *“Ukuze ningakhathali, niphele amandla emiphefumulweni yenu”, bheka ukukhuthazela kukakristu “ephikwa kangaka yizoni”.*

○ **Yibani ngabalandeli baka Kristu!**

- 12:13 – Funa *“okuqhugayo kungaphinyizeki, nenzele izinyawo zenu izindlela eziqondileyo”.*

○ **Yenzani kahle nenzele laba abalandelayo!**

- 12:15 – *“Funa kungabikho osilelayo emseni kaNkulunkulu, “niqaphelisise”.*

- 12:15 – *“Funa kumile impande imbe ebabayo, inixobise... kungcoliswe abaningi yiyo”, “niqaphelisise”.*
- 12:16 – *kungabikho oyisifebe, noma odumazayo”, “niqaphelisise”.*

- **Nibe ngabelusi kwabanye!**

“Okuncono”

- 1:4 – *“Mkhulu kakhulu kunezingelosi”.*
- 6:9 – *Abasindisiwe bancono kunabawayo.*
- 7:7 – *KunoMelkhizedeki nobupristi bakhe, uncono kunoMose no-Aroni nobupristi bakhe.*
- 7:19 – *UKristu uletha “ithemba elincono” kunalokhu okulethwa ngumthetho.*
- 7:22 – *“UJesu waba yisiboniso sesivumelwano esincono”.*
- 8:6 – *UKristu;*
 - *“Unikiwe inkonzo enhle kakhulu”.*
 - *“Engumlamuleli wesivumelwano esihle kakhulu”.*
 - *“Esimisiwe ngokwezithembiso ezinhle kakhulu”.*

- 9:23 – Kwakunesidingo “sezinto zasezulwini”
ukuhlanjululwa “ngomhlatsshelo oncono”
kunezinto zasemhlabeni.
- 10:34 – “Nazi ukuthi nina ninempahla enhle
kunaleyo, nemiyo njalo”.
- 11:16 – “Manje balangazelela elihle kunalelo,
okungukuthi elasezulwini”.
- 11:35 – “Bahlushwa... ukuze bathole ukuvuka
okuhle”.
- 11:40 – “UNkulunkulu wayesibonele okuhle
kunalokho”.
- 12:24 – UJesu ngumlamuleli wesivumelwano
esisha, esikhuluma “Ngokukhulu kunaleli lika
Abela”.

*“Kepha ngeNdodana uthi:
“Isihlalo sakho sobukhosi, Nkulunkulu,
singesaphakade naphakade; intonga
yobuqotho iyintonga yombuso wakho”*

(KumaHeberu 1:8)

Ikilasi 2 – KumaHeberu 1

Abanye bake baveza ukuthi indikimba yencwadi yamaHeberu ivezwe emigqeni esekuqaleni yencwadi; *isambulo esigcwele nesiphelele sikaNkulunkulu ngomuntu nangomsebenzi kaJesu Kristu*. Kusakela emagameni okuqala siyabona ukuzimisela okuqotho kombhali ekuvezeni ukuvelela kukaJesu Kristu okusobala. UKristu uveziwe kulesi sahluko sokuqala njengomdali (ivesi 2), ukukhuluma okuqondile kukaNkulunkulu, uMsekeli (ivesi 3), oncono kunezingelosi (ivesi 4), indodana kaNkulunkulu (ivesi 5), odunyiswa yizingelosi (ivesi 6), uNkulunkulu! (ivesi 8), iNkosi engunaphakade (ivesi 8-13, & ivesi 3), iqhawwe lobungcwele (ivesi 9), iNkosi (ivesi 10). Kunobungozi kwabanye bokubeka uJesu eduze kukaMose bebenza balingane. Kwakunobungozi bokufuna ukuhlenganisa umthetho nomusa, ivangeli nesiko ohlelweni olulodwa. Kwakunesidingo sokuqonda ukuthi uJesu Kristu ubadlula bonke, ngakho-ke inkazimulo yesivumelwano esisha asilethayo sidlula esidala.

Incwadi ayifani nesingeniso sezinye izincwadi zeThestamenti Elisha. Lokhu mhlawumbe kuveza isilinganiso sokuphuthuma kwayo, noma singakhombisa isifiso sombhali sokuzigcina

*1:1 UNkulunkulu esekhulumile endulo kokhokho
ngabaprofethi ngamathuba amaningi nangezindlela
eziningi,*

engaziwa.

Isahluko 1

1:1-3 – Isambulo sikaNkulunkulu ngendodana yakhe

Ivesi 1 – “*Endulo*” kubukeka kukhomba ezingxenyeni ezihlukahlukene nezikhathi ezihlukene zesikhathi sethementi elidala, isibonelo ngubumsulwa engadini nangaphansi komthetho kaMose eSinayi.

“*Ngamathuba amaningi*” kusho ezindleleni ezahlukehlukehene iNkosi eyayiletha ngazo isambulo sayo ebantwini, kokubili isambulo esajikelele ngenkosi endalweni yayo nesambulo esikhethekile samazwi ayo. UNkulunkulu uyihloniphe kakhulu inzalo ka-Abrahama ngokuyinika ukukhanya kwesambulo sakhe esilotshiwe. Wanikeza ukukhanya okucacile ngabaprofethi, amadoda ayewamisile ukuba amkhulumele. Kulamadoda nangalamadoda wayenikeza amazwi akhe

*1:2 ekugcineni kwale mihla ukhulume kithina
ngeNdodana ayimise ibe yindlalifa yakho konke,
owadala ngayo futhi izwe.*

ngamaphupho nezibonakaliso nangezwi
elikhulunyiwe. Qhathanisa uNomeru 12:6-8.

Ivesi 2 – Ukuqhathanisa manje kwenziwe phakathi kwendlela endala nefihlekile iNkosi eyayixhumana ngayo nabantu nanamhlanje, indlela eqondile eza ngezwi likaNkulunkulu eliphilayo, uJesu Kristu indodana yakhe. Umfundi ongumJuda kufanele aqonde ukuthi kwakunguNkulunkulu oyedwa owayekhuluma ngabaprofethi lo osekhluma ngendodana yakhe. Ubukhulu bukaKristu kugqanyisiwe lapha, okuveza inani lobukhulu bamazwi akhe ngaphezu kweminye imithombo.

“*Ngendodana Yakhe*”- Ukuthi uJesu Kristu yindodana kaNkulunkulu kuveza inesabelo emvelweni kayise. Asikho isidalwa esingakhiqiza okuhlukile kunemvelo, kodwa konke kuzala “*okufana nakho*” (Genesise 1:24-25). Umbhali uzoqinisa iphuzu lake evesini le-5.

“*Indlalifa yakho konke*” – *Njengendlalifa nanjengomphathi*, uJesu wengamele yonke indalo. Buka incwadi yamaHubo 2:6-9 & Mathewu 22:18.

*1:3 Yona ethi ingukumenyezela kwenkazimulo yakhe,
ifuze yena uqobo, iphasa konke ngezwi lamandla ayo,
isiyenzile ukuhlanzwa kwezono, yahlala
ngakwesokunene soMkhulu kweliphezulu,*

“Owadala ngayo futhi izwe” – Buka incwadi kaJohane 1:3 & KwabaseKolose 1:16. Futhi akayena nje kuphela umdali, kodwa ungumsekeli futhi, “yona ingaphambi kwakho konke, nezinto zonke zimi ngayo” (ivesi 3; KwabaseKolose 1:17).

Kungani nibe ngabachazwa ngamazwi angasho lutho abantu, ngisho abantu abahlose okuhle, ekubeni indodana kaNkulunkulu uqobo isikhulumile. Nasi isixwayiso sikaMose kuDeteronomi 18 nokuphindaphinda kukaPetru kwakho ekugcineni kwentshumayelo encwadini yeZenzo 3. Bakhulume ngesexwayiso esikhulu okufanele sisiqaphele ukusilalela lowo mprofethi uma efika. Okusho isidingo esingasekho sokuxhumana ukuya phambili, ngoba akukho okuncono kunalokhu esesinakho okuze ngalesi sithunywa esikhulu kunazo zonke.

Ivesi 3 – Ekusukeni ekubekweni kwendodana nomsebenzi wakhe esenyameni, sithola ukuthi uJesu ngukukhalipha kwenkazimulo kayise uqobo (isitembu, isigcizelelo) sengqikithi noma uqobo lukaYise (lokumayo ngaphansi kwesisekelo noma

komsuka). UNkulunkulu uzivezile ngendalo yakhe kuJesu Kristu owayenguye nonguye u- *“Emanuweli”* noma *“uNkulunkulu onathi”* (Isaya 7:14). Futhi lowo oyokwazi uNkulunkulu omunye ophilayo kuyofanele azi uJesu Kristu. *“Uma beningazi mina, beniyakumazi noBaba...Ongibonile mina ubonile uBaba... ngikuBaba, noBaba ukimi”* (NgokukaJohane 14:7, 9-11). *“Khona uJesu wamemeza wathi: Okholwa yimi kakholwa yimi kepha ngongithumileyo. Futhi obona mina ubona ongithumileyo”* (NgokukaJohane 12:44-45). Ukubheka umuntu uJesu Kristu kungukubuka imvelo kaNkulunkulu uqobo.

Ukunaka manje kubhekiswa emsebenzini kaKristu wokuthotshiswa nokuphakanyiswa kwakhe. Sibona umusa kaKristu endaweni yethu nesibusiso sikaBaba endaweni yakhe. Isifundo lapha ngukuthi uNkulunkulu ubusisa labo ababusisa abanye ngezimpilo zabo. Akukho ukuzidela ngenxa yabanye okwenzelwe iNkosi okungayikuvuzwa.

1:4-14 – UKristu *“mkhulu kakhulu kunezingelosi”*

Ibhayibheli liveza izingelosi zingaphezulu kwabantu ngokwamandla nangobuhlakani. Umbuzo ongavela kungaba ngowokuthi mungakanani uJesu Kristu ukuqhathaniswa nezidalwa eziphakanyisiwe

*1:4 seyaba nkulu kunezingelosi, njengalokhu igama
eliyifa layo likhulu kunelazo.*

ezidalwe nguNkulunkulu.

Ivesi 4 – Impela uJesu mkhulu kunezingelosi, eyindlalifa yegama elidlula wonke amagama. Isenzo sesi-Grekhi esingemuva komusho “enziwe” asichazi indalo kodwa umuntu. Uma ukwenziwa kuveziwe kusho ukuphakanyiswa okudlula konke kukaKristu njengomvuzo wokuthobeka kwakhe emhlabeni (KwabaseFilipi 2:6-11).

Ivesi 5-13 umbhali usinika iqoqo lohlu lokuyisikhombisa okucashunwe kwithestamente elidala ukusekela ubukhulu bukakristu ukudlula izingelosi. Ngokusobala lokhu kuqhathanisa kuyiphuzu elikhulu, eliveza amathuba ezingelosi ayephakanyiswe kakhulu ngamaHeberu. Bheka ukuthi ayikho imizamo eyenziwe ukufakazela ukuthi ingxenye ecashuniwe ikhuluma ngoKristu, noma ukumisa inani lalezitatimende zethestamente elidala. Emqondweni walombhali ibhayibheli lalithathwa njengegunya eliphakeme, kufanele kube njalo nakithi. Mhlawumbe ukudlula zonke izincwadi zethestamente elisha incwadi yamaHeberu igcwele okucashunwe kwithestamente elidala, ukuveza

- 1:5 Ngokuba yiyiphi yezingelosi ake asho kuyo ukuthi:
“UyiNdodana yami wena, namuhla ngikuzele,” na?
nokuthi: “Ngiyakuba nguYise kuyona, yona ibe
yiNdodana kimina,” na?
1:6 Futhi mhla engenisa oyizibulo emhlabeni uthi:
“Nezingelosi zonke zikaNkulunkulu mazikhuleke
kuye.”
-

ukuzethemba okuphelele egugwini laleyoncwadi endala.

Ivesi 5 – (ucaphuna Amahubo 2:7 & 2 USamuweli 7:14) - Noma ebizwa ngamadodana kaNkulunkulu, izingelosi aziwona amadodana kaNkulunkulu ngokomqodo wokuba nemvelo noma ingqikithi efanayo noNkulunkulu. Izingelosi zidaliwe, azizalwanga.

Ivesi 6 – (Ucaphuna uDuteronomi 32:43, ingxenye echaza usuku lokwahlulela kwenkosi ngesikhathi sokubuya kwayo) - Izwi likaNkulunkulu limemezele uJesu njengodunyiswa yizingelosi, noma esezelwe emhlabeni njengomuntu. Ngisho izingelosi ezimbi kuzophoqeleka nababi ukuguqa ngedola (*onke amadolo*) bavume (*zonke izilimi*) ubukhosi bukaJesu Kristu ngaleso sikhathi (Kwabasefilipi 2:10-11).

“Izibulo” noma ozelwe kuqala kukhulunywa ngendawo kaKristu ephakame nokuphakanyiswa

1:7 Ngezingelosi uthi: “Owenza izingelosi zakhe zibe yimimoya, izikhonzi zakhe zibe ngamalangabi omlilo.”

ngaphezu kwendalo yonke, akushiwo
ngokokudaleka. Buka incwadi kwabaseKolose 1:18.

.....

Bheka

Kubonakala sengathi leso sihumusho esifufusayo njengesihumusho sethestamente elidala lesiHeberu, esibizwa nge-Septuagint (LXX), sisasentshenziswa ngokukhululeka okungaka ngababhali bethestamente elisha. Ukusebenzisa kwabo lesihumusho kunikezelwe mhlawumbe ukuzoba phakathi kwetshe okugxilwe kulo kubambelela kunoma yisiphi isihumusho sesingisi, ngoba uNkulunkulu uyakwazi futhi uyasebenzisa izihumusho ezifufusayo. Kusuka e-LXX ukuthi umbhali wamaHeheru ayelokhu ecaphuna khona.

Ngaleso sikhathi ithestamenti elisha elalibhalwe ngaso amaheberu yayingasakhulunywa indaba yawo. I-LXX kwakuyilona lodwa ibhayibheli elalikhona kwabaningi, futhi elalisetshenziswa. Ababhali bethestamente elisha bacaphunile ngokukhululeka kwi-LXX, kwesinye isikhathi bacaphune ngqo, bevame ukufiphalisa kancane

1:8 *Kepha ngeNdodana uthi: “Isihlalo sakho sobukhosi, Nkulunkulu, singesaphakade naphakade; intonga yobuqotho iyintonga yombuso wakho.*
1:9 *Uthandile ukulunga, wazonda ububi; ngalokho-ke uNkulunkulu, uNkulunkulu wakho, ukugcobile ngamafutha enjabulo ngaphezu kwabafowenu,”*

umqondo kunalokhu okushiwoyo. Kodwa konke kwakubhalwe kuholwa nguMoya Ongcwele eholababhali, ephefumulela amazwi akhe ngabo.

.....

Ivesi 7 – (ucaphuna Amahubo 104:4) – Izingelosi zikaNkulunkulu ziyizidalwa, zidalelwe ukuba “*izikhonzi*” noma yizinceku.

Ivesi 8-9 – (ucaphune Amahubo 45:6-7) – Endodaneni akabubeka nje ubunceku, kodwa intonga nobukhosi, ukubusa nobuNkulunkulu. Akaze ashiwo lamazwi ezingelosini.

Uma uNkulunkulu esho indodana ukuba nguNkulunkulu, maye kulowo ophikisa amazwikaNkulunkulu. Ngoba abanjalo yilaba abaphendukezela izwi lakhe ekubhujisweni kwabo (EkaPetru 3:16). Ungaphuthwa ngubukhosi obumangalisayo obungukristu lapha, evezwe ngqo nangokukhululeka okuvela emlonyeni kaBaba. Uma

*1:10 nokuthi: “Wena Nkosi, ekuqaleni wabeka isisekelo somhlaba; amazulu angumsebenzi wezandla zakho.
1:11 Wona ayakubhubha, kepha wena umi njalo; wona onke ayakuguga njengengubo.*

uJesu engashiwongo ukuba nguNkulunkulu ophelele noma umuntu ophelele angeke akwazi ukungena esikhaleni sokuba ngumlamuleli ongumhlengi, okuthinta kokubili uNkulunkulu nomuntu, ngakho-ke ukwazi ukulungisa umuntu noNkulunkulu. Buka ukulangazelela kukaJobe “*umuntu njengami*” (UJobe 9:32-33).

“Uthandile ukulunga, wazonda ububi” – Imvelo yokulunga yokubusa kukaKristu izoqhuma othandweni lwakhe olungenakuguqulwa lokuthanda ukulunga azonde isono. UDaniyeli endulo wanika injongo yomsebenzi wokuhlenga kaKristu kuDaniyeli 9:24. Ekugcineni “*uzokwenza ukukhawuka kwesono*”, okuyisona esinenzondo engaka kuye. Kangakanani izimpilo nezinkanuko zethu abakhululiwe okufanele sizinikele kuye ngobumsulwa!

“Ngakho-ke uNkulunkulu, uNkulunkulu wakho, ukugcobile ngamafutha” – Kokuthathu amahhovisi ethestamente elidala adinga ukugcotshwa esangweni (umphrofethi, umphristi, nenkosi) kwahlangana

1:12 Njengesambatho uyakuwagoqonga, njengengubo ayakuguquka. Kepha wena unguye njalo, iminyaka yakho ayiyukuphela.”

1:13 Kepha yiyiphi yezingelosi ake asho kuyo ukuthi: “Hlala ngakwesokunene sami, ngize ngenze izitha zakho zibe yisenabelo sezinyawo zakho,” na?

konke kuKristu uMesiya noma ogcotshiweyo.

Ivesi 10-12 – (ucaphuna Amahubo 102:25-27)- Indodana yedlula indalo. Buka ku 13:8. Yena odale izingelosi impela kumele abe mkhulu kunalokhu akudalile. Amandla akhe wonke, womabili awokudala konke kokungekho, nawokuhlela kabusha indalo yakhe. UPetru noJohane nabo bakhuluma ngalolushintsho oluzayo (2 EkaPetru 3 Isambulo 21). Noma indalo iguquguquka kodwa umdali akaguquki. Kungukuhlakanipha ukuba sibhekise intando yethu kulowo ongaguquki, kunokuba siyibhekise kunoma yisiphi isici esiyindalo yakhe sesikhashana (KwabaseKolose 3:1-2). Njengoba imizimba yethu ishabalala nezwe elibhubhayo ithemba lethu eliqinisileyo lokukholwa kwethu libekwe ezwini likaNkulunkulu eliphilayo! Ungowethu nawo wonke amandla akhe ezimpilweni zethu lapha emhlabeni, ungowethu futhi nasengunaphakadeni.

Ivesi 13 – (ucaphuna Amahubo 110:1) – Indodana

*1:14 Azisibo yini zonke omoya bokukhonza abathunyelwe
ukukhonza ngenxa yabayakudla ifa lokusindiswa na?*

inesikhundla esiphakeme nesihloniphekile eduze kukayise futhi ithenjiswe ukunqoba kokugcina. Akukaze kube khona amazwi afana nalawa akhulunywa kwizingelosi. Lelihubo licashuniwe futhi encwadini kaMathewu 22:24 & Izenzo 2:34-35, kuphinde kwacashunwa nasencwadini yokuqala kwabaseKorinte 15:25. Nansi indikimba yebhayibheli evelele nesethembiso nesexwayiso! Umsebenzi kaBaba njengamanje (nozoqhubeka ngokubusa emhlabeni kukaKristu) ukubuyisa sonke isitha sokulunga phakathi kwasebudlelwaneni naye noma esenabelweni sezinyawo zakhe. Uyise uqobo uzibophezele kulomsebenzi omkhulu kangaka esikhundleni sendodana Yakhe. Uzimisele noma ungazimisele ukuthoba yisona sodwa isiphetho sabantu. Kunobuhlakani obukhulu ukuthi sikhethe ubungani noNkulunkulu kunokuba ngaphansi! Lonke ithemba lokunqoba ekungalungini eliyize liyiphupho lobuwula.

Ivesi 14 – Imvelo nomsebenzi wezingelosi;

- Zingumoya ongenanyama, noma zikwazi ukuvela njengomuntu.

- Izingelosi ziyizinceku zikaNkulunkulu (ivesi 7). Ngisho netemu “ingelosi’ lichaza ukuthi isithunywa.

Ukuthi izingelosi “*zithunyiwe*” (inkathi yamanje ngesi-Grekhi) ekhuluma ngomsebenzi wazo eqhubekayo. Bheka ukuthi sihlonishwe kangakanani ukuthi izidalwa eziphezulu kangaka zingathunywa njengezinceku zethu. Nokuthi kukhulu kangakanani ukuhlonishwa kwethu nguKristu uqobo, “*indodana yophezu konke*”, ingaba yiNceku yensindiso yethu.

*“Ngalokho kakhulu nga siqaphelisisa
esikuzwileyo, funa mhlawumbe
sikhukhulwe”*

(KumaHeberu 2:1)

Ikilasi 3 – KumaHeberu 2

Injongo kaNkulunkulu ngalencwadi yakumaHeberu ngukuthi umuntu aqonde uJesu Kristu enjengoba enjalo. Amaqiniso anqwabelene lapho ngoKristu, njengoba enikeziwe, aphikisana nanoma yimuphi umphefumulo ongaphendukela umyalezo wevangeli lo ophakanyisiwe awulethayo. Ngokuqonda okuyikho kukaJesu Kristu kuza ukucabanga okuyikho maqondana nayo yonke enye into; amazwi kaNkulunkulu, imvelo yomuntu, isidingo sakhe sensindiso, nokuphendula okuyikho. Eliyindlela eyiyo yokuzibona wena nempendulo yaba yimiphumela yombono ka-Izaya ngeNkosi ku-Izaya 6. Ku-2:1-3 indlela okuyiyo yokuphendula komuntu izovezwa maqondana nokuthi ungubani uJesu Kristu. Uma lokhu ayikho, nalowo okhulumile, *kangakanani ke konke akukhulumile kuzokwenzeka!!*

Isahluko 2

Esahlukweni sokuqala sibone uJesu ephakanyiswe phezulu ngokwasezulwini njengendodana kaNkulunkulu. Kulesi sahluko sizombona ehlisiwe ngokwasemhlabeni njengendodana yomuntu.

2:1-4 – Izwi Eliqinisekileyo

2:1 *Ngalokho kakhulu nga siqaphelisisa esikuzwileyo,
funa mhlawumbe sikhukhulwe.*

Ivesi 1 – Liqala ngo “*Ngakho-ke*” singena kulesi sahluko sibheka emuva ukugcizelela kwesahluko sokuqala. Lapho *Umntu* kaJesu Kristu ebephakanyiswe ngaphezu kwakho konke esahlukweni sokuqala, *umyalezo* uJesu awuletha usuyagcizelelwa ke manje emavesini okuqala.

“*Nga siqaphelisisa esikuzwileyo*” ezintweni esizizwayo kulowo myalezo otholakala kuJesu Kristu, manje usucindezelwe kuwo wonke umphefumulo. Ubungozi nesexwayiso esivele ngegama elincane “*funa*” umuntu angahle “*mhlawumbe sikhukhulwe*”, njenge theku eliphephile elidluliwe noma njengo Bathimewu oyimpumputhe elalela ngokuzithoba esixukwini esasimthulisa engafuni uJesu adlule engambizanga (NgokumaMakhu 10:48). Umcabango lapha wokuvumela okuthile kuphunyuke noma kukhukhulelwe ngokuvumela ithuba elikhulu kangaka, eliveziwe lacaca emyalezwini wevangeli, ukuthi liphunyike, lingabi nokuxhumana nomphefumulo- uvumele omubi ngezindlela eziningi ezahlukahlukene ezicashile, ukuhlwitha imbewu yezwi ngaphambi kokuba lize liveze izimpande

2:2 *Ngokuba uma izwi elakhulunywa ngezingelosi
laqiniseka, nakho konke ukuphambuka nokungalaleli
kwaphindiselwa ngokufaneleyo,*

(NgokukaMathewu 13:19). Bangaki abahamba ngobuthuntu bedlula umnikelo walelo parele lenani eliphakeme, bengalibheki ngisho kabili. Buka u 3:6.

Ivesi 2-3 – Uma konke okwakhulunywa ngezithunywa zikaMesiya kwafezeka ngayo yonke indlela, kangakanani ke lokhu okukhulunywe nguMesiya uqobo lwakhe (ngokuba “*uma izwi elakhulunywa ngezingelosi*” ekunikezeni umthetho, qhathani namahubo 68:17; KwabaseGalathiya 3:19; Izenzo 7:38 & 53). Futhi uma bonke abangawunakanga umthetho kaNkulunkulu babekhokhelwa ngokunganaki kwabo ngesikhathi sakudala, kangakanani-ke labo abaziba ivangeli likaKristu. INkosi izobhekana kungekuphela nalabo abangamavukela mbuso, kepha nalabo abayizithuki, nalabo abathule ebumyameni babo nasekunganakini amaqiniso akhe angunaphakade. Ngoba lempendulo (noma ukungaphenduli) kuveza ukwedelela umsebenzi omkhulu kangaka womusa. Kungathi awufanelwe ngisho wumcabango womuntu. Kungazu kuthi incazelo kaNkulunkulu ngesidingo esikhulu somuntu yayingumbhedo nje. Okusobala lapha ngukuthi izwi likaNkulunkulu

*2:3 thina siyakuphunyuka kanjani, uma sidebesela
ukusindiswa okungaka na? – okwakhulunywa kuqala
ngeNkosi, kwaqiniswa kithina yilabo abamuzwayo,*

libaluleke kakhulu eNkosini kunengunaphakade lokunakekeleka komphefumulo. Abekho abaphikisana nezwi likaNkulunkulu nabalizibayo abazoyekwa. Inhlalakahle yengunaphakade yomuntu ilele kulokhu akwenzayo ngezwi likaNkulunkulu, lolibili eliphilayo nelibhaliwe. Futhi nesixwayiso sibhekiswe nakithi esimaziyo uKristu, ukungakuthathi kancane lokhu iNkosi ekuthatha njengegugu. Ubuhle balomyalezo osindisayo ugcizelelwe ngumsindisi uqobo lwakhe owulethayo.

UNkulunkulu uletha “*uphindiselwa ngokufaneleyo*”, okwakufanelekile nokwakungeke kugwenywe (*Sizophunyuka kanjani?*). Okusobala lapha ngukuthi okuyiyona yodwa ndlela yokuphunyuka ekwahlulelweni okungaka ngukuthi “*siqaphelisise esikuzwileyo*” (siyeke “*ukudebesela*”) insindiso enkulu kangaka elethwe nguMsindisi omkhulu kangaka. Ayikho enye indlela yokuphuma ngaphansi kwesiqalekiso somthetho. Awukho omunye umnyango oya entethelelweni kaNkulunkulu nasesibusisweni (NgokukaJohane 10:9). Ngaphezu kwawo wonke umphefumulo odebesela ivangeli namuhla “*ulaka lukaNkulunkulu*” ngisho njengamanje “*luhlezi*”

*2:4 uNkulunkulu futhi efakaza kanye nabo
ngezibonakaliso, nangezimangaliso, nangemisebenzi
yamandla eyizinhlobo nhlobo, nangokwabelwa
kukaMoya oNgcwele ngokwentando yakhe.*

(NgokukaJohane 3:36).

Ivesi 3-4 – Ubufakazi obune obuletha noma obuveza ukwethembeka komyalezo wevangeli;

- “*Ngenkosi*” uJesu Kristu (ivesi 3). UJesu ukhomba kofakazi bakhe abahlukahlukene ekuqiniseni kwakhe kuJohane 5:32-47.
- “*Yilabo abamzwayo*” (ivesi 3) – Elisho kwabathembekile, ofakazi abaqanda ikhanda babafundi bakaKristu. Ngombuzo omkhulu wokuthi labo balandeli bakuqala babezozuzani ngokufaka impilo yabo nengcebo yabo engcupheni yokufakaza ngoMsindisi wabo kwaveza ukuthi *babengamakholwa*, bengebona *abazenzisi*, ngoba akekho umuntu ophila kahle ongafela amanga.
- “*UNkulunkulu futhi efakaza kanye nabo*” (ivesi 4). Ngezimangaliso uNkulunkulu ubaba wafaka isigxivizo kuKristu nakulabo abamzwayo. Lokhu akuyona ingubo yesiqiniseko yophawu lwezimangaliso

- 2:5 Ngokuba kwakungesizo izingelosi athobisela phansi kwazo izwe elizayo esikhuluma ngalo.
- 2:6 Kepha omunye ufakazile endaweni ethile ngokuthi: “Umuntu uyini ukuba umkhumbule, noma indodana yomuntu ukuba uyinake, na?”
-

olungatholakala esikhathini samanje. Ngokuveza ukuthi uNkulunkulu ube nomusa kwabalandela uKristu ngalesiya sikhathi sabaphostoli. Izibonakaliso nezimangaliso kwakunikezelwe ukuqinisekisa uMesiya weqiniso ngaleso sikhathi, nokuvumelana nokwafakazwa “*yilabo abamzwayo*”. Ngoba kubo kwanikezwa umsebenzi wokuba baqedele ibhayibheli ngemibhalo ephefumulelwe. Buka incwadi kaMarkhu 16:20; Izenzo 2:22; 2 KwabaseKorinte 12:11-12.

- “*Nangokwabelwa kukaMoya ongcwele*” (ivesi 4). UMoya naye wayeveza ukuweseka umyalezo kaKristu wezindaba ezimnandi, eqedela ufakazi wobuthathu bukaNkulunkulu.

Bheka ukuthi iziphiwo zikamoya zinikezwa ngentando *yeNkosi*, kungengokufuna kwabantu. Qhathanisa incwadi 1 KwabaseKorinte 12:11.

- 2:7 *Isikhashana wamenza waba mncinyane
kunezingelosi; wambeka umqhele wenkazimulo
nodumo, wammisa phezu kwemisebenzi yezandla
zakho, izinto zonke wazibeka phansi kwezinyawo
zakhe.”*
- 2:8 *Ngokuba ekubekeni izinto zonke phansi kwakhe
kashiyanga lutho olungabekwanga phansi kwakhe.
Kepha kalokhu asikaziboni izinto zonke zibekiwe
phansi kwakhe;*
-

Umuntu ngabe uyisiwula ukudebesela ubufakazi obuqandikhanda njengalobu, bobubili obabantu nobeNkosi.

2:5-8 – UKristu esenyameni

Ivesi 5 – Umbhali manje ujikela odabeni lokuthi ungubani uJesu ekuqhathanisweni nezingelosi. Ayikho ingelosi ezothola ukubusa ngaphezu komhlaba ozayo, njengoba uJesu ezobusa.

Ivesi 6-8 – Amahubo 8:4-6 acashuniwe ukwesekele ukubusa okuzayo kukaKristu. Lamazwi ayekhulunywe nguDavide maqondana nabantu njengokugubha umusa wokunaka kukaNkulunkulu, ukuthi angaze acabange abantukazana ukuba anakekele izidingo zabo. Igama “*umkhumbule*” likhulu kakhulu kunomqondo wokuma nje kube nengxoxo thizeni. Igama emva elihunyushiwe lalisetshenziswa ukuchaza udokotela onakekelayo

ovakasha ngomqondo wokwelapha. Okusho lapha ukuvakasha kukaNkulunkulu evakashela izidingo zomuntu. Nangaphezu kwalokhu, injongo yeNkosi ekugcineni ngukuphakamisa umuntu enkazimulweni nasekudunyisweni, kuze kube yisilinganiso sokubusa, futhi kuphela lokhu kukristu nangoKristu (Isambulo 3:21; 20:4, 6). Ukuba ngaphansi kunezingelosi kwabantu *“kungokwesikhasahana”*, ngoba ngesikhashana nje konke kuzoguqulwa, uma *“sesiyakuguqulwa sonke”* (1 KwabaseKorinte 15:51-53). Lokhu *“akukakabi”* yiqiniso ebantwini. Kodwa uJesu, *“ngesikhashana”* enziwe ongaphansi kunezingelosi, manje uphakanyisiwe ngaphezu kwazo, eholela abantu indlela. Ukubusa kwabantu (Genesise 1:28), abakuhlwithwa ngusathane ekuweni kwabo, kuyabuyiswa kithi ngokuhlupheka nokuphakanyiswa kukaKristu. Neparadise, elalahleka kubantu ngesono, libuyisiwe kuJesu Kristu.

Uma iNkosi ingakhumbula thina esingafanelwe, kangakanani ke thina ngokuvamile kufaneke sikhumbule Lowo ofanelwe kakhulu, njengoba enzile kithi.

2:9-18 – Ukristu yisihlobo esinguMhlengi wethu

*2:9 kodwa siyambona owenziwe waba mncinyane
isikhashana kunezingelosi, uJesu, ebekiwe umqhele
wenkazimulo nodumo ngenxa yokuhlupheka kokufa,
ukuze ngomusa kaNkulunkulu ezwe ukufa ngenxa
yabo bonke.*

Ngomcabango kaNkulunkulu indodana ezehlisa ebantwini nasekufeni, umbhali ubesephendula ukunaka kwakhe ekuphendulela ekukhathazekeni komJuda. Kungukukhathazeka kwabantu benkolo yamasulumane futhi. Ukuthi kwenzeka kanjani ukuthi uNkulunkulu ophakeme azehlise ebantwini? Nganjongoni ukuthi uNkulunkulu angavumela uKristu ukuba abe ngumuntu futhi ahlupheke njengomuntu?

Nokuthi angamvumela kanjani uKristu ukuba ahlupheke ekufeni kwehlazo ukufa kwesigebengu esiphambanweni? Ngokucabanga kwabo uKristu angaziveza ukuba nguMesiya kuphela ngokuzehlala esiphambanweni sehlazo. Ngakho-ke bakuhleka usulu ukubethelwa Kwakhe (NgokukaMathewu 27:43). Ukuthi wayengahlupheka ngaloluya hlobo aze afe kubavezela ukuthi *isiqalekiso* sikaNkulunkulu sasiphezu Kwakhe. Futhi impela sasiphezukwakhe. Kodwa abantu abaqondi ukuthi kwakuyisiqalekiso *somuntu* esasingaphezu kukaJesu esiphambanweni, kwakungesona esakhe.

*2:10 Ngokuba kwakumfanele yena, okukhona konke
ngenxa yakhe nokukhona konke ngaye, ukuba, lapho
eyisa amadodana amaningi enkazimulweni,
amphelise ngezinhlupheko yena oyinkosi
yokusindiswa kwabo.*

Ngoba wahlupheka futhi wafa njengeMvu emsulwa engumhlatshele endaweni yomuntu, ngenxa yesono sethu.

Ivesi 9 – Umbhali ubese efaka amazwi kaDavide kuKristu futhi. UJesu Kristu waba ngumuntu “*ezwe ukufa*”. Futhi ngokuhlupheka Kwakhe waqheliswa ngenkazimulo nodumo. Ukuzinikela njengomhlatshele kukaKristu kuveza inkazimulo yobunjalo bakhe kunehlazo lakhe, nokuthi “*ngenxa yabo bonke*”, ukuze bonke abantu babe nethuba lokungena kwinkazimulo, amalungelo asemhlabeni nesibusiso sezulu.

Ivesi 10 – Lona kwakungumnyakazo ofanele (“*kwakumfanele Yena*”, kwakufanele Kuye), kwakungekhona okungafanele njengoba amaJuda esho. Ngokuba kwakhe enyameni uJesu waba ngumlamuleli wethu “*ophelelisiwe*”. Futhi ngokuhlupheka nangokufa kwakhe waba “*ngopheleleyo*”, engesezimfanelweni zakhe ezase zivele ziphelele, kodwa ukufaneleka Kwakhe

2:11 Ngokuba ongcwelisayo nabangcweliswayo bonke
baphuma kumunye; ngakho-ke akananhloni
ukubabiza ngokuthi: Ngabafowethu,
2:12 ethi: “Ngizakushumayeza abafowethu igama lakho,
ngihlabelele ngawe phakathi kwebandla,”

njengoMhlengi wethu. Bona indlela yokupheleliswa
nokuklonyeliswa ngokuhlupheka ivezwe
njengalokhu adlula kukho umsindisi wethu.
Ngokufanayo kunjalo nakithi. Futhi bheka ukuthi
thina esingabenkosi manje sibizwa “*ngamaDodana*”,
futhi sisendleleni yethu eya “*enkazimulweni*”.

Ivesi 11 – Ukuba Jesu abe yinyama negazi
(ngokuzalwa) kwakunesidingo ukuze abe munye
nabantu. *Ukuzithoba okubusisekile!!* Qhathanisa
igxathu eliyaphansi likakristu nokuyaphezulu
kokuphakanyiswa kwakhe encwadini ysibili
KwabaseFilipi 2. Ukuzalwa kwethu kabusha
kwakunesidingo, ukuze nathi, njengokristu, sibe
ngabakababa munye wasezulwini. Ekuzalweni
kwethu kabusha ngokuyisimangaliso sizelwe
njengoKristu. Futhi neqiniso lokuthi uJesu Kristu,
iNdodana yophezu konke, ayinamahloni nokusibiza
njengomndeni wayo, ukusibiza ngabafowabo,
kufanele kuhlezi kusenza sifakaze ngaphandle
kwamahloni ngobuhlobo esinabo Naye ngaphambi
kwabantu bonke.

2:13 futhi: “Ngiyakubeka ithemba lami kuye,” futhi:
“Bheka mina nabantwana uNkulunkulu anginike
bona.”

2:14 Ngakho-ke njengokuba abantwana bahlanganyela
igazi nenyama, naye uqobo wahlanganyela khona
lokho, ukuze ngokufa amchithe obe nawo amandla
okufa onguSathane,

Ivesi 12 – Ucaphune encwadini yamahubo 22:22, ephrofetha ngabalandeli bakaKristu abayophenduka abafowabo, nokungabo azomemezela igama nemvelo kayise. Buka incwadi kaJohane 12:4, 6.

Ivesi 13a – Ukucashunwa okuvela encwadini ka-Izaya 8:17, kubonisa ngaphambili uJesu ezehlisa kunezingelosi futhi njengabantu, exakekile futhi edinga ukuthembela kuBaba Wakhe.

Ivesi 13b – ukucashunwa okuvela ku-Izaya 8:18, kukhuluma ngoKristu elandelwa ngabantu abangabantwana bakaNkulunkulu nabo.

Ivesi 14-18 – Injongo yokuba uKristu abe senyameni. Waba njengezingane, inyama negazi, umuntu uqobo, “ukuze”, noma ngenjongo yokuthi;

- Afe.
- Ngokufa kwakhe (ukufa Kwakhe akunqobe ngokuvuka kwakhe) usathane anikezwe njengongenamandla. Usathane

2:15 *abakhulule bonke labo abathi ngokwesaba ukufa
ekuhambeni kwabo konke babeboshelwe ebugqileni.*
2:16 *Ngokuba akahlangulisi izingelosi, kodwa
uhlangulisa inzalo ka-Abrahama.*

*“wayenamandla okufa” njengomqambi wesono
sokuqala futhi njengoqhubekayo elinga
ekoneni, okungukuthi “nesono
sesiphelelisiwe, sizala ukufa” (EkaJakobe
1:15).*

- Akwazi ukuhlenga imiphefumulo phakathi kwabantu ebahlenga ebugqilini besono nokufa okunguna phakade (ivesi 15). Nokuthi ahlenge umuntu ebugqilini bokwesaba ukufa. Ukukhululwa kulokhu kwesaba okungaka kukhulula umphefumulo kukho *konke* ukwesaba. UNkulunkulu ufakile kumuntu imvelo ethize yengunaphakade (Umshumayeli 3:11), eletha ukwesaba kuyo yonke inhliziyo okungukuthi ingunaphakade aliqondakali futhi liletha ukukhathazeka. KuKristu, ukufa sekube ngumngani kunesitha, ngoba *“ukufa yinzuzo”* (KwabaseFilipi 1:210. UJesu usesivulele indlela ekufeni okungesabisi, yena uqobo efa ekuthuleni nasekuhlanganyeleni nobaba wakhe, ekugcineni esewanqobile amandla okufa ngokuvuka kwakhe.

2:17 *Ngakho-ke kwamfanela ukuba abe njengabafowabo
kukho konke, ukuze abe ngumpristi omkhulu
ohawukelayo nothembekayo kokukaNkulunkulu, kube
yinhlawulo yezono zabantu.*
2:18 *Ngokuba lokhu wahlupheka yena uqobo elingwa,
unamandla okusiza abalingwayo.*

Bheka umhlobo onguMhlengi weThestamente elidala lapha. UJesu Kristu waba njengomuntu, eza namandla nentando yokusiza, ukuze akhulule umuntu ekungahlanganyelini kokukaMoya.

- Akhonze abantu njengo “*mpristi omkhulu ohawukelayo nothembekayo*”, enza “*kube yinhlawulo yezono zabantu*” (ivesi 17).
- Yena uqobo edlulile kukho konke esidlula kukho ekuhluphekeni nasekulingweni, ukuze abone ukuqonda umuntu abhekana nakho, nokuthi akwazi ukuletha induduzo (ivesi 18). Akwazi “*ukuzwelana nobuthakathaka bethu*” (5:15). Uyakwazi ukubhekana nokukhathazeka kwethu enjengokuzwayo ukukhathazeka kwethu.

Bheka ukuthi kwakuyikho konke kithi, kwenzelwa thina! Konke lokhu uJesu adlula kukho kwakumenza afaneleke ngayo yonke indlela ukusilethela isibusiso nenduduzo.

Ngaphandle kobuntu bukakristu, ukuzithoba, nokufa kube yiphuzu lesikhubekiso samaJuda, kunalokho kwakufanele babheke njengokulungile nokwakufanele ukuthi uNkulunkulu angathatha imvelo yomuntu futhi abe ngumuntu, ukuze;

- Ahlupheke futhi afe “*ngenxa yabantu bonke*” njengomhlathelo omkhulu.
- Achoboze ikhanda likasathane (Genesis 3:15).
- Asuse ukusaba ukufa ebantwini.
- Abe ngumPhristi wethu omkhulu ngaphambi kukaNkulunkulu.
- Abe ngumalusi wethu omnene osisizayo.

Futhi bheka ukuthi konke lokhu uJesu akubekezelela kukhomba ensindisweni yabantu ebaluleke ngendlela emangalisayo eNkosini.

Umusa! Umusa! Umusa!

*“Xwayani, bazalwane,
ukuba nakoyedwa kini kungabikho
nhliziyo embi, engakholwayo,
emhlubukisa kuNkulunkulu ophilayo”*

(KumaHeberu 3:12)

Ikilasi 4 – KumaHeberu 3

Isibuyekezo Sokucabangisisa

Landela indlela yemicabango. Khumbula ukuthi esahlukweni sokuqala uJesu Kristu wayephakanyiselwe phezulu emazulwini ngaphezu kwezingelosi nakho konke okudaliweyo njenge*Ndodana kaNkulunkulu*, uMdali uqobo Lwakhe. Kwase kuthi esahlukweni 2 uJesu wayehliselwe phansi emhlabeni esenyameni ngendodana yomuntu. Wayehlisiwe ngokwemvelo efanayo nomuntu ukuze afe endaweni yomuntu njengomhlobo ongumhlengi wethu. Ngalokho kushukuthi waba *“ngumphristi omkhulu onomusa nothembekile”*, okwazi *“ukwenza ukubuyisana nabantu”* okwazi nokuma phakathi kukaNkulunkulu nomuntu njengomlamuleli ophelele ukudlula abaPristi. Ubuphristi bethestamente elidala babumi njengesithunzi sikaKristu.

Isahluko 1- Ubukhulu bukaKristu.

Isahluko 2- Ukuzithoba kukaKristu.

Kulesahluko sesithathu siphinde sanikezwa isexwayiso esikhulu sokubheka kuJesu Kristu nalokhu eza nakho, nokugxila kubheka kofundayo,

*3:1 Ngakho-ke, bazalwane abangcwele, enihlanganyela
ukubiza kwasezulwini, qaphelani umPhostoli
nomPristi omkhulu wesivumo sethu uJesu,*

kuphakamisa umbuzo wokuthi ofundayo umiphi
nalomlamuleli omkhulu.

Isahluko 3

3:1-6 – UJesu mkhulu kunoMose

Ivesi 1 – Njengakwisahluko esidlule, siphinde siqala
ngo “*ngakho-ke*” (nasesahlukweni 2, 6, & 12)
kubhekwa emuva kulokhu obese kushiwo. Isahluko
2 empeleni singafingqwa ngezihloko ezimbili
ezinikezwe kuJesu lapha, echaza amandla akhe
emhlabeni endaweni yethu (“*umphostoli*”)
nokuphakanyiswa kwakhe njengo “*mphristi omkhulu
othembekile*” ongowethu.

Bheka ukuthi kusukela ekuqaleni ukugxila
kombhali kubheke kofundayo, ikakhulukazi labo
ababesho ukuthi bangabenkosi, kuyavela lapho
ebakhombe khona njengalabo;

- “*Abangcwele*” – Labo “abahlukaniselwe” iNkosi
ezweni, behlukanisiwe ebantwini
njengabangabeNkosi futhi befana nayo.

*3:2 owayethembeka kuyena owammisayo, njengoMose
naye wayenjalo endlini yakhe yonke.*

- “*Abazalwane*” – Bonke abangabakaKristu bahlanganisiwe ngenhlanganyelo yekhethelo yobudlelwane bobuzalwane.
- “*Enihlanganyela ukubiza kwasezulwini*” – ngokufanayo entokozweni yokwamukela isimemo senkosi empilweni engunaphakade.

Okwamanje amazwi ombhali akhuluma kakhulu ngabasindisiwe bodwa, bonke labo asebengene ngaphansi kompheme webandla, bobabili labo abashoyo nje ukuthi bayakholwa nalabo izimpilo zabo ezikhombisayo ngokweqiniso ukuthi uKristu uphila kubo.

Ofundayo uyayalwa ukuba “*aqaphele... uKristu uJesu*”, ngokufanayo nasekuvuleni esahlukweni 2. UJesu kufanele njalo abe wuqobo esisondela kulo, kokubili lokhu ayikho nalokhu ayikho kithi. Kodwa kukaningi kangakanani nje abantwana benkosi behluleka mese kuza kulokhu, futhi kuba nesidingo sokuthi baqhubeke bakhunjuzwe okufanele bagxile kubo. Qhathanisa 12:2, lapho umbhali ezosibizela kokufanayo. Qhathanisa noJeremiya 2:32.

3:3 Ngokuba lowo kwathiwa ufanele inkazimulo enkulu kunoMose, njengalokhu oyakhileyo indlu unodumo olukhulu kunendlu.

3:4 Ngokuba yileyo ndlu yakhiwa ngothile; kepha owakha konke nguNkulunkulu.

Ivesi 2-6 – uJesu uqhathaniswa noMose ngezindlela ezintathu, umuntu abamphakamisa phezulu abafundi bamaHeberu.

Ivesi 2 – Ukwethembeka kukaKristu kuyise kuqhathaniswe nokuthembeka kukaMose. UJesu ufanele ngukwamukelwa kalula njengoMose, ngoba bobabili bagunyaziwe nguNkulunkulu. Empeleni uMose kubo bonke ubukhulu bakhe njengomuntu nomprofethi wayeyinhlobo kaJesu Kristu, “*lowo mprofethi*” ozofika (Izenzo 3:22-26; Duteronomi 18). Ukuthembeka okuphakeme kukaKristu kuyise kuvamise ukugqama emavangelini (NgokukaJohane 4:34; 5:30; 6:38).

Ivesi 3-4 – UJesu uyamedlula uMose ngodumo njegokufanayo nokuthi umakhi uthola udumo olungaphezu kwendlu ayakhile. UJesu impela uveza ubuNkulunkulu bakhe ngokuthi “*ungowakha konke*” (ivesi 4).

Ivesi 5-6 – UMose wayeyi “*nceku*” kuphela noma

3:5 *UMose kambe wayethembekile endlini yakhe yonke
njengenceku, kuze kube ngubufakazi balokho
obekuzakukhulunywa,*
3:6 *kepha uKristu uthembekile njengendodana phezu
kwendlu yakhe, esiyindlu yakhe thina, uma
sibambisisa isibindi nentokozo yethemba liqine kuze
kube sekupheleni.*

obhekile “*endlini yakhe yonke*”, kanti uJesu “*njengendodana phezu kwendlu yakhe*”. UMose, inceku, angabahola abalandeli bakhe *ebuncekwini* kuphela emthethweni, kanti uJesu, indodana, uholela abalandeli bakhe *ebudodaneni*. UMose, njengomthetho ayewulethile, *wayeyinceku* “*umfundisi*”, “*umengameli*”, “*nothisha omkhulu*” nje, eletha indodana ibuse. Umphostoli uPawulu uchaza okufanayo KwabaseGalathiya 3:23 & 4:1-7. Ngakho-ke uJesu ngumakhi neqhawe ngaphezu kwaleyo “ndlu” uMose ayeyilunga nenceku kuyo. “Indlu” isho “ibandla” lonkana labo bonke abahlengiwe ngokweqiniso. Isifundo sendaba? UJesu Kristu nomyalezo wevangeli awulethile kwedlula umthetho kaMose. Nansi impendulo ebalulekile yebandla lama-7th Day Adventist, abangeke baqonde ukuthi asisekho ngaphansi komthetho, okwakungukuthi ukugcina isabatha kwakuyigxenye yawo (NgokukaJohane 1:17; KwabaseRoma 6:14; 2 KwabaseKorinte 3).

Umbuzo

Kungabe amavesi 3:6 (novesi 14) aphika isifundiso sokuthi umuntu uma esesindisiwe uhlala esindisiwe? Ngokusobala lesi sisho sinemibandela (“uma”). Kanti bhekisisa inkathi yesenzo. Kungabe “ngekabani indlu esizoba ngeyakhe” noma “esizoqhubeka sibe ngeyayo” noma ngabe “singabendlu kabani”? Iphuzu ngukuthi sikhombisa ubuqiniso besimo sokusindiswa kwethu ngendlela esiphendula ngayo. Asibi noma asigcineki sisindisiwe ngezimpendulo zethu.

Kunezingxenywe ezilukhuni kulencwadi, njengalena nje, ekuqaleni engabonakala sengathi ichaza ukuthi umuntu angalahlekelwa yinsindiso yakhe. Ezinye izimiso ezingumhlahlandlela ukubhekana nezingxenywe ezifana nalezi;

- Funda ingxenywe ngomongo walokhu okushiwoyo.
- Funda lezingxenywe ezilukhuni ngomongo wokushiwo yibhayibheli lonkana ngaleso sifundo.
- Qaphela ungafundi nemibono yangaphambili.

3:7 Ngalokho njengokusho kukaMoya oNgcwele ukuthi:
“Namuhla, uma nilizwa izwi lakhe,

- Qoqa konke okuchazwayo, neminingwane namagama ngokwahlukana.
-

3:7-19 – Isixwayiso

Landela ekuthembekeni kukaJesu noMose ukuze ungaqiniswa inhliziyo ekungakholweni! Umbhali ucaphuna ngokuphindelela encwadini yamaHubo 95:7-11, ephakamisele phezulu umfanekiso wabakwa-Israyeli abaqiniswa izinhliziyo ehlane, ababhujiswa ngenxa yokungakholwa kwabo, izinhliziyo eziyitshe. Empeleni amadoda amabili amadala angena ezweni lesethembiso okwaba nguJoshuwa & Khaleb. Imicabango ngalokhu encwadini yamaHubo 95;

- Ivesi 7 – Umoya ongcwele ukhuluma isexwayiso.
- Ivesi 7 – “*Namuhla*” wusuku lokuphendula. Kusasa kungenzeka ungabe usuba nesikhathi.
- Ivesi 7 – Konke kungumbuzo wokuzimisela

komuntu ngamunye “*ukuzwa izwi Lakhe*”.
Ungenza nangokuzithoba lokhu uNkulunkulu
akushoyo kuwe ngoJesu Krsitu?

- Ivesi 8 – Umoya kaNkulunkulu uyagcizelela ukuba singaziqinisi izinhliziyu zethu ekungalalelini.
- Ivesi 8 – Isibonelo esingasihle sinikeziwe ngokhokho bamaJuda abacasula iNkosi olakeni ngesikhathi sohambo lwasehlane. Mhlawumbe inkomba ethile yizigameko engxenyeni yokuqala encwadini ka-Eksodusi 17. Besanda kukhululwa badlula olwandle olubomvu abantu bakwa-Israyeli babebubula ngokukhononda ngesikhathi sokuma kwabo kokuqala emanzini eMara (Exodusi 15) lapho iNkosi ngoMose ngokumangalisayo yashintsha amanzi ababayo aba mtoti. Esahlukweni esilandelayo (Exodusi 16) baphinda futhi bakhononda, kulokhu ngenxa yokungabi nakudla. Ngakho-ke iNkosi ngobubele bayo yaqala yabathumelela imana, eyayizoqhubeka iminyaka besehlane. Baphinda babuyela ekukhonondeni ngamanzi encwadini ka-

3:9 *lapho oyihlo bangilinga bengihlola, Noma bebona imisebenzi yami iminyaka engamashumi amane;*

Eksodusi 17, lapho umbango wabo noMose waba mkhulu, khona uMose wakhuleka, “*Sekukancane ukuba bangikhande ngamatshe*” (ivesi 4). Inkosi yaphendula ngomusa yabanika amanzi aphuma edwaleni elashawa nguMose ngenduku (ivesi 5-6). UMose wabiza leyo ndawo ngokuthi yi-Masa (“isilingo”) neMeriba (“ukuthethisa”) ngenxa yesilingo sokucunula inkosi, bebuza ngobuwula ukuthi inkosi ngabe yayiphakathi kwabo (ivesi 7). Okusobala ngokuthi benqaba ukubambelela kokusobala. Benqaba ukuthemba iNkosi, noma ukulalela amazwi ayo ngomphrofethi wayo eyayimkhethile, uMose. Lokhu kwaphenduka indlela yabo emashumini amane eminyaka ohambo lwabo lwasehlane. Bese “*hlane*” kwakumele bazinikele kakhulu ekuthembeleni eNkosini. Kodwa kwakuhlezi kunensali yalabo ababethembekile phakathi kwabo, iphesenti mhlawumbe eliveziwe kubantu abayi-12- 10 kuya 2, abangathembekile kuya kwabathembekile.

- Ivesi 9 – Benqaba ukuphendula

3:10 ngalokho nganengwa yileso sizukulwane, ngathi:
'Bayaduka njalonjalo enhliziyweni yabo, abazazanga
izindlela zami,'
3:11 ngaze ngafunga ekuthukutheleni kwami, ngathi:
'Abayikungena ekuphumuleni kwami.' "

okwakudingeka kulokhu abakubonayo,
ubufakazi obabusobala bobukhona
bomsebenzi weNkosi, (ukuvuleka kolwandle
ukuze badlule, ukwenziwa mtoti kwamanzi
ababayo aseMara, imana yemihla, amanzi
ayevela edwaleni njlj.).

Bheka ukubekezela kweNkosi eminyakeni
engama-40 yokungalaleli kwabo. Ayikufisi
ukubhujiswa komuntu, kodwa inika ngomusa
isikhathi esiningi sokuphenduka. Kodwa
ungakhohlwa ngukuthi ububi bomuntu
ongaphenduki abukhohlwa yinkosi.

- Ivesi 10 – INkosi “*yanengwa*” yinkani yabo.
- Ivesi 10 – Ukuphendula kwabo
okuphambukileyo kwaphenduka umkhuba
(“*njalonjalo*”).
- Ivesi 10 – Umthombo noma umsuka wesono
sabo yinhliziyi engalaleli.
- Ivesi 10 – Banqaba ubuhlakani bezindlela
zikaNkulunkulu.

3:12 *Xwayani, bazalwane, ukuba nakoyedwa kini
kungabikho nhliziyo embi, engakhohwayo,
emhlabukisa kuNkulunkulu ophilayo;*

- Ivesi 11 – Usizi lweNkosi ekugcineni lwaphenduka ulaka. Ungakhohlwa yiqiniso lokuthi isono somuntu silethela iNkosi usizi bese kunyakazisa ulaka lwayo.
- Ivesi 11 – Wafunga (wathembisa) ukuthi abasoze bafinyelela endaweni yabo yokuphumula. Uma uNkulunkulu esefike ekuzimiseleni ngento kanjena isiqiniseko kuphela ngukuthi *“kepha kuphela ukulindela okwesabekayo ukwahlulelwa nomlilo oshisayo ozakuqeda amaphikankani”* (10:27). *“Ukuphumula”* kweNkosi lapha kwakukhomba ngokushesha ekuphumuleni kwezwe lesethembiso. Kukhuluma ngemifanekiso ngezulu. INkosi ngokusobala ichaza lokhu kungakhohwa nesono kwabanye, nokuholela ekwahlulelweni, kufanele kube yisexwayiso esiqinile kithi. Ngakho *yexwayiseka!*

Ivesi 12-19 – Isibonela siyakhonjiswa.

Ivesi 12 – *“Xwayani”* ukubona noma ukubheka. Sihlakaniphile uma sizobheka kahle lokhu

3:13 kepha yalanani imihla ngemihla kusathiwa
namuhla, ukuze kungabikho kini owenziwa lukhuni
ngokukhohlisa kwesono,

okwavimbela abaningi ekungeneni “*ekuphumuleni kwami*”! Bhekisisa funa lowo kube *nguwe “nhliziyo embi, engakholwayo”*, ebonisiwe ekuhlubukeni noma “*emhlubukisa kuNkulunkulu ophilayo*”. Kuyaphinda ukukhulwa okuyikho kuyavezwa ngokuqhubekayo, ngesikhathi ukungakholwa kuvezwe ngokuhlubuka noma ukusuka. Konke ukusuka eNkosini kungubufakazi bokungakholwa nenhliziyo embi. Buka incwadi 1 EkaJohane 2:19; NgokukaMathewu 13:20-21. Qathanisa nangesikhathi u-Eva evumela usathane ukuba amholele ebubini bokungamethembi uNkulunkulu, okwalandelwa ngukusuka emyalweni owawucacile weNkosi (Genesise 3). Isono sihlezi siqala ngesingeniso sobubi nokuvumela ukungabaza. Bheka lapha ukuthi ukwenqaba kwenhliziyo ukukholwa ngubufakazi obusobala bukaNkulunkulu impela “*inhliziyo embi, engakholwayo*”.

Ivesi 13 – Bheka kahle, kokubili uqobo lweni “*nakomunye*”. Nansi inhliziyo yomalusi, ehlezi ikhuthaza izimvu, yazi iqiniso labanye phakathi kwabo abangakezi ekukholweni, abayizimbuzi

*3:14 ngokuba sesingabahlanganyela kuKristu, uma
sibambisisa ithemba lethu lokuqala kuze kube
sekupheleni.*

phakathi kwezimvu. Buka ku 12:15. Ungakhohlwa ngubuqili “ngokukhohliswa” ngokuqiniswa kwenhliziyo umsebenzi wesono. Isono sihlezi siziveza njengayona ndlela, kanti noma yini eqinisa izinhliziyi zethu phambi kweNkosi kufanele ibonakale njengobubi eyibo.

Ivesi 14 – Kuyaphinda njengasevesini le-6, lelivesi alivezi ukuthi siyalahlekelwa nguKristu noma yinsindiso kuye uma singabambeleli kuze kube sekugcineni. Leso sisho sithi “sesingabahlanganyela”, kungekhona ukuthi “sizoba”. “Senziwe” empeleni usenkathini ephelele olwimini lwesiGrekhi esihunyushiwe, into efana nokuthi “sisesimweni sokuthi sesenziwe abahlanganyeli”. Iphuzu lapha yiqiniso lemanje livezwe ngempendulo yekusasa. Siveza iqiniso lokuxhumana kwethu noKristu nokuqhubeka kwethu. Ukukholwa okuqhubekayo yisiqiniseko sobuqiniso balolokholo.

Ibhayibheli liyaveza nalo ukuthi kungenzeka ukuthi umzalwane ahlehle ekuthembeleni kwakhe okuphelele eNkosini. Umphefumulo olungile

3:15 *Uma kuthiwa: “Namuhla, uma nilizwa izwi lakhe,
ningazenzi lukhuni izinhliziyi zenu
njengasekucunuleni,”*
3:16 *pho-ke, yibaphi abezwayo bacunula na? Akusibo
bonke abaphuma eGibithe ngoMose na?*

ungacasuka esimweni esifana nalesi aze owolahleko abuyele ebukhoneni obubusisiwe nasekunakeni kukababa (2 EkaPetro 2:8; NgokukaLuka 15:11). Ngakho-ke ukukholwa okucasukayo esonweni kungenza mhlawumbe kuveze ukukholwa kweqiniso.

Ivesi 15 – Ucaphunile futhi encwadini yamahubo 95, umbhali ubhekisa ngqo kofundayo, futhi “namuhla”. *“Bheka, manje kuyisikhathi esihle kakhulu; bheka, manje kulusuku lwensindiso”* (2 KwabaseKoriste 6:2). Ungalokothi ucishe, noma ngabe wumzuzwana nje, udaba olufana nalolu lubaluleke kakhulu.

Bheka isimiso esifakiwe lapha, ukuthi lokhu okwakukhulunyiwe kudala maqondana nesinye izizukulwana, kuyisimiso esiyiqiniso nakuzo zonke izizukulwana- izizukulwana *sethu!* – “namuhla”!!

Ivesi 16 – Kuhlezi kunezinhlobo ezimbili zokuphendula phakathi kwabantu. Abanye (abaningi) bacunula iNkosi ngokungakholwa, abanye

- 3:17 *Yibaphi-ke anengwa yibo iminyaka engamashumi
amane na? Kwakungesibo abonayo, abazidumbu
zabo zawa ehlane na?*
- 3:18 *Yibaphi afunga kubo ngokuthi abayikungena
ekuphumuleni kwakhe, uma kungesibo
abangalalelanga na?*
- 3:19 *Siyabona-ke ukuthi babengenakungena ngenxa
yokungakholwa kwabo.*
-

bakholwa, bafinyelela ekuphumuleni kwakhe okwakuthenjisiwe. Ngakho-ke kufanele “*Ngalokho kakhulu nga siqaphelisisa esikuzwileyo*” 92:1), funa abanye bawele esonweni esifanayo nasekwahlulelweni.

Ivesi 17-19 – Imibuzo nezimpendulo, eqiniseka kithi ukuthi isono esiyisisekelo **ukungakholwa**. Kuphela ngalabo abaqhubekayo ebubini iNkosi ithukuthele. Lapha kuqhanyisiwe *ububi obungumgogodla*, impande okuyilapho imiphumela yesono ephuma khona ngoba lokhu iNkosi ekugcineni iyowulahla umphefumulo ekuhlushweni okungunaphakade ngaphandle kwendawo yakhe ebusisiwe yokuphumula okungunaphakade. Asiqaphelisisa esikuzwileyo!! Uqaphelisisa lokhu iNkosi yenkazimulo ekushoyo kuwe! Ukuphatheka komphefumulo wakho ingunaphakade busengozini lapha!

*“Ngakho-ke masesabe ukuba,
kuthi kusekhona isithembiso
sokungena ekuphumuleni kwakhe,
kungabikho noyedwa kini
obonakala esele emuva”*

(KumaHeberu 4:1)

Ikilasi 5 – KumaHeberu 4

Cabangisisa

Isahluko 1 – UJesu Kristu uphakanyiswe ngaphezu kwakho konke njengeNdodana kaNkulunkulu nanjengoMdali.

Isahluko 2 – UJesu uzile phansi wathatha imvelo yomuntu njengomhlobo ongumhlengi noMpristi omkhulu.

Isahluko 3 – Bheka kahle kulowomuntu nomyalezo, oncono kakhulu kunoMose, ungaze ungafinyeleli ekuphumuleni kukaNkulunkulu ngenxa yokungakholwa njengoba kwenzekile kwabaningi.

Isahluko 4

Umbono wokuphumula okunikezwayo uyaqhubeka kusukela esahlukweni 3 kuze kube kulesi sahluko. Empeleni, igama “*ukuphumula*” livela izikhathi zize zibe yi-9 phakathi kwamavesi ayi-11 kuso isahluko. Umbhali ufuna ukuveza ukuthi kunokuphumula okusenokutholakala “*kunoma ngubani ofunayo*”. Siyathola kulesahluko ukuthi;

- Ukuphumula kukaNkulunkulu kungenwa kukho ngokukholwa (ivesi 2-3).
- Isikhathi sokungena “**Yinamuhla**” (ivesi 7).

*4:1 Ngakho-ke masesabe ukuba, kuthi kusekhona
isithembiso sokungena ekuphumuleni kwakhe,
kungabikho noyedwa kini obonakala esele emuva.*

- Ukuphumula kweNkosi kunikezwe abantu *bakhe* (ivesi 9).
- Kutholakala uma epheza ukuzama ukuzingenela ngawakhe amandla (*“njengalokhu uNkulunkulu wenza ngokwakhe”* ivesi 4) ebese ethembela emsebenzini ka *Kristu* asenzela wona (ivesi 10).
- Ukuphumula Kwakhe kuphuthwa ngenxa yokungalaleli nokungakholwa (ivesi 11).

Ukuphumula kukaNkulunkulu emsebenzini wakhe wokudala ngosuku lwesikhombisa (ivesi 4) nokuphumula kuka-Israyeli eKhenana (ivesi 8) kusetshenzisiwe njengezinhlobo zokuphumula kwethu kuKristu ngokukholwa.

4:1-11 – Ukuqhubeka kwesethembiso sokuphumula

Ivesi 1 – Kunesithembiso sokungena ekuphumuleni, indawo yokuhlanganyela kaNkulunkulu ebekelwe noma egcinelwe ngokuvuleleka kubo bonke abantu. Kodwa kusengenzeka umuntu ahluleke ukungena, ahluleke ukufika kulokho kuphela okufiswayo

4:2 Ngokuba phela nathi sashunyayezwa ivangeli njengabo; kepha izwi abalizwayo alibasizanga bona, lokhu lingahlangananga nabezwayo ngokukholwa.
4:3 Ngokuba siyangena ekuphumuleni thina esikholwayo njengokusho kwakhe ukuthi: “Kanjalo ngafunga ekuthukutheleni kwami, ngathi: ‘Abayikungena ekuphumuleni kwami,’” nakuba imisebenzi yayenziwa kwasekusekelweni kwezwe.

kokuphumula kwezulu. Umbhali ukhuluma ngokuphuthelwa yinsindiso enikeziwe kuKristu. Ngaphezu kobufakazi bomlando wabanye abahluleka ukungena ekuphumuleni kukaNkulunkulu ngenxa yokungakhulwa, kufanele kube kithi ukuqaphela nokuhlala sigadile ukuze nathi singabi ngabanjalo.

Bheka isibonelo esifanele kithi lapha ekuletheni yonke ingcindezi ekubhekeni lokhu okugxilisa ikhanda nenhliziyo ekufuneni lokhu okuholela umphefumulo ensindisweni.

Ivesi 2-3 – Kuyashintsha kuqhathaniswa “*thina...kubo*”, umbhali uyagcizelela ukuthi abantu bazo zonke izinkathi banamathuba alinganayo. Okhokho bamaJuda ehlane (isahluko 3) balizwa “*ivangeli lishunyayelwa*” kubo kahle. Lokhu ababenakho kwakungenawo umsebenzi omncane ekubahloleni ensindisweni ngokukholwa

kunevangeli likaKristu. Qhathanisa incwadi 2 kuThimothewu 3:15, ekhuluma ngemibhalo yeThestamente elidala. URuthe wayenokwanele ukumhola ekucasheni ngaphansi kwamaphiko kaJehova, ngisho ebufakazini obuphambukile bomndeni ka-Elimeleki. Umfelokazi kaZarefathi weza ekukholweni, ngisho kwayizinsuku zokuhlubuka kuka-Israyeli ngaphansi kuka-Ahabi no Jezabeli.

Ukukhulelwa ngokujwayelekile kudinga ukuhlanguka kwamacala amabili. Ukweswela komphefulo ukuzalwa kabusha akungakho ukuthi kungenxa *yembewu* engaphelele. Ngisho emfanekisweni kaKristu wokuhlwanyela nemihlabathi (NgokukaMathewu 13), amandla embewu ayengangabazeki. Iphutha alikho kwimbewu, akuyona *imbewu* enenkinga, kodwa *umhlabathi* (imiphefumulo) onenkinga. Akekho umuntu ezikhathini zonke, ikakhulukazi kulesi esethu, onesizathu sokungakhulwa bese kuthi ngalokhu ephuthelwa ngukuphumula kukaNkulunkulu kuKristu. *Maye! ubuhlungu bokukhishwa ekuphumuleni kwezulu, wazi ukuthi kwakungafumaneka!*

Bheka eminye yemiphumela lapha;

- Ukuthi “Yena [iNkosi] *yathi*” amakhulu

eminyaka ngaphambili awenzi lutho ukunciphisa amandla amazwi akhe.

- UNkulunkulu uchaza ukuthi amazwi akhe “*azuzisa*” thina, njengento yenani eliphakeme.
- Isisho “*izwi elishunyayeliweyo*”, ngokoqobo “*yizwi lokulalela*” kukhona ukulalelwa kwezwi elizuzisa umphefumulo, nohlobo lokulalela olungezwa. Kuze kube yinamhlanje wonke umphefumulo ongafuni ukulalela izwi likaNkulunkulu, onqaba ukuhlanganisa imbewu yezwi nokukholwa okungaphakathi, akunanzuzo yalutho kunoma yimuphi umyalezo wevangeli. Ngakho-ke ungavami ukubheka iphutha kulowo oshumayela ivangeli. Ezimpandeni zakho konke ukushumayela okungenanzuzo kukhona ukulalela noma ukuzwa okungenanzuzo. Bese kuthi ezimpandeni zakho konke ukuzwa izwi likaNkulunkulu okungenanzuzo kukhona *ukungakholwa*, ukwenqaba ukuvuma iqiniso noma ukulifaka ezimpilweni zethu. *Umcebo ulahliswe okodoti! Inzuzo engabakhona imisiwe!*
- Umnikelo wokuphumula okuthenjisiwe ubonakala uvulelekile kubo bonke futhi ungatholwa yibo bonke, kungokwabakhethiweyo abayingcosana

kuphela. Kuyavela kulezi zahluko ezimbili
ukuthi labo abahlulekayo ukufinyelela
ekuphumuleni kukaNkulunkulu basilalelwa
ngokwabo ukwahluleka ukukholwa.
UNkulunkulu akavaleli mphefumulo
ngaphandle. Wonke umphefumulo
owenqabayayo uzivalela wona.

Isikhuthazo esiqotho sikaNkulunkulu ngukuthi
*“umuntu makazihlolisise yena ukuthi ukukho yini
ukukholwa”!*

Ivesi 3 – *“Thina... siyangena”* yinkathi yamanje,
echaza okwenzeka manje (“siyangena”) hhayi
okuzokwenzeka. Ukuphumula kukaNkulunkulu
kuKristu nakhu kungokwenkathi yamanje njengoba
kuyithemba elizayo. Umzalwane;

- Unokuphumula kwakhe okuzinzile
ensindisweni.
- Unokuphumula okukhulayo
ngokungcweliswa.
- Uzoba nokuphumula kokugcina
enkazimulweni.

Ukuphumula kwethu kwamanje kutholakala
ekuxolelweni kwezono nasekukhululweni emandleni
esono, unembeza ogeziwe, inkululeko yokungena

*4:4 Ngokuba ushilo endaweni ethile ngosuku
lwesikhombisa ukuthi: “UNkulunkulu waphumula
ngosuku lwesikhombisa emisebenzini yakhe yonke,”*

eNkosini, nokuhlanganyela okuyimvamisa neNkosi lapho, ukweneliseka komphefumulo, njljl. Lezi yizibusiso eziyigugu ezitholakala kuphela kuJesu Kristu.

Ivesi 3-4 – Umbhali ube esewubeka nokukhombisa lomcabango wokuphumula okubekelwe abazalwane. UNkulunkulu waqeda umsebenzi wakhe wase engena ekuphumuleni kwakhe ngosuku lwesi-7 lweviki lokudala (Genesise 2:2-3). Ukungena kweNkosi ekuphumuleni kukhuluma ngokwemifanekiso ngalokho kuphumula afuna wonke umphefumulo umlandele ungene kukho. Futhi ngisho njengoba neNkosi yaqeda umsebenzi wayo yase ingena ekuphumuleni, kanjalo nawo wonke umzalwane ngesikhathi sokukholwa. Ufikile ekugcineni ekupheleni kwemizamo yakhe yokuzifunela izulu, wangena ekuphumuleni komsebenzi kaKristu ophelele. Ukuphumula kwesabatha lamasonto onke kwakwenzelwe ukuthi kube yisikhumbuzo sanjalonjalo sengunaphakade ku-Israyeli, ukuphumula kwakamoya okunokutholakala ngokukholwa.

4:5 *nakule ndawo uthi futhi: “Abayikungena ekuphumuleni kwami.”*

4:6 *Ngakho-ke lokhu kusasele ukuba abanye bangene kukho, nalabo abashunyayezwa kuqala ivangeli bengangenanga ngokungalaleli,*

Ivesi 5-9 – Ukuphumula “*ukuhlala*”

Ivesi 5 – Kuyaphinda inkomba ngamaHubo 95 njengasesahlukweni 3. Ngesikhathi u-Israyeli uzuza izwe labo lesethembiso. Lokhu futhi kukhombisa ukungena ekuphumuleni kuphela kwalabo abakholwe eNkosini.

Ivesi 6 – “*Ngakho-ke lokhu kusasele ukuba abanye bangene kukho...*” – Qonda ukuthi uNkulunkulu usakhuluma ngendawo ebekelwe ukuphumula kwakhe. UDavide wakhuluma encwadini yamaHubo 95 ngokungena ekuphumuleni kukaNkulunkulu amakhulu eminyaka emvakokuba u-Israyeli ungene eKhenana, kodwa kanjalo iNkosi yayisho ngomubi “*Namuhla, emva kwesikhathi eside... namuhla uma nilizwa izwi lakhe*”. Ngakho-ke ukuphumula okuthenjisiwe okuyikhona iNkosi ekhuluma ngakho ngokusobala kunwetshiwe ngale kokuphumula kweKhenani. Umqondo ofanayo wesithembiso *esisalele* thina usevesini lokuqala, osavulekile ukuba abantu bangene. Isethembiso sisazogcwaliseka, leyo

4:7 *uyanquma futhi usuku oluthile oluthiwa Namuhla, esho ngoDavide emva kwesikhathi esingaka njengokushiwo kuqala ukuthi: “Namuhla, uma nilizwa izwi lakhe, ningazenzi lukhuni izinhliziyo zenu.”*

4:8 *Ngokuba uma uJoshuwa wayebaphumuzile, wayengayikukhuluma emva kwalokhu ngolunye usuku.*

ndawo yokuphumula isazogcwala. Umnyango womkhumbi wokugcina usavulelwe wena namanje, kodwa uthenjisiwe “*namuhla*”! Kepha, yeka ukushesha kokudlula “*kwenamuhla*”!

Ivesi 8 – Qhathanisa neZenzo 7:45 lapho igama elifanayo licaphuna uJoshuwa, okushiwo kuye lapha nguJoshuwa eholela u-Israyeli ezweni lesethembiso. Uyabona, umbuzo ungavuka enhlizweni ecabangayo ukuthi ngabe uJoshuwa akabalethanga abantu beNkosi *ekugcwalisekeni* kwesithembiso sikaNkulunkulu sokuphumula. Umbhali ukhomba kulokhu; uma uJoshuwa ewuholile u-Israyeli, ewuholela esithembisweni sokuphumula ngaleso sikhathi, nakho konke ukugcwaliseka ekunqobeni, kushukuthi uDavide wayengeke akhulume ngokungenzeka kuvuleleke isango endaweni yokuphumula emvakwamakhulu eminyaka.

Ivesi 9 – Isiphetho esisobala ngukuthi kusakhona

4:9 Ngakho-ke kudasalele abantu bakaNkulunkulu ukuphumula kwesabatha.

4:10 Ngokuba ongenile ekuphumuleni kwakhe yena uphumula emisebenzini yakhe njengoNkulunkulu kweyakhe.

“kudasalele ngakho-ke ukuphumula [ukuphumula kweSabatha] ebantwini bakaNkulunkulu”, kulabo abakholwayo, ngokukholwa kwabo bangene emndenini kaNkulunkulu. Ukuholela kukaJoshuwa ekuphumuleni eKhenana kwakuyisithunzi sikaJesu eholela abantu bakhe ekuphumuleni kwaphakade. Insindiso ayinikezayo yimpendulo kuyo yonke imiphefumulo ekhathazekile, ethwele ngenxa yemizamo yayo eyize yokuthola ukuthula noNkulunkulu. Ithemba lensindiso yezulu, lokho kuphumula kweSabatha, kugcwalisa imicabango noma isithombe seSabatha lokuphumula. Lokho kuphumula okuzayo, okwamanje siqala ukuhlanganyela ngesilinganiso esifanayo kuKristu. Qhathanisa isimemo seNkosi encwadini kaMathewu 11:28-29, “Zanini kimi nina nonke enikhatheleyo nenisindwayo, mina ngizakuniphumuza”.

Ivesi 10 – Ukukhawuka kukaNkulunkulu emisebenzini yakhe ekuvalweni kweviki lokudala kubukeka kukhomba ethembeni eliyekeleliwe emsebenzini walo wokulunga komphefumulo,

*4:11 Ngakho-ke masikhuthalele ukungena kulokho
kuphumula, ukuze kungawi muntu ngaleso siboniso
sokungalaleli.*

emzameni yakhe ukufumana noma ukugcina insindiso yakhe. KuKristu, ngomusa, sihlengiwe ngokupheleleyo ngaphansi komthwalo womthetho olungile kaNkulunkulu (KwabaseRoma 7). Kuye kukhona “*ukuthethelelwa kwezono, nakukho konke ebeningenakulungisiswa kukho ngomthetho kaMose*”.

Ivesi 11 – Umbhali uyaphinda ubuyela esicelweni isahluko esivule ngaso, ukuqaphelisisa kuJesu, uJoshuwa wethu, ukapteni wensindiso, nakuyo yonke imibuzo ebalulekile yokuthi ngabe usumvumele yini ukuthi aholale umphefumulo wakho ekuphumuleni kukaNkulunkulu. Noma mhlawumbe uzikhethele inhlanganyelo yalabo abangakholwa abawa ehlane, basilalelwa yiloyo ndawo yokuphumula. Kanjengoba kuyiqiniso ukuthi lawo maJuda awafinyelelanga eKhenana kanjalo-ke ngaphandle kokungabaza ukuthi owenqabayo ukukholwa kuJesu Kristu angeke akuthole ukungena ezulwini. Isono sethu sokwenqaba mhlawumbe sikhulu kakahulu kunesabo ngenxa yokuthi sinesibonelo esiyibo phambi kwethu. *Ukuwa kwabo kuyindlela yokuthi siphaphame!* Ukuphila

kokugcina enkazimulweni “*kukhona*” kuphela “*ebantwini bakaNkulunkulu*”. Ngabe wena ungowakhe na? Kungabe ungaphakathi? Noma usenenkani uhlezi ngaphandle komhlambi kaNkulunkulu?

Umyalelo “*masikhuthalele*” awufuni imizamo yethu yasemhlabeni ukuze sizuze insindiso, kodwa umfutho oqotho odingakalayo kubo bonke abazokwethemba ukungena ekuphumuleni kukaNkulunkulu. UNkulunkulu useqinisekile vele ukuthi *ukudebesela* kwamazwi akhe kwanele ukuba umphefumulo uphalale (2:1-3).

.....

Ukufingqwa

- Kunokuphumula uNkulunkulu angena kukho, eSabatheni lakhe uma eqeda umsebenzi wakhe wokudala.
- UNkulunkulu wafisela abantu bakhe u-Israyeli ukungena kulokho kuphumula kanye naye, okuvezwe ngokungena ezweni lesethembiso.
- Abaningi babengaphandle kwalokhu kuphumula ngenxa yokungakholwa.

*4:12 Ngokuba izwi likaNkulunkulu liphilile, linamandla,
libukhali kunezinkemba zonke ezisika nhlangothi
zombili, lihlaba kuze kwahlukaniswe umphefumulo
nomoya, amalungu nomnkantsha, lahlulela
imicabango nezizindlo zenhliziyu;*

- Amathuba ayesavulekile nangesikhathi sikaDavide, ngoba iNkosi yaphinde yakhuluma kamnandi ngomhubi ngalowo mnyango osavulekile wokuphumula kukaNkulunkulu.
 - Umnyango nanamuhla usavulekile ngoJoshuwa wethu, iNkosi uJesu Kristu.
-

Makabongwe uNkulunkulu ngesifiso sakhe esinqunyiweyo sokwabelana ngokuphumula Kwakhe, uma kwakungebona labo abamenywa kuqala, nabanye abavela emigwaqeni emikhulu namathango (NgokukaLuka 14:16-24). INkosi inikeza lonke ithuba lokungena, iqinisekisa eminyakeni yonke ukuthi “*angithokozi ngokufa komubi*” nokuthi “*ingathandi ukuba kubhubhe namunye*” (Hezekiya 33:11; 2 EkaPetro 3:9). Akathandi nokuba oyedwa aphuthelwe ukwabelana ngokuphumula Kwakhe. Uyalangazelela ukuba indlu igcwale ekugcineni (NgokukaLuka 14:23).

4:12-13 – Alikho iphutha embewini

Ngokubhekisa “*ezwini likaNkulunkulu*”, uqonda kokubili izwi elibhaliweyo nezwi eliphilayo likaNkulunkulu, uJesu Kristu. Buka incwadi kaJohane 1:1, 14; Isambulo 19:13. “izwi likaNkulunkulu” li;

- “*Liphilile*” – into ephilayo noma enempilo. Buka nekaPetro yokuqala 1:23. Izwi likaNkulunkulu alifile, akusikho ukuthi liyinto engasebenzi, kodwa liza nempilo ebalulekile.
- “*Linamandla*” – Akusikho ukuthi linomsebenzi nje kuphela, kodwa lisebenza ngamandla aphilayo. Njengembewu linamandla ngokugcwele nje, kanjalo nembewu yezwi likaNkulunkulu ikwazi ngokugcwele ukuthinta lokhu esuke ithunyelwe kona. Buka no-Izaya 55:11. Kudinga kuphela ukuba ihlangane nokukholwa emphefumulweni ukuba igcwale ukuphila okuphakade. Amazwi kaNkulunkulu akwazi ngokuphelele ukucindezela konke okuvimbayo okuyimbono yomuntu bese liphendule umphefumulo wakhe onenkani. Kwakungezwi lakhe lomlomo kuphela ukuthi uNkulunkulu ekuqaleni adale amazulu nomhlaba. Kwakungezwi lakhe lomlomo eyalela ukuba uJesu avuse uLazaru

*4:13 futhi akukho nto edaliweyo engabonakali phambi
kwakhe, kepha konke kwambuliwe kusobala
emehlweni akhe esiyakuzilanda kuye.*

ekufeni.

- “*Libukhali*” – Lihlaba lehlukana ekujuleni komuntu. Lingena phakathi ezizindlweni nasemicabangweni nasezinjongweni nasezivikelweni. Lisuse imikhuba, ngisho ngabe ijule kangakanani ngokugxila kwayo kithi. Lihlephula amakhethini lawa esicashisa ngawo ububi bangempela “*bemicabango nezinhloso*” zezinhliziyi zethu. Buka nesithombe sikaKristu encwadini yeSambulo 1:16. Sondeza umthandazo kaDavide kumaHubo 139:23-24, “*Ngihlolisise Nkosi*”.

Ivesi 13 – Ukuqonda manje kwenziwa ekugxileni ngezwi *elibhaliwe* kuya ezwini *eliphilayo*, uJesu Kristu. Asikho ngisho esincane isici sendalo yakhe esicashile phambi komdali owazi konke. Ngaphambi kwamehlo akhe azikho izono eziyimfihlo. UJesu Kristu yilowo “*kuye esinakho ukwenza*”. Ungu;

- “*Umnyango*” okungukuthi umuntu udlula kuwo uma ezongena emhlambini wokuphumula kukaNkulunkulu (NgokukaJohane 10:9).

4:14 Ngakho-ke lokhu sinomPristi omkhulu kakhulu
odabulile amazulu, uJesu iNdodana kaNkulunkulu,
masibambebele kuso isivumo sethu.

- “Indlela” eya ebukhoneni bukaBaba nasesibusisweni (NgokukaJohane 14:6), futhi nguye yedwa.

Igama lesi-Grekhi elihunyushiwe “*kwambuliwe*” lapha livela egameni “intamo”, eliveza isenzo sokugobisa intamo emuva, okwambula ngokugcwele umphimbo. Igama liveza ukukhululeka iNkosi engathatha ngayo impilo. Izimpilo zethu phambi kwayo zingathi umphimbo wambulwe ngokuphelele kuye. Futhi kukhuluma ngokwazi kukaNkulunkulu izinhliziyi zethu ekujuleni kwazo. Khumbula uJesu uqhubeka nokusivezela ukwazi ngokugcwele ngokujula “*kwemicabango, nezinhloso*” yabantu ngomsebenzi wakhe emhlabeni.

4:14-16 – “*UmPristi wethu omkhulu*”

Ingxenye entsha esiqala ke lapha, exhumanisa ubuPhristu bukaKristu. Lendikimba izoqhubeka kuze kube sesahlukweni se-10.

Ivesi 14 – Kuphinda kubhekwa kuJesu, uJoshuwa

*4:15 Ngokuba asinaye umPristi omkhulu
ongenakuzwelana nobuthakathaka bethu, kepha
olingiwe kukho konke njengathi, engenasono.*

wethu;

- Osehole indlela ekuphumuleni kwezulu.
- Yena njengomPhristi omkhulu osedabule isihenqo endaweni engcwele ngcwele yeqiniso, yobukhona bukaNkulunkulu.
- NjengoMphristi omkhulu, echithile igazi lakhe echithela thina lapha, manje uyasinxusela laphaya.

Ivesi 15 – UJesu unguMphristi wethu omkhulu nesibonelo sethu, ebekezelele konke ukuze sibekezele ngaphandle kokwahluleka. Kodwa akakaze abekude, ngoba uyaqonda lokhu esibhekana nakho futhi uyakuzwa ngesihawu nathi lokhu esikuzwayo. Ehluphekile Kanye nathi uyakwazi ukuzwelana nathi, azi nokuthi usisiza *kanjani*. Futhi ngasohlangothini lommeli wethu omkhulu nesibonelo, umbhali uyaphinda ufuna impendulo okuyiyonayona kithi;

- “*Masibambelele kuso isivumo sethu*” (ivesi 14).
 - o Sibambelele siqinisele kulokhu

4:16 *Ngakho-ke masisondele ngesibindi esihlalweni somusa ukuba samukeliswe isihawu, sifumane umusa wokusiza ngesikhathi esifaneleyo.*

esikwaziyo ukuthi kuyiqiniso ngisho ngabe ingcindezi injani.

- Simemezele ngesibindi ukubaluleka okuphezulu kukaJesu Kristu ezweni elimhleka usulu.
- Senze izimiso ezilungile zongcwele njengesikwenza nsuku zonke.

Ubuhle obedlulele bukaKristu uqobo buphakamisa ubizo lwethu ezindaweni eziphakeme kakhulu futhi kusinikeza ukungabi ngisho nethunzi “*okungekho kuye ukuguquka nasithunzi sokuphenduka*”. Inkosi isho ukuthi singaqali kahle kuphela kodwa “*sibambelele*” futhi *sigede* kahle. Kuphinde, ukukholwa okuqhubekayo kungubufakazi bokukholwa kweqiniso, “*Akakho othi esebeke isandla sakhe egejeni, abuke emuva, ofanele umbuso kaNkulunkulu*” (NgokukaLuka 9:62).

- “*Masisondele ngesibindi esihlalweni somusa*” (ivesi 16). Ngoba lapho sinesiqiniseko sosizo nomusa. “*Yisihlalo*”, esikhuluma *ngamandla* aphezulu okusibizela *ekwesabeni*. “*Yisihlalo*

somusa”, esikhuluma ngozwelo lwaphezulu, okusibizela ekufinyeleleni okuvulekile. Buka incwadi kwabaseRoma 5:2. Isikhuthazo sikaNkulunkulu kithi ngukuza, nokuthi sizwe ngokuthemba, sithobekile kodwa sikhululekile. Kithi akefani nesibankwa esesabekayo. Kungenjengo Esteri owayesaba ngisho ukungena ebukhoneni bomyeni wakhe. Kuphela ngomPhristi wethu omkhulu lokhu kuyenzeka.

Qhathanisa lenxenye nesahluko se-10:19-23. Lapho nakhona sibona ukuhlangana okufanayo komsebenzi kaKristu womhlathelo nehhovisi lobuPristi, inkululeko yokuzethemba kwethu ngokungena ebukhoneni bukaNkulunkulu, nesimi ngakho ngesivumo sethu esingenakuzanyazanyiswa.

*“Njengokuba esho nakwenye
indawo ngokuthi:*

*‘Wena ungumpristi kuze kube phakade
ngokokuma kukaMelkisedeki’”*

(KumaHeberu 5:6)

Ikilasi 6 – KumaHeberu 5

Kucabangisise

Isahluko 1 – UJesu mkhulu kunabaprofethi nezingelosi.

Isahluko 2 – UJesu Umhlobo ongumhlengi wethu.

Isahluko 3 – UJesu uncono kunoMose.

Isahluko 4 – UJesu uncono kunoJoshuwa, eholela abantu bakhe ezweni *lengunaphakade*, izwe lesethembiso lokuphumula.

Manje esahlukweni 5 (mhlawumbe nasesahlukweni 4:14) uqala ukucabangela okubanzi kompristi omkhulu nobupristi kuJesu Kristu, eveza uJesu njengo-Aroni oncono. Lokhu kugxila kuqhubeka nasesahlukweni 10. Esahlukweni 8:1 sithola ukufingqwa; “...*kwesikushoyo yilokhu: sinompristi omkhulu onjalo osewahlala ngakwesokunene sesihlalo sobukhosi soMkhulu emazulwini*”. Ngakho-ke ubupristu obukhulu bukaKristu yinto eyilona gatsha eliyisiqu salencwadi!

Ubuphristi kwakuyisikhundla seThesatamente elidala esafezekisa indima engajwayelekile phakathi komuntu noNkulunkulu. Umphristi kwakunguye yedwa umuntu owayefanelekile;

- Ukumela abantu abanesono phambi kukaNkulunkulu.
- Ukubhekana nokwesabeka kwesono sabantu.
- Ukwenza imihlatshelo esikhundleni sabantu kuNkulunkulu.
- Ukwenza indlela yokubuyisana kubantu noNkulunkulu, nokubuyisela ekuhlanganyeleni noNkulunkulu.

Ngakho-ke ukubeka kukaNkulunkulu ubupristi kwakuyiyona yodwa indlela yokuba umuntu eze noma asondele kuNkulunkulu. Ezwini, umpristi nguye kuphela omisiwe ukuba *ngumlamuleli* phakathi kukaNkulunkulu nabantu. Nakhu ukuthi kungani ukugxila okukhulu ebupristini bukaKristu obuvelele; Ukumiswa kwakhe njengomphristi wethu omkhulu kukhomba phezulu indima eyisisekelo uJesu ayiletha emuntwini njengomlamuleli odlulele ngokugcwalisa yonke imiqondo ngomphristi nobupristi bethestamenti elidala. Nguye yedwa ofanelekile ukuma phakathi kwabantu abanesono noNkulunkulu ongwele, ebuyisela ukuthula kulobo budlelwane obaphukile.

Okugoqa konke ngukuthi uJesu Kristu wedlula wonke umuntu obekiwe nenqubo yonke yethestamente elidala yomnotho okuyilapho

5:1 Ngokuba yilowo nalowo mpristi omkhulu okhethwa kubantu umiselwa abantu kokukaNkulunkulu, ukuze anikele izipho nemihlatshelo ngenxa yezono;

abafundi bamaHeberu ababenamathele khona. Kodwa kufanele bayeke ukunamathela kulokho kuxhumana kwenkaba, ukuze bavuke ekuphileni okusha bokuhlanganyela noKristu.

Isahluko 5

5:1-4 - Izimfanelo zobupristi

Umbhali uqale ngezimfanelo eziwujikelele ngehhovisi lobupristi.

Ivesi 1 – Umpristi kufanele kube “*okhethwa kubantu*”. Kufanele kube ngumuntu phaq, inyama negazi ngokwemvelo. *Umuntu* kufanele akhonze esikhundleni *sabantu*. Ayikho ingelosi eyayingakhethwa. Futhi umpristi kufanele kube “*umiselwa abantu kokukaNkulunkulu*”. Kufanele kube ngogunyaziwe futhi omisiwe nguNkulunkulu ukukhuluma noNkulunkulu esikhundleni sabantu (bheka ivesi 4). Umphristi kufanele kube ngofanelekile ngalendlela ukuze enze lokhu okwenziwa ngumphristi, ukunikela “*izipho nemihlatshelo ngenxa yesono*”. Cabangisisa

ngokushiwo yilokhu. Okushiwo ngukuthi;

- Iqiniso lokuwa komuntu esonweni.
- Ukunqunywa kobudlelwane bomuntu noNkulunkulu.
- Ukungakwazi komuntu ukuziyela kuNkulunkulu ngokwakhe, ngokwenqaba kukaNkulunkulu.
- *Isidingo* somlamuleli esikhulu somuntu, ofanelekile ngokobuntu nangokwasemazulwini.
- Ukwengezwa kwecala uma umuntu elindela umusa kuNkulunkulu ngaphandle komlamuleli ofanele. Lapha yizo zonke izinkolo eziphambukayo, zifuna ukuziyela kuNkulunkulu ngaphandle kwendlela yakhe eyodwa ayibekile.
- *Isifiso* somusa kaNkulunkulu ngokubuyisana nabantu okungabafanele.
- Isinyathelo sikaNkulunkulu ekuhlinzekeni indlela ekutheni abantu babuyisane, bamukeleke phambi kukaNkulunkulu.
- Ithemba likaNkulunkulu lokwamukeleka kwabo bonke abeza Kuye ngeNdodana Yakhe ngendlela ayimisileyo.

“Iziphiwo nemihlatshelo” okufanele kubhekwe ngumphristi kubaluliwe;

- Imnikelo yokuzikhethela (*“iziphiwo”*) enikelwa ngokukhululeka ngokuthanda ukuthokozisa iNkosi nokuyazisa njengomnikazi wakho konke, thina singaphathiswa lokho athande ukusithemba ngakho ukuba sikunakekele. Wonke umnikelo wokushiswa, obalwe ekuqaleni phakathi kwemihlatshelo encwadini kaLevitikusi 1, yayinjengeminikilo yakuzikhethela. Lena yayilethwa ngokuphelele njengesipho, isuka ekubongeni iNkosi. Qathanisa ibhodlela lamafutha elalihlephukile elithela kuJesu.
- Iminikelo yesono (*“imihlatshelo”*) elethwa ngendlela ebekiwe ukuzokwenza ukubuyisana ngenxa yesono, icela intethelelo eNkosini.
- Kokubili *“iziphiwo nemihlatshelo”* yethu kungakwazi ukunikeleka ngompristi. NguJesu Kristu kuphela ongakwazi ukusihambisela okuhle kwethu kuBaba bese esitholela intethelelo ngenxa yobubi bethu, ngomhlatshelo wakhe endaweni yethu. Ngaphandle kwakhe ububi bethu abuhlanjululwa nokuhle akukho noma kubhekwa. Ngaphandle kokubandakanyeka kwakhe ngisho ukulunga kwethu phambi

5:2 angabekezelela abangazi lutho nabadukayo, lokhu
naye uzungeziwe ngubuthakathaka;

kukaNkulunkulu kubalwa
“njengezidwedwe ezingcolile” (Izaya 64:6).
Bheka ukuthi izwe elingasindisiwe liphuthelwe
kangakanani lapha, becabanga ukuthi
banelungelo lokulindela ukuthi imisebenzi
yabo emihle izobazuzela ukufaneleka phambi
kukaNkulunkulu kungekho mphristi
ongumlamuleli omile endaweni yabo.

Ivesi 2 – Umphristi kufanele akwazi “ukuba nozwelo”
phakathi kwabantu, “azwelane nabangazi lutho
nabadabukayo”. Okubalulekile kakhulu kulowo
omele abantu phambi kukaNkulunkulu wuzwelo
nesineke kulabo ababuthakathaka nabanosizi.
Umpristi akakwazi ukuziba noma ngayiphi indlela
ehlise ububi besono, futhi akakwazi ukubukela
phansi izoni ngenxa yokuphakama bokuphelela.
Kufanele ahlezi njalo esizonda isono ngayo yonke
indlela, kodwa azibheke ngozwelo izoni. Ingelosi
enkulu angeke ithinteke ngaloluhlobo, ingakaze
iphile lapho kuphila khona umuntu.

Ivesi 3 – Abapristi baka-Aroni babeqalal banikele
imihlatshelo yezono zabo ngaphambi kokuba

5:3 *ngenxa yabo kufanele ukuba, njengalokhu enikela ngezono zabantu, anikele kanjalo nangezakhe.*
5:4 *Akukho muntu ozithathela lesi sikhundla, kuphela obizelwa kuso nguNkulunkulu njengo-Aroni.*

babhekana neyezono zabanye. UJesu wehlukile ngokuthi “*wayengenaso isono*” (4:15).

Ivesi 4 – Kuphinde, umphristi kufanele “*abizwe nguNkulunkulu*” njengalowo obekwe ngokusemthethweni. KwakuyiNkosi eyayibeke abegazi lika-Aroni ukuba babe ngabaphristi (Exodusi 28:1). KwakuyiNkosi eyayibeke ukuba kube nomcimbi wokugcotshwa kwabaphristi phambi kwabo bonke abantu (Exodusi 29). Buka ukubhekana kukaNkulunkulu nalabo “*abebethatha udumo luze kubo kulokhu*”;

- “*Umfokazi osondelayo uyakubulawa*” (UNumeri 3:10).
- Ukufa okwesabekayo kwehlela uKorah namadodana akhe kuNumeri 19 (ivesi40).
- Ukuqala kokuphela kweNkosi uSawuli (1 Samuweli 13:11-14).
- Isifo sochoko ngaphezu kweNkosi u-Uziya (2 Izikronike 26:16-21)

5:5 *Kanjalo noKristu akazidumisanga yena aze abe ngumpristi omkhulu, kepha wadunyiswa nguye owakhuluma kuye, wathi: “UyiNdodana yami wena, namuhla ngikuzele,”*

5:5-10 – Ubupristi bukaKristu obungunaphakade Lezi zimfanelo zobuphristi sezibhekiswa kuJesu Kristu ke manje.

Ivesi 5 – UJesu akazange nje azicabangele ngokwakhe ukuthi ungofanele lelihhovisi naloludumo lobuphristi, kodwa waphakanyiswa wayeseyabekwa futhi nguBaba. Umbhali uyacaphuna futhi encwadini yamahubo 2:7 (kuphinde naku 1:5) ukuphakamisa uKristu njengeNdodana yophezu konke, egcizelela ukwamukelwa nothando nokubekwa nguBaba kweNdodana njengofaneleke kakhulu ngaphambili njengomlamuleli.

Manje kuqonde. AmaHubo 2:7 awakhulumi kuphela ngobudodana obungunaphakade bukaKristu noBaba, kodwa *ngokuzalwa kwakhe njengomuntu*. Nakhu ukuthi uJesu ufaneleka kanjani ngokuphelele ukuba nguMlamuleli; Munye noNkulunkulu, njengeNdodana yakhe, enemvelo kaNkulunkulu. Kodwa futhi *uzelwe* phakathi kwabantu nemvelo yomuntu (2:9-14). Ngemvelo

5:6 njengokuba esho nakwenye indawo ngokuthi: “Wena ungumpristi kuze kube phakade ngokokuma kukaMelkisedeki,”

yakhe yobuNkulunkulu uJesu uyakwazi ukufinyelela phezulu kuNkulunkulu, phezulu kakhulu kunalapho okungafinyelela khona u-Aroni. U-Aroni, njengomfowabo kaMose, wayeyinceku kaNkulunkulu, ekubeni uJesu uy*iNdodana* kaNkulunkulu (3:5-6). Njengomuntu uJesu manje uyakwazi ukufinyelela ngisho phansi kumuntu.

Ivesi 6 – Incwadi yamaHubo 104:4 icashuniwe yafakwa nakuJesu, umbhali eqhubeka esikhomba phezulu ekubekweni kwakhe nguBaba njengompristi. Kodwa bheka ukuthi ubupristi bakhe kungohlelo lukaMelkizedeki kunokuba lube ngohlelo luka-Aroni kukhuluma “*ngobungunaphakade*” bemvelo yokukhethwa kwakhe. U-Aroni namadodana akhe bonke bafa, kwafakwa abanye esikhundleni sabo. Kodwa uJesu akayena nje umpristi kuphela, kodwa ngumpristi ongunaphakade emva kwesibonelo sikaMelikizedeki (Genesis 14:17-24). Imvelo enhle kakhulu yalobubupristi obedlula obuka-Aroni izoqhubeka ichazwe esahlukweni sesikhombisa (7).

Ivesi 7 – Impilo kaKristu yasemhlabeni

5:7 *owathi esenikele emihleni yenyama yakhe
ngemikhuleko, nokunxusa, nokudazuluka okukhulu,
nezinyembezi kuyena onamandla okumsindisa
ekufeni, wezwiwa ngenxa yokumesaba uNkulunkulu.*

kwakungeyobunzima obukhulu nosizi. Wayephila ngokwethembela kuBaba wakhe njengomuntu, ikakhulukazi njengoba ukufa kwakhe kwase kusondela. Kwaphinda lokhu kwaqhubeka kwamzuzisa lokho kufaneleka kobuphristi, ububele obusemqoka. Ngokuba uJesu wayehlushiwe futhi “*olingiwe kukho konke njengathi*” (4:15), ebekezelela konke esikubekezelelayo futhi ngakho-ke uyakwazi ngokuphelele ukuzwelana nezilingo zomuntu nobuthakathaka. Uyabona ukuthi uJesu Kristu ufanelekile ngokuphelele ukuba ngumpristi wethu omkhulu?

- “*Wayethathwe phakathi kwabantu*” (qhathanisa novesi 1 & 5), ngakho-ke ungumuntu ngokuphelele.
- “*Wayegcotshwe*” ngokusemthethweni noma emiswe nguNkulunkulu (qhathanisa nevesi 1 & 6).
- UyiNdodana kaNkulunkulu, enemvelo kaNkulunkulu, ekwazi ngokuphelele ukumela umuntu kuNkulunkulu (ivesi 5).

- “Wayehlanganyela ebuthakathakeni” bethu ngengomuntu, ngakho-ke ekwazi ukuzwelana nomuntu (qhathanisa nevesi 2 & 7).

Ekubhekaneni nalokhu abhekana nakho kulomhlaba, uJesu wathandaza “*nokudazuluka okukhulu, nezinyembezi kuyena*”. Washumayela futhi ekwenza nokubaluleka kokukhuleka, nangogqozu nokuphikelela. Futhi uJesu “weziwa ngenxa yokwesaba”. UBaba wayilalela imikhuleko yakhe ngenxa yokumesaba uNkulunkulu. Izinto ongazibheka lapha mayelana nomkhuleko;

- Impendulo kaBaba emkhulekweni uncike esiqwini salowo ocelayo.
- Noma uBaba ayizwa imikhuleko yomsindisi wethu, njengoba ukufa kwase kusondele ekugcineni lapho sezizincane izinkomba zakho. Izulu laselithule ngesikhathi uJesu ebanjwa, ehlukunyezwa, futhi ebulawa.
- Noma bungahlezi bukhona ubufakazi basemhlabeni bokuthi uBaba uyayizwa imikhuleko eqotho yabantwana bakhe, ngaleso siqiniseko mukholwe. Usho njalo lapha.

Ivesi 8 – izinto okufanele uzibheke mayelana nokuhlupheka kukaKristu;

5:8 *Noma eyiNdodana, wafunda ukulalela ngalokho
ahlupheka ngakho;*

- Ilungelo lakhe njengeNdodana alizange limvimbe ekuhluphekeni. *Thina* ke singalindela ukuba sivimbeke ekuhluphekeni na?
- Izinhlungu zakhe zazinesidingo ukumfanelekisa “*njengompristi omkhulu*” wabantu nomhlatsshelo wesono. Ubuhlungu bethu akubona yini ukufaneka kwethu emsebenzini weNkosi? Buka incwadi 2 KwabaseKorinte 1:3-4.
- Ukuhlupheka kweNkosi kwakwenzelwa yona, nathi, nenzuzo yakho konke. Singalindela ukuba ukuhlupheka kwethu kube okwenzuzo enhle ekugcineni? Buka incwadi yamaHubo 119:71.
- Izinhlupho zikaKristu zamfundisa ukulalela noma ukuthobela futhi kwaba nomvuzo, ikakhulukazi isibusiso esibanzi ekulaleleni kwakhe kuze kube sekufeni esiphambanweni. Singabheka ukuhlupheka kwethu njengendlela yokufunda ubuhle bokuthoba kuBaba wethu! Ekufundeni kukaJesu, Buka incwadi NgokukaLuka 2:52.

5:9 esephelelisiwe waba yisisusa sokusindiswa
okuphakade kubo bonke abamlalelayo,
5:10 ebizwa nguNkulunkulu ukuthi umpristi omkhulu
ngokokuma kukaMelkisedeki.

Ivesi 9-10 – Umsindisi ophelele nensindiso ephelele. Hhayi “*ophelele*” ngokungabi nasici, ngoba wayehlezi enjalo. UJesu “*wenziwa waphela*” ngokuthi ekuhluphekeni kwakhe kwasemhlabeni nokufa waba ngumhlengi efanele ngokuphelele umsebenzi wakhe. Wagcwalisa konke okwakufanele ukumenza umhlengi womuntu ophelele, enikela insindiso ephelele, ukukhululwa okuphelele nokokugcina emandleni esono, kungenjengabapristi besivumelwano esidala omhlatshelo yabo yayinokusindisa kwesikhashana. Inzuzo yesikhashana yemihlatshelo yethestamente elidala ihambisana nemvelo yesikhashana yobupristi bethestamente elidala. Kodwa insindiso enikeziwe kaKristu *ingunaphakade* ngoba ubupristi bakhe bungunaphakade. Qhathanisa ukuhlinzekelwa kwethestamente elidala amadolobha okuphephela kuze kufe umpristi (UNumeri 35:25). Umpristi wethu omkhulu akafi, enikeza isiphephelo esingunaphakade kubo bonke ababalekela umphindiseli wegazi!

UJesu Kristu uba “*ngumsunguli wensindiso*”

- 5:11 Sinokuningi esingakusho ngalokho, okulukhuni ukuchasisela, lokhu senaba buthuntu ekuzweni.
- 5:12 Ngokuba noma benifanele ukuba nibe ngabafundisi, uma kuya ngesikhathi, nisadinga futhi ukuba kube khona onifundisa iziqalo zezifundiso zamazwi kaNkulunkulu; senaba ngabadinga ubisi, kungesikho ukudla okuqinileyo.
-

engunaphakade” kubo bonke (futhi kuphela kulabo) “abamlalelayo”. Igama elingemuva kwegama lesiGrekhi “*lalela*” lapha lichaza ukulalela lokhu kokuthoba. Kubo bonke labo abezwa bese beqaphelisisa isexwayiso sikakristu nesimemo esivela kuye uqobo sokuthi “*wozani kimi*”, kubo bonke abazozwa ukubiza kwakhe.

5:11-14 – Ukungakhuli kwezokomoya

Ivesi 11 – Kwakukhona futhi kukhona eziningi izinto ezimangalisayo okufanele zifundiswe ngoJesu Kristu. Impela “*Kuvunyiwe ukuthi inkulu imfihlakalo yokukhonza uNkulunkulu*” (1 kuThimothewu 3:16). Kodwa lengcebo ayikwazi ukuqoqwa yilabo abangalaleli ngokucophelela. Bheka futhi ukugcizelela ekulalelisiseni amazwi kaNkulunkulu (2:1-3; 3:1, 7, 12, 15-16; 4:1, 7) nokulalela kulokhu kushiwo ekuqaphelisiseni kulokhu esikuzwayo (ivesi 9). Buka nencwadi NgokaLuka 24:25. Ubuthuntu babantu bokuzwa akukhona ukungakwazi, kodwa

5:13 Ngokuba lowo odla ubisi akakaqondi lutho lwezwi
lokulunga, ngokuba uyingane.

5:14 Kepha ukudla okuqinileyo kungokwabakhulileyo,
abathi ngokujwayela ukuwusebenzisa umqondo,
sebenawo osulungele ukwahlukanisa okuhle nokubi.

ukwenqaba ngamabomu.

Ivesi 12-14 – Izinto zokubhekwa ngokukhula
kwezokomoya;

- Inkosi ilindele ukukhula kwethu ekubeni ngabafundi kuya kubafundisi maqondana nezwi layo, nemimangaliso yevangeli lakhe. Labo abaziyo kufanele bafundise! Bheka iNkosi ukuthi ayazi kuphela lokhu esikwaziyo kodwa lokhu *okufanele* ngabe siyakwazi manje.
- Kunezinto eziyisisekelo, ezilula, izimiso eziyisiqalo zeqiniso likaNkulunkulu, futhi kunamaqiniso ajulile.
- Ngensindiso yethu izindlela zeNkosi ngukuthi siqale ngezinto ezincane bese siyakhula ngokujula ezintweni zayo. *Akufanele* singenzi lutho, kodwa kufanele *sihlezi* sigumba (Izaga 2:1)! Futhi kufanele *sihlezi* sabelane nabanye lokhu esesikutholile.

- Kunobisi lwakamoya bese kuba nokudla okuqinile. Qhathanisa nomyalezo owahlukile kaJohane nokaPawulu ngokwahluka kweminyaka nobulili encwadini 1 EkaJohane 2:12-14 & Thithu 2.
- Kunezingane zakwamoya phakathi kwabazalwane nalabo abakhulile kwamoya (1 Kwabasekorinte 3:1-2).
- Ubaba wethu osezulwini ubheka ukukhula kusukela ezinsukwini zobuntwana kuze kube sekukhuleni, njengawo wonke umzali wasemhlabeni.
- Ukwahluleka ukukhula ebudaleni kuveza into engalungile enhlizweni bese kuletha ukuyala kweNkosi.
- Inselelo kathisha/umfundisi yileyo nhlanganisela kubazalwane bobisi nabenyama.
- Izici zabakhulile;
 - Balukhali ekuzweni (ivesi 11).
 - Bayakhula ekubeni ngabafundi bese beba ngabafundisi (ivesi 12).
 - Bayadlula obisini baye enyameni (ivesi 12).

- “*Bayaqonda okwezwi lokulunga*” (ivesi 13). “*Izwi likaKristu*” lihlale phakathi kwabo (Kwabasekolose 3:16) futhi bayakwazi ukusebenzisa leyo “nkemba kamoya” (KwabaseEfesu 6:17).
- Bayahlolisisa (ivesi 14). Qhathanisa no-Izaya 50:4, indlebe kaKristu evusiwe “*ukuba izwe njengabafundi*”.
- Bayakwazi ukuhlolisisa phakathi kokuhle nokubi, kokulungile nokuyingozi (ivesi 14). Kanjalo nomphristi kwakufanele akwazi ukubona umehluko phakathi kwabangcwele nabethukayo (Hezekiya 44:23).

Kumayelana nokufunda inhliziyo yeNkosi, yini eyithokozisayo nokuthi yikuphi okungayithokozisi, ngeso lwezokomoya iNkosi iyohlezi isifuna sihlezi sinesifiso sokudla nokuthi sihlezi siqaphile.

*“Ngakho-ke masidlule esifundisweni
sokuqala ngoKristu,
siqhubekele kokupheleleyo”*

(KumaHeberu 6:1)

Ikilasi 7 – KumaHeberu 6

*6:1 Ngakho-ke masidlule esifundisweni sokuqala
ngoKristu, siqhubekele kokupheleleyo, singabuyi
sibeke isisekelo sokuphenduka emisebenzini efileyo,
nokukholwa nguNkulunkulu,*

Kucabangisise

Isahluko 1 – UJesu mkhulu kunabaprofethi nezingelosi.

isahluko 2 – UJesu ngumhlobo wethu ongumhlengi.

Isahluko 3 – UJesu mkhulu kunoMose.

Isahluko 4 – UJesu mkhulu kunoJoshuwa, ehola abathembekile ezweni lesethembiso lokuphumula *kwangunaphakade*.

Isahluko 5 – Ubupristi bukaJesu buphakeme kunobuka Aroni.

Isahluko 6

6:1-3 – “*Masidlule*”

Umcabango lapha ulandela insilelo emavesini amathathu okugcina esahluko 5 ngesingeniso

“ngakho-ke”.

Ivesi 1 – Isisekelo sesiqala amaqiniso umzalwane ekufanele abe emphefumulweni. Kodwa-ke iNkosi ingathanda sikhule sidlule emaqinisweni ayisisekelo siye ekukhuleni okuphelele (“okupheleleyo”) kuKristu. Ngoba kuye *“okufihlwe kuye amagugu onke okuhlakanipha nawokwazi”* (Kwabasekolose 2:3). Sisahwaye ngaphezulu nje kuphela kuyo yonke imimangaliso kaJesu Kristu. *“Sishiye”* izimiso zangaphansi, kungengokushiya, kodwa sizibambebe eduze njengoba siqhubekele ezintweni ezinkulu.

Ukujika okubalulekile kokuphenduka kweqiniso esonweni ubheka kuNkulunkulu ngokukholwa kuKristu yigxathu emnyangweni oya ensindisweni. Asikho isibusiso sakomoyo esivela kuNkulunkulu esidlula ukuphenduka nokukholwa, *“ngoba ngaphandle kokukholwa akukho ukumthokozisa uNkulunkulu”*. Futhi ngaphandle kokuphenduka nokukholwa kuKristu yonke imisebenzi, noma mihle noma mibi, *“ifile”*, Kanye namasiko enkolo njengendlela yokufaneleka. Ngoba kuphela ngompristi omkhulu obekwe nguNkulunkulu singakwazi ukuza kuNkulunkulu sithole umusa wakhe.

Ivesi 2 – *“Umbhabhadiso”* usho mhlawumbe kokubili

6:2 *nesifundiso sombhaphathizo nokubeka izandla,
nokuvuka kwabafileyo nokwahlulelwa okuphakade.*
6:3 *Siyakukwenza lokho, uma uNkulunkulu evuma.*

umbhabhadiso wethu ngomoya emzimbeni kaKristu ngesikhathi sensindiso (1 KwabaseKorinte 12:13) Kanye nesidingo sethu sombhhabhadiso wamanzi ukuzihlanganisa noKristu phambi kwabantu bonke. Umbhabhadiso wokucwiliswa uyisithombe esiveze ukufa kuwe uqobo bese uvuka ekuphileni okusha kuJesu (KwabaseRoma 6:3-4; KwabaseKolose 2:12). “*Ukubekwa kwezandla*” kushiwo mhlawumbe osikweni lokuqala lokungena ube yilunga noma emsebenzini weNkosi (1 NgokukaThimothewu 4:14; 5:22; Izenzo 6:6). Isifundiso sokuvuka kwabafileyo nokuhlulwa kwaphakade kuchaza ikusasa laphakade kwabo bobabili abasindisiwe nabadukile. Ukubamba okuyisisekelo kwalamaqiniso kufanele kuvikeleke *ngaphambi* kokwakheka kwendlu *nanokuqhubeka* yakheke indlu. INkosi ikhuthaza ukungadebeseli kwisisekelo kanye nendlu.

6:4-8 – Ingozi

Umbhali manje usebeka okungenzeka kulabo abangahluleka ukudlulela phambili empilweni yokukholwa, ukuthi mhlawumbe abasindisiwe! Nakho okunye kwezingxenye ezinzima kulencwadi.

6:4 Ngokuba akunakwenzeka ukuba labo asebake
 bakhanyiswa banambitha isiphiwo sasezulwini,
 benziwa abahlanganyeli kuMoya oNgcwele,
 6:5 banambitha izwi elihle likaNkulunkulu namandla
 ezwe elizayo,
 6:6 babuye bahlubuka – akunakwenzeka ukuba babuye
 bavuswe, baphenduke, lokhu sebezibethelela
 iNdodana kaNkulunkulu, bayithela ngehlazo obala.

Kunezincazelo ezahlukahlukene zalamavesi
 ambalwa;

- Abanye abaqinisekile ukuthi abazalwane beqiniso bangalahlekelwa yinsindiso yabo bakhomba lapha ukuqinisekisa ekukholelweni kwabo.
- Abanye bezwa ukuthi okushiwo lapha kushiwo kubazalwane abahlukaniselwe unomphela, abalahlekelwa yilungelo labo lokukhonza ngokungathembeki. Akusho ukuthi bayashabalala angithi?
- Abanye bakholwa ngokuthi lesi yisimo esingeke senzeka esicatshangeliwe ukunikeza iphuzu lomkhiqizo kaNkulunkulu ngokukhula komzalwane. Ukusongela okungenalutho ngamanye amazwi, uma umzalwane azi insindiso yakhe ukuthi ingunaphakade.
- Okungacishe ngabe kuyashiwo lapha kushiwo

kwabangakholwa abake baba sengathi bayazisondeza kuKristu, kodwa abasilalelwa ngukungena ekuphumuleni okuthenjisiwe kukaKristu. Lena yindlela isahluko 3-4 ebesibheke khona sixwayisa futhi.

Kodwa ngabe ivesi 4-5 lichaza abangakholwa? Abaningi bangathi “cha”, nakhu ke lapha abangena khona enkingeni. Kufanele siqonde ukuthi igama elihunyushiwe lapha “bakhanyiselwa” akufanele lize liye kude kunomqondo wenhlansi nje yokukhanya ngaphandle kokuvuma ukwamukela. Qhathanisa NgokukaJohane 1:9; Isambulo 18:1. Umbhali uzobonisa lezi zimpendulo zombili ekushunyayelweni kwezwi likaNkulunkulu evesini 7-8, lokhu kuvumelana no 4:2.

Ngakolunye uhlangothi

Ngaphambi kokuqhubekela phambili, bhekisisa indikimba enkulu yalengxenyana. Lencwadi yamaHeberu ikhuluma nabafundi bamaHeberu, abaningi babo abebeke bangathi bayazisondeza kuKristu, kodwa bebe behamba hamba ngaphandle kwensindiso kuye. Babethakasela kodwa njalo benqaba umyalezo wevangeli wokulungisiswa ngokukholwa kuJesu, okungaye inqubo yeThestamente elidala yokudumisa yonke

yayikhomba kuye. Babenjengababalekela emzini wokuphephela, kodwa beme kafushane kunokuphepha emzini, bezama isiphephelo ngokwanga uphawu lomuzi olungaphandle kwezindonga zomuzi. Babezimpumpu the ekulungeni kweqiniso kukaNkulunkulu futhi beqhubeka “*bengakwazi ukulunga kukaNkulunkulu, befuna ukumisa okwabo*” ngemisebenzi yomthetho (KwabaseRoma 10:3). Khumbula isixwayiso esinzima esinikeziwe esahlukweni 2-4. Babengabantu okungukuthi ukukhanya kwezwi likaNkulunkulu lase likhanye amakhulu eminyaka futhi lalifakazelwe khona kuqala nomsebenzi omningi kaNkulunkulu wezimangaliso. Kodwa uma ukulunga ngokukholwa kuKristu kufika banqaba ukuzinikela, “*abakuthobelanga ukulunga kukaNkulunkulu*” (KwabaseRoma 10:3-4). Konke ukugcizelela kwalencwadi ukuhumusha ngokucacile uJesu Kristu njengokupheleliswa noma ukuphelela kweThestamente elidala, kanye nokuhola ngokuphelele ofundayo ekukholweni Kuye.

.....

Abantu abangamaHeberu base “*bezizwile iziphiwo zezulu*” emsebenzini kaKristu wezimangaliso ngesikhathi ayesichithe emngceleni wabo. Noma basebewazwile amasampula kodwa babesazo “*Thenga iqiniso bangalidayisi*”. Basazodayisa konke

ngalelo parele lenani eliphakeme kuKristu. U-Matthew Henry wabhala, “*abantu bangayizwa noma bayinambithe inkolo, bebonakale ngathi bayayithanda, uma ingaba ngemigomo elula kunokuzidela, nokuthwala isiphambano, bese belandela uKristu*”. “*Babenziwe abahlanganyeli nomoya ongcwele*” kuyo yonke imimangaliso uNkulunkulu ayenzile eyashicilelwa phakathi kwabo emlandweni. “*Babewanambithile amazwi amnandi kaNkulunkulu*” ngabaprofethi babo abaningi, ngokunambithisisela kwamandla aphelele “*kulabo baprofethi*” ngaphezu kwabo bonke abanye, iNkosi uJesu Kristu. Base “*bezwile... ngamandla ezwe elizayo*” ngokwambula kukaKristu ukubusa kwakhe ngaphezu kwayo yonke indalo ngesikhathi somsebenzi wakhe emhlabeni, ezifakazela njengoMesiya nokwazi ngokuphelele ukugcwalisa zonke iziprofetho zombuso wakhe ozayo. Qhathanisa nokuthuthumela kuka-Festus no-Agrippa onqenqemeni “*lokucishe*” insindiso (Izenzo 24:25; 26:28). Ngobufakazi bakaPawulu nabo futhi balizwa iphungana nasezulwini nokunuka kwesihogo, kodwa benqaba ukulandela ekukholweni. Awukho nowodwa kulemigomo esetshenzisiwe kulamavesi oveza isidingo sensindiso. Ukuwa ekusindisweni ube sesimeni solahlekile akuvezwanga lapha. Endikimbeni yalencwadi yamaHeberu “*ukuwa*” kungakhuluma kuphela ngokuchezuka

ekulandeleni ekukholweni okuphelele kuKristu, ubalekele emuva ekwethembeleni ebupristini obuyisithunzi namasiko enkolo yabaJuda. Ngokusobala abanye phakathi kwabafundayo bavuma ukukholwa kuKristu babayingxenye yomphakathi wamaKristu, kodwa babengakasindiswa ngokweqiniso. Bheka umehluko obekwe phakathi “*kwethu*” Kanye “*nabo*”, umuntu wesithathu wevesi 4-6 ekuqhathanisweni nomuntu wokuqala nowesibili wevesi 1-3, 9. Buka okufanayo evesini 4:2, nasencwadini 1 EkaJohane 2:19-20; 4:5-6. Abanye balaba bahedeni abangcweliswe ingxenye yabo base besukile kuKristu babuyela enkolweni yabo yamaJuda futhi abanye nabo babesakucabanga ukwenza njalo. Bheka ezinye izibonelo zabanjalo abezenkolo abangasindisiwe;

- UBileyam (Unumeri 23:24) – ezinkulumeni zakhe zozine waveza ukuqaphela kakhulu kwengqondo kaNkulunkulu (ukukhanyiseleka). Waye “*ngumuntu omehlo akhe avuliwe*” (UNumeri 24:3). Wayephiwe amandla ngumoya ngeziprofetho zakhe ezimangalisayo, futhi wayenokuhlanganyela koMoya Ongcwele kwesinye isilinganiso. Kodwa izenzo zakhe ezilandelayo zafakazela ukuthi wayengumuntu ongalungisisiwe.
- UJuda Iskariyothe – Mhlawumbe akukaze

kube khona umuntu ongasindisiwe kodwa okhanyiselwe njengaye. Wayephakathi kwalabo ababekhipha amadimoni ngamandla kamoya (NgokukaMthewu 10:4-8). Mhlawumbe amazwi kaKristu NgokukaLuka 10:20 ngokubuya kwabafundi emsebenzini weNkosi ayeqondiswe kuye ngokukhethekile. Wayengazi nje kuphela “*amandla eziwe elizayo*”, kodwa *wayewashumayela*. Kodwa naye, njengoBileyamu, ekujuleni kwenhlizwiyo yakhe wenqaba ukuthobela uNkulunkulu wabe eziveza ukungakholwa kwakhe, nomphefumulo ongasindisiwe, ekugcineni wawela ekwahluleleni kukaNkulunkulu. Inani lokuzihlanganisa noJesu laba likhulu ekugcineni!

- Abasebenzi bokubi – NgokukaMathewu 7:21-23) – UJesu ukhulume ngabantu abangasindisiwe beprofetha, bekipha namadimoni benza “*nemisebenzi eminingi emihle*” egameni likaJesu. Noma laba beyolahlwa nguKristu ekugcineni, akungakho ukuthi bayizuza yaphinde yabalahlekela insindiso, ngoba iNkosi yathi kubo “*angizange nginazi*”.

Sebeqondile base beyawala umyalezo wevangeli, lamahlubuka ngokwengqikithi abethela “*iNdodana*

6:7 Ngokuba umhlabathi, ophuze imvula efika kaningi
phezu kwawo, umilisa imifino ebasizayo
abawulinyelwayo, uyabusiswa nguNkulunkulu;
6:8 kepha uma uveza ameva nekhakhasi, uyaleka,
useduze nokuqalekiswa, ukuphela kwawo
ngukushiswa.

kaNkulunkulu kabusha". Ngoba ngokuhlubuka kwezinyawo zabo babonisa ukwethembeka kwabo kubabulali bakaKristu kunokuthembela kuKristu nabalandeli bakhe. Baveza isibindi esikhulu emihlatshelweni yesilwane kumthetho. Bahlazisa uJesu ngokuhlubuka kwabo beveza ukungathembeli enanini lomhlatshelo wakhe nomuntu. Yikuphi kwezinto ezingezukwenzeka ngokubuyiselwa ekubuyisaneni? Mhlawumbe, njengasesahlukweni 10:26, iphuzu ngukuthi akukho ongakhetha kukho ngaphandle komlamuleli okunguyena weqiniso noMesiya. Ayikho into encono ezayo, ngoba akukho okuncono kunalokhu uNkulunkulu asinikeze kona ngoJesu.

Ivesi 7-8 – kunomfanekiso manje wezinhlabathi ezimbili ezahlukele (imiphefumulo). Noma ithola ukuzwa okufanayo kunezinhlabo ezimbili ezikhiqizayo (amakhambi nameva) okuletha imiphumela emibili engafani (isibusiso nokusha). Buka isivini seNkosi ku-Isaya 5. Inkinga

*6:9 Kepha siyethemba ngani bathandekayo okuhle
kunalokho, ngisho okuqondene nokusindiswa, noma
sikhuluma kanje.*

kwakungeyona imbewu kwakungumhlabathi. Buka futhi ku 4:1-2. Siphinde sabona iphuzu elifanayo esahlukweni 4:12, ukuthi ayikho inkinga emandleni ezwi likaNkulunkulu. Buka umhlabathi wesibili womfanekiso kaKristu wohlwanyelayo nemihlabathi encwadini (NgokukaMathewu 13:20-21), ochaza lowo owamukela izwi ngokujabula, kuze kuthi lapho inani lokubambelela liphakama. Futhi ngokuhlubuka kwakhe uziveza njengongakaze abe noKristu, ongakaze aze amamukele nhlobo (3:6, 14; 1 EkaJohane 2:19). Kuyenzeka impela ukuphila eduze noKristu uze uzisho ukuthi uyimvu yakhe, kuze kube yilapho inani lokuba “ngumKristu” liphakama kubonakale abaphila amanga. Sithola isexwayiso lapha kubo bonke abake bezwa okuthile ngoNkulunkulu weqiniso babona nendlela yokusindiswa ngokukholwa kuKristu, futhi mhlawumbe njengoJudasi baze bahlanganyele nomphakathi wabazalwane, kodwa bengakaze bangene kulowo mnyango wensindiso wempilo kuKristu. Alikho elinye ithuba elingaphandle Kwakhe. Mhlawumbe inani noma ingcindezi yokuba “ngumKristu” isazofika ukukuveza nawe uqobo

6:10 Ngokuba uNkulunkulu kasiye ongalungile ukuba
akhohlwe umsebenzi wenu nothando enalubonakalisa
ngakulo igama lakhe, lokhu nibakhonzile abangcwele,
nisabakhonza.

6:11 Kepha sinxanela ukuba yilowo nalowo kini
abonakalise lokho kukhuthalela, lize liphelele ithemba
kuze kube sekupheleni,

Iwakho. “Zihloleni nina, nibone ukuba
nisekukholweni yini” (1 KwabaseKorinte 13:5).

6:9-11 – “Izinto ezinhle zenu”

Ivesi 9 – Sekunyakaziswe laba abasalengela
ngaphandle, umbhali manje uqinisekisa labo
abangaphakathi emndenini kaKristu. Imisebenzi
elungele ukuphenduka kuzo “hambisana
nensindiso” bese kukhombisa iqiniso lakho.
Umsebenzi weqiniso kamoya waziwa ngezithelo
zikaMoya (KwabaseGalathiya 5:22-23).

Ivesi 10 – Noma sidinga ukukhuthazwa
okunamandla ukuze singezukungayinaki iNkosi,
Yena akakwenzi ukungayinaki imisebenzana yethu
esiyenze ngenxa yokuthanda yena. Lo “*msebenzi
wenu nothando... enalubonakalisa ngakulo igama
lakhe*” ubonakalisiwe ekukhonzeni kwethu
abangcwele bakhe. Lokhu *esikusebenzela* iNkosi
ikubona njengokwenzelwe yona.

6:12 *ukuba ningabi buthuntu, kodwa nibalingise labo
abadla ifa lesithembiso ngokukholwa
nangokubekezela.*

6:13 *Ngokuba lapho uNkulunkulu wamthembisa u-
Abrahama, wazifunga yena, lokhu kungekho omkhulu
kunaye angamfunga,*

6:12-20 – Isithembiso SikaNkulunkulu Esiqinisayo

Ivesi 12-15 – Isibonelo somklomelo wokubekezela kuka-Abrahama. UNkulunkulu waqinisekisa ngesifungo isithembiso sakhe ku-Abrahama, sesibusiso phezu kwenzalo eningi yakhe (UGenesise 22:17-18). Akazange nje amnike izwi lakhe kuphela, kodwa wamnika ngaphansi kwesifungo. “*Ngizifungile, usho uJehova*” (UGenesise 22:16). Ngokufunga kanjalo “*ngizifungile*” uzibeka yena uqobo lwakhe emcengeni ekuqinisekeni okuphakeme ukuthi uzokwenza lokhu akushilo. *Wayeseyakwenza lokhu akuthembisile!* Futhi wakwenza lokhu ayekushilo;

- Noma kwakunesikhathi eside phakathi kwesithembiso nomphumela.
- Noma kwathatha ukukholwa esithembisweni “*sezinto ezingabonwayo*” okwamanje.
- Noma kwathatha ukukholwa ukuthi “*ngokubekezela*”, ukuvuma uvivinyo

6:14 wathi: “Impela ngiyakukubusisa nokukubusisa,
ngiyakukwandisa nokukwandisa,”
6:15 kanjalo kwathi esebekezele, wakuzuza
okwathenjiswa.

Iwesikhathi nakwinkathazo.

Kodwa ukubekezela kokukholwa kuka-Abrahama kwaneliswa ngokuthi uNkulunkulu ekugcineni afeze isithembiso sakhe kuye. Ubufakazi balokhu emlandweni abuphikiseki. Isibonelo sika-Abrahama ngempumelelo sisibona ngabantwana bakhe. Isiqiniseko ngokuthi bonke abanokukholwa futhi nokubekezela kuze kube sekugcineni bazothola isithembiso sokugcwaliseka kwesithembiso nakubo (3:6, 14). Kodwa bonke abazanyazanyiswayo ekubambeleleni kwabo eNkosini, njengoba usathane wehluleka ukwenza kuJobe kodwa wakufeza kuJuda, kubonakala ngokuhlubuka kwabo ukuthi kwakungekho ukukholwa kweqiniso kwasekuqaleni.

Ivesi 16 – Umuntu usebenzisa ukwengezwa kwesiqiniseko sesifungo noma sesithembiso ukuzigqugquzela ethembela kulowo onikile isithembiso.

Ivesi 17 – INkosi nayo yanikeza isithembiso sayo embewini ka-Abrahama ngesifungo. Futhi lokhu

- 6:16 *Ngokuba abantu bafunga omkhulu kunabo; kubona isifungo siyaqeda ukuphikisana konke, siqinise.*
6:17 *Kulokhu-ke uNkulunkulu, ethanda kakhulu impela ukubonisa izindlalifa zesithembiso ukungaguquleki kwecebo lakhe, walamula ngesifungo,*
6:18 *ukuze ngezinto ezimbili ezingeguquleke, uNkulunkulu angeqambe amanga ngazo, sibe nenduduzo enamandla thina esibalekele ekulibambeni ithemba esilimiselweyo,*
-

wakunikeza ngenxa yomuntu njengomakhi othembekile, ehlinzeka umuntu ngesiqiniseko esikhulu kunesidingo sezwi likaNkulunkulu. Kungumusa kaNkulunkulu ukuvuma ebuthakathakeni bokukholwa komuntu. Izwi likaNkulunkulu weqiniso aliguquki noma alishintshi, kodwa isifungo sakhe sinikeziwe ukugcizelela ubuqiniso baso.

Ivesi 18 – “*Izinto ezimbili ezingeguquleke*” yizwi leNkosi nesifungo sayo. Kokubili kunikeziwe kubo bonke abagxilile ezimpandeni nokunona kwesibusiso sesithembiso sika-Abrahama ngembewu ka-Abrahama, onguKristu (KwabaseRoma 11:17). Futhi konke kwenzelwa ukuthokoza kwethu. UNkulunkulu wethu akafisi nje kuphela ukugcwalisa isithembiso sakhe sokuphumula kokugcina kubo bonke ababalekele esiphephelweni kuKristu, kodwa ufuna ukusinika ithemba

6:19 esinalo njengehange lomphefumulo, liqinile,
ligxilile, lingena kokungaphakathi kwesihengo,
6:20 lapho uJesu eyisigijimi sokusandulela wangena
khona, esewaba ngumpristi omkhulu kuze kube
phakade ngokokuma kukaMelkisedeki.*

elingenakunyakaziswa nokuthokoza kulokho kuphela okuqinisekileyo. Kokubili ukugcina nentokozo yansuku zonke yabo bonke ababalekele emzini wokuphephela kaNkulunkulu yikho lokho ukuthakasa kwakhe okunomusa.

Ivesi 19 – Ithemba lethu esithembisweni esiqinisekileyo esisuka kuNkulunkulu kufanele libe njengebika lemphefumulo yethu. Noma iNkosi isazosikhulula ezivunguvungwini zempilo, isikhululile ebubini beziphepho. Futhi ukukhululwa komphefumulo okusithwala ezindleleni zokufa, sivikeleke ebukhoneni bukaNkulunkulu.

Ivesi 20 – Yileyo ndlela uJesu Kristu isigijimi sethu asesihambe phambili wayovikela ukuxhumana ngakolunye uhlangothi. Nanjengomholi owenza umsebenzi onamandla noyingozi wokuhamba phambili, ukuze abophe izintambo ezixegayo ukuze baphephe bonke abalandelayo.

Ikilasi 8 – KumaHeberu 7:1-10

Kucabangisise

UJesu wedlula kakhulu;

- Izingelosi emsebenzini wazo obalulekile (isahluko 1).
- UMose, owayeyinceku kaNkulunkulu kuphela, uJesu yena uyindodana kaNkulunkulu (isahluko 3). UMose uholu kuphela *ubunceku* ngomthetho, ekubeni uJesu eholu *ubudodana* bukaBaba.
- UJoshuwa (isahluko 3-4). UJesu uholela ekuphumuleni *kwangunaphakade*, ekubeni uJoshuwa waholela kuphela ekuphumuleni *kwesikhashana*.

Esahlukweni 7 umbhali uyaqhubeka ngomfutho wakhe ekupheleni kwesahluko 4 ukukhombisa uJesu engaphezulu kuka-Aroni nobuphristi bakhe buncono kunobamaLevi. Lengxenye iwukhiye, izeza ukugxila kwencwadi.

Isahluko 7

7:1-3- Bheka uMelkezedeki

Ivesi 1 – “*Ngokuba...*” – Umbhali uchaza okushiwo

*7:1 Ngokuba uMelkisedeki lo, inkosi yaseSalema, umpristi
kaNkulunkulu oPhezukonke, owahlangabeza u-
Abrahama mhla ebuya ekubulaleni amakhosi,
wambusisa;*

yindlela okuvalwe ngayo isahluko 6. Kahle kahle uphendukela esiqalweni asenze esahlukweni 5 (ivesi 6 & 10) ngaphambi kokusiletha kokukhuza nokuxwayisa kwabangezwa nokuthatha kude kwenhliziyo ukukholwa ngokukholwa okubekezelayo (5:11-5:20). Izinto zikaKristu noMelkizedeki manje okuzokhulunywa ngazo zidinga ubukhali bokukhula, benhliziyo eyamukelayo.

Ivesi 1-3 – Uqala ngokusilandisa ngoMelkizedeki. Lonke iThestamente elidala lichaze lendoda ethakaselekayo, ibonakala ngaphakathi kwamavesi amane kagenesise 14:18-20 & Amahubo 110:4. Bheka amanye amavesi okuqala kuGenesise 14;

- Umphristi – Umelkizedeki wayengumpristi wokuqala owashiwo ebhayibhelini, ngaphambi kokuba uLevi azalwe.
- UNkulunkulu ophezu konke – Kungokuqala leligama likaNkulunkulu litholakala noma livela, lichaza iqiniso lokuthi uNkulunkulu mkhulu ngaphezu kwayo yonke imiqondo yobuNkulunkulu. KumaHeberu ngu-*El*

7:2 u-Abrahama wamabela okweshumi kukho konke
yena ogama lakhe lithi kuqala ukuhunyushwa kwalo
inkosi yokulunga, bese kuba yinkosi yaseSalema,
okungukuthi inkosi yokuthula,

Elyon, onamandla amakhulukazi, ochaziwe kuGenesis 14 njengo “*Mdali wezulu nomhlaba*” (ivesi 19). Qhathanisa isihloko sikaKristu “*iNdodana yophezu konke*” kuLuka 1:32.

- Umnikelo – Kungokokuqala umbono wokunikela kwezishumi uvela ebhayibhelini. Umnikelo ka-Abrama uveza ophezu konke njengophethe konke, uphinde uveze ukuthoba kuMelkizedeki njengomele uNkulunkulu. Kusazofanele sinikele iminikelo yethu eNkosini ukuveza ukubonga kwethu ngokwengamela konke, nokuthoba kukaJesu Kristu iNkosi yethu.
- Isinkwa & Kanye newayini – Kungokokuqala lezi zakhi zetafula leNkosi zithola ukuba kukhulunye ngazo ngamazwi kaNkulunkulu, nangokwendikimba yendumiso nokubonga.

UMelkizedeki ungongajwayelekile impela, ofunisa incazelo, okungukuthi lencwadi yamaHeberu inikeza imvuthuluka nje kuphela. Umbhali uqala

ngesikwazela encwadini kagenesise, eqhubekela kwebesingakwazi. UMelkizedeki;

- WayeyiNkosi.
- WayeyiNkosi yaseSalema. Leli kwakuyidolobha laseJerusalema, ogama lalo lichaza “idolobha laseSalema”. “ISalema”, ngokufanayo noShalom, ochaza “ukuthula”.
- Wayengumphristi. NjengoJesu, uMelkizedeki wayeyinkosi nompristi.
- Wayengumphristi kaNkulunkulu ophezu konke.
- Wahlangana wabusisa u-Abrahama ekubuyeni kwakhe ekunqobeni amakhosi asempumalanga.
- Wathola “*okweshumi*” (umnikelo) wempango eyayivela ku-Abrahama.
- Igama lakhe lesiHeberu, “*uMelkizedeki*”, lichaza inkosi (Melki) yokulunga (zedeki). Ukubaluleka kwegama kugcizelelwe lapha. Yena nokubusa kwakhe kwakunophawu *lokulunga*.
- Wayeyinkosi yaseSalema, i.e. iNkosi yokuthula iveza ukubaluleka ngaphezu nje kwendawo yesihlalo sobukhosi. Yena nokubusa kwakhe

7:3 *engenayise, engenanina, engenaluzalo, engenakuqala
kwezinsuku nakuphela kokuphila, kepha efaniswe
neNdodana kaNkuhunkulu, uhlala engumpristi
njalonjalo.*

kwakunophawu lokuthula.

- Wayengenaye ubaba, umama, noma uhlu lozalo.
- Wayengenakho “ukuqala kwezinsuku” (ukuzalwa) noma “ukuphela kwempilo” (ukufa).
- Wayenjengendodana, “enziwe njengendodana kaNkulunkulu”. Qathanisa nencwadi kaDaniyele 3:25.
- Waba “ngumphristi ngokuqhubekayo”

Kwakungubani ngempela lendoda? Miningi imibono ebekiwe eminyakeni maqondana nayo, njengokuthi;

- Inkosi yesizwe samaKhanana noma isizwe. Mhlawumbe omunye usabambelele ekukholweni ebungcweleni bolayini wangaphambi kukazamcolo oza ngoSeth. Lokho ngenxa yokuthi wayebizwa “ngomuntu” (ivesi 4) wayengeke akwazi ukuba ngaphezu nje kokuba ngumuntu. Kodwa futhi uJesu

ubizwa ngomuntu (1 Thimothewu 2:5). Kanjalo nabathathu abavakashela u-Abrahama encwadini kaGenesise 18, kodwa ababili babeyizingelosi, siyatshelwa ngokuhamba kwesikhathi (qhathanisa noGenesise 18:22 & 19:1), futhi omunye kwatholakala ukuthi “yiNKOSI” (18:1-2, 17).

- UShemu, indodana kaNowa. Usiko lwamaJuda luncika kakhulu kulokhu. Bengacabangeli sikhala ohlwini lozalo kuGenesise, uShemu empeleni wakhula wamedlula u-Abrahamu ngeminyaka engama-35. Kodwa ukuqala kwezinsuku zikaShemu akukho emibhalweni (Genesise 4).
- Ingelosi.
- U-Adamu ongawelanga esonweni ovela komunye umhlaba, othunyelwe ukuzobheka ukuqhubeka kokuhlengwa.

Lowo Melkizedeki wayengukuvela okungaphambi kokuzalwa kukaKristu (Christophany) okuseduze kakhulu kokungenzeka. Umbuso kaKristu nokubusa kuwuphawu lokulunga nokuthula kuyizindikimba ezifanayo ngokwesiprofetho (Izaya 9:6-7; 11:4-6; Jeremiya 23:6; Amahubo 45:6-7 acashuniwe kumaHeberu 1:8-9). UJesu kuphela inkosi yeqiniso, yokulunga nenkosana yokuthula.

7:4 Qondani-ke ukuthi ungakanani yena owanikwa
okweshumi kwempango ngu-Abrahama ukhokho.
7:5 Nalabo bamadodana kaLevi abamukeliswa ubupristi
banomyalo wokuthatha okweshumi kubantu
ngokomthetho, okungukuthi kubafowabo, ingani
baphume okhalweni luka-Abrahama;

Nezinto uMelkizedeki “*angenazo*” ziyembula futhi – ubaba, umama, uhlu lozalo, isiqalo noma isiphetho sezinsuku. Noma abanye bethatha lokhu njengokuthi ibhayibheli kuphela elingashicilelanga lokhu.

Bheka futhi ukuthi iphuzu lenziwe kanjani ukuthi uMelkizedeki uyinkosi “*yokuqala*” yokulunga, futhi “emva kwalokhu futhi” iNkosi yokuthula. Ukubaluleka kubekiwe ekulandelaneni, ukuthi ukuthula kwakhiwa ezinyaweni zokulinga. “Umsebenzi wokulunga uyakuba ngukuthula” (Izaya 32:17). Umphostoli uPawulu naye ubeka ukuthi, “ukuze sihlale kahle nangokuthula, ngokumesaba uNkulunkulu nangesizotha esipheleleyo (1 Thimothewu 2:2).

7:4-10 – Bheka ubukhulu bukaMelkizedeki

Ivesi 4 – “Qondani-ke ukuthi mungakanani”. UMelkizedeki manje uqhathaniswa no-Abrahama noLevi futhi eboniswa ukubedlula bobabili.

- 7:6 *kepha yena ongabakwa ozalweni lwabo uthathile okweshumi ku-Abrahama, wambusisa lowo onezithembiso.*
- 7:7 *Kepha akunakuphikwa ukuthi omncinyane ubusiswa ngomkhulu.*
- 7:8 *Lapha-ke abantu abafayo bamukeliswa okweshumi, kepha lapho ngofakazelwa ukuthi uyaphila.*
-

Ivesi 4-10 – Ubukhulu bukaMelkizedeki bufakazelwa ngukuthi;

- UBaba u-Abrahama wayekhokha noma enikela okweshumi kuye (ivesi 4-6), noma wayengabekwanga kulelihhovisi ngomthetho kaNkulunkulu, njengo-Aroni namadodana (ivesi 5-6).
- U-Abrahama wabusiswa nguye (ivesi 6-7). Akukho ukuphika ukuthi udumo olukhulu likobusisa abancinyane. Ubaba ubusisa indodana (UGenesise 27:29; 48:20; 49:28). Kwakunikezwe abaphristi ukuthi babusise abantu babo (UNumeri 6:22-27). Noma u-Abrahama wayephethe izibusiso zikaNkulunkulu esivumelwaneni esingenambandela, wayemncinyane kunoMelkizedeki.
- Amadodana kaLevi akhokha noma anikela okweshumi (njengophawu lokuhlonipha) kuMelkizedeki ngesikhathi esasokhalweni

7:9 *Futhi kungathiwa noLevi owamukela okweshumi
watheliswa okweshumi ngaye u-Abrahama,*
7:10 *ngokuba wayesesokhalweni lukayise mzikwana
uMelkisedeki emhlangabeza,*

luka-Abrama (ivesi 9-10).

Noma amaLevi ayephakanyisiwe phakathi kwabantu ngokuthola okweshumi, kodwa babefa, benobuphristi obufayo, kepha uMelkizedeki ephila phakade (ivesi 8). Akaveli enzalweni yabantu, ngakho-ke ubuphristi bakhe bungunaphakade. Leli yiphuzu elisemqoka lokuphindwe kamahubo 110:4, “*umpristi ongunaphakade*”. Ngabe wayengumuntu nje ngokusho kwalokhu? Ubupristi bakhe bangunaphakade kubukeka kuhlangeane nalokhu uKristu ayikho. UMelkizedeki wayengu/ungu mpristi ka-Aroni, umphristi wabaphristi (njengo Jesu). UMelkizedeki wayemkhulu kuno-Abrahama, lowo muntu owayehlangene noNkulunkulu ngesivumelwano “*njengomngani kaNkulunkulu*” wekhethelo (KaJakobe 2:23). Futhi ngokungaphezulu wayemkhulu kunakho konke okweza ngo-Abrahama. Ngoba omkhulu kunobaba mkhulu kunamadodana. Ngakho-ke kucacile ukuthi wayemkhulu kunoLevi, umuntu ubuphristi bonke bethesatamente elidala obaqhamuka kuye.

Ukuthi kwakunelungelo lemvume kusukela ekuqaleni kwethestamente elidala lobuphristi obukhulu, ngisho ubuphristi bokubekwa kwesikhundla, kuveza ukuthi obuka Aroni babunephutha lokufa kwasekuqaleni (ivesi 11). Kwakungadalelwe ukuthi kube phakade noma kungafi. Ngoba inhloso yobuphristi kwakungukunikeza abantu indlela eya kuNkulunkulu, ukuhlinzekwa kobuphristi obahlukile kuqinisekisa ukuthi obokuqala kwakunganele ukufeza inhloso. Ubuphristi *obunephutha* kufanele buvulele indlela ubuphristi *baphakade*.

Iphuzu lengxenywe

AmaJuda (noma yibaphi abantu) bangaba yiziwula ukubeka uJesu eceleni bafune ubuphristi buka-Aroni (noma yibuphi ubuphristi). Ubuphristi buka-Aroni;

- Kwakuyincwadi efile yomthetho.
- Kwakwenzelwe ukuholela ebuphristini bukaKristu obungunaphade.
- Kwakwenzelwe ukuletha isivumelwano esisha sesithembiso.

Ngaphezu kwalokhu uNkulunkulu akulethayo ngoJesu Kristu akukho okunye angakwenzela

imiphefumulo efayo edalelwe ukubhubha. Kuye uJesu kuphila futhi kuhlezi umphristi ongunaphakade, yena yedwa oletha ukukhululwa kwangungaphakade njengoMlamuleli wethu ongunaphakade.

Amaphuzu okuzindla

Qhathanisa indlela efanayo uNkulunkulu ayisebenzise emthethweni nakubuphristi. Ubuphristi obungunaphakade bangena ngo-Abrahama ngaphambi kokubekwa kobuka-Aroni besikhashana. Ngokunjalo kuhlobene noNkulunkulu ngesithembiso asenza no-Abrahama *“iminyaka engamakhulu amane namashumi amathathu”* ngaphambi kwesikhathi sesikhashana somthetho kaMose (KwabaseGalathiya 3:15-18). Kokubili ubuphristi bamaLevi nomthetho kaMose kwakunikeziwe kuze kufike isikhathi sokubuya kwalokhu okwakuqalwe no-Abrahama.

Kungashiwo yini ukuthi uJesu naye wayengowenzalo ka-Abrahama okusho ukuthi mncinyane kunoMelkizedeki?

Impendulo – Noma ezelwe engumJuda, uJesu, njengoMelkizedeki, wayengenaye uyise wenyama ngakho-ke akakukhokhanga okweshumi ku-

Abrahama.

Uma sibheka loludaba lukaLevi lokukhokha izishumi ku-Abrahama (ivesi 9), ngokomunye umqondo kudlala indima esasokhalweni lobabamkhulu, sibona isimiso esifanayo kubo bonke abantu abanayo nabawela esonweni sokuqala sika-Adamu (KwabaseRoma 5:12, “*kulokho bonke bona*”). Sasiku Adamu ngesikhathi ekhetha ukona, futhi ngomunye umqondo sona naye. Ndlelani?

- Ngokuthi sabelana naye ekwenzeni, futhi-ke sithwala icala lokwenza, njengoLevi abelana ngokweshumi?
- Ngokuthi sithola njengefa kuye imvelo yomuntu yesoni, njengomuntu ongathola amabala?
- Ngokuthi kwakunesimo sokufa kwamoya ngalowo mzuzu wokona, ngakho-ke wonke umntwana ozelwe uzalwe efile ukufa kwaMoya?
- Konke lokhu okungaphezulu?

Uyabona ukuthi siqonda kancane kanjani ngokubaluleka kwangempela kukaMelkizedeki nendawo yakhe ngaphambi kokufunda lesahluko

sencwadi yamaHeberu? Uyabona ukuthi siwudinga kanjani uMoya kaNkulunkulu ngezwi likaNkulunkulu ukusichazela izwi likaNkulunkulu? Sidinga ithestamente elisha ukuba lisichazele elidala. Kunezinto ezijulile ezitholakala kuphela ngokuthi siqhathanise izwi (1 KwabaseKorinte 2:13). Kodwa kufanele sihlezi siqaphile ekudluleni siye ngale kwalokhu izwi elikwambulile.

Izishumi aziveli njengento abazalwane bethestamente elisha ababophezelekile ukuyenza, simelwe ngukunikela njengalokhu iNkosi isiphile (1 KwabaseKorinte 16:2). Okweshumi kwemiholo yethu mhlawumbe kungaba yisiqalo esihle. Isimiso esiqukethwe ngokuthi iNkosi yiyo umnikazi wakho konke, thina singabaphathisiwe nje lokhu asithembe ngakho ukuba sikunakekele. Ngalolu lwazi sibonakala ngokunikela sithokozile. Ukunikela kwethu kufanele kube yisilinganiso njengokuphiwa kwethu yiNkosi, futhi akufanele kube yinqubo nje, kodwa kufanele kuhlezi kwenziwa ngendumiso nangokuthokoza. Kube yisivumo sokuthi iNkosi yiyo umnikazi wakho konke.

*“Lokhu umthetho awuphelelísanga
lutho, kepha sekungeníswa
ithemba elingcono,
esísondela ngalo kuNkulunkulu”*

(KumaHeberu 7:19)

Ikilasi 9 – Kumaheberu 7:11-28

Kunokunye ukuqonda ngaphakathi komphakathi wabazalwane basmaHeberu wokuthi ungubani uJesu Kristu, kodwa kwakunesidingo sokuba “kuya ekuphelelisweni”. Kwakukulokhu-ke umbhali abhala khona. Noma bona mhlawumbe babemazi uJesu ukuthi unguMesiya, kodwa indlela ababebuka ngayo inkazimulo yakhe yayincane kakhulu, yayicindezelekile, ingaphelele. Kwakubonakala sengathi babesazimisele ukuvulela uMose no-Aroni indawo phezulu eduze kukaJesu. Kwakunesidingo sokuthi bona babheke ukuthi ukuza kukaKristu kwakusho ukuthini mayelana nesikhathi esedlule. Konke ukufisa ukuhlanganisa uJesu noMose Kanye no-Aroni kufanele kuchithwe. Kufanele baqonde okudala nokusha njengezindlela ezimbili ezikhethekile (KwabaseGalathiya 3:9-12), okudala manje kwakuzoveza okusha. Kuhlezi kungukuthi uJesu Kristu ungubani. Umbono okuyiwo ngoJesu yindlela eya phambili yokuba nombono oyiwo ngayo yonke enye into nempendulo yawo wonke amaphutha. UPetru waqinisekisa naye ukuthi siphunyuke *kulokhu*; “*ukungcola kwezwe ngokuyazi* (ulwazi oluphelele) *iNkosi noMsindisi uJesu Kristu*” (2 EkaPetru 2:20). Ukwazi lokhu ngendlela yiyona ndlela eya ekuphelelisweni.

7:1-3- Bheka uMelkizedeki

7:4-10- Ubukhulu bukaMelkizedeki- bedlula kakhulu buka-Abrahama noLevi.

7:11-28- Ubuphristi obusha nompristi

Lesi yisahluko sokuqhathanisa phakathi kokudala nokusha. Siyakubona ukuqhathaniswa lapha phakathi;

- Amadodana kaLevi, inzalo ka-Abrahama, ukwamukelwa kokweshumi okuvele kubafowabo, ukuqhathaniswa kwalowo ongenalo uhlu lozalo othola okweshumi nesibusiso ku-Abrahama uqobo (ivesi 5-6).
- Amadoda afayo athola okweshumi, aqhathaniswa nalowo ophilayo (ivesi 8).
- Ukufuduka kwabangenanzuzo, imiyalelo engenamandla, kuqhathaniswa nesiqalo sethemba elincono (ivesi 18-19).
- Labo ababa ngabaphristi ngaphandle kwesifungo, baqhathaniswa nalowo ongumphristi ngesifungo (ivesi 21).
- Labo ababa ngabapristi abaningi ngokulandelana ngenxa yokufa okwakubenza bengaqhubeki, baqhathaniswa nalowo omile

*7:11 Uma-ke kwakukhona ukuphelela ngobupristi
bukaLevi ngokuba isizwe samiselwa bona
ngomthetho – kwakusaswelekelani ukuba kuvele
omunye umpristi ngokukaMelkisedeki engabizwa
ngokokuma kuka-Aroni na?*

ngunaphakade nobuphristi obungaguquki
(ivesi 23-24).

Ivesi 11 – Kungani kunesidingo nokuhlinzekela ukwenziwa kobunye ubuphristi uma ukupheleliswa kwakungomthetho nobuphristi bamaLevi? Kusobala ukuthi ukuphelela akuzi ngalendlela endala, ngale kwalokho kwakuyobe kwanele, kungadingeki ukuba ishintswe. Impela uhlelo lwamaLevi nomthetho wamaLevi kwakunikezwe nguNkulunkulu, kodwa ngesizathu esithile, inhloso enomkhawulo (KwabaseGalathiya 3:24). Ngokuza kukaKristu umsebenzi walokhu wawusuphelile (KwabaseGalathiya 3:25). Izindlela noma ibhodi lokuvala yase ifezekile inhloso manje ayesesusiwe ngesikhathi udonga lwase lubekiwe ukuba lime. Kulesi sikhathi sethu samanje indlela endala noma uhlelo lwamaLevi manje luchazwe nguPawulu njengento eyizindlela “*zobungane ezilulana nezingelutho*”, “*zobugqila*” (KwabaseGalathiya 4:9). Imvume kusukela ekuqaleni kwiThestamente elidala ukubekwa komunye esikhundleni, ubuphristi

7:12 Ngokuba uma ubupristi buguquliwe, kuyadingeka ukuba kuguqulwe nomthetho.

7:13 Kepha lowo okushiwo lokho ngaye ungowesinye isizwe okungabanga bikho kuso umuntu owake wakhonza e-altare.

buveza ukuthi obuka-Aroni babungaphelele kusukela ekuqaleni. Bheka umfanekiso kuJohane umbhabhadisi womthetho omdala nobuphristi obuphelayo nokuthi ekugcineni kusukwe ngaphambi kokuba ukristu aphakame avelele (NgokukaJohane 3:30, (*“Umelwe ukukhula yena, nginciphe mina”*). Futhi njengoJohane, wena nami kufanele sife kithi ukuze uKristu aphakame avelele ezimpilweni zethu. Ukuze umuntu *aphelele* kuKristu (KwabaseKolose 2:10) uveza isisekelo eshlukile phakathi kobuphristi bukaKristu nobuka-Aroni, okunjengomthetho *“akuphelelisanga lutho”* (ivesi 9).

Ivesi 12 – Ngoba ubuphristi buka-Aroni nomthetho kuza kuhlangukane ndawonye, ushintsho kokukodwa kuyaphoqeleka nalokhu okunye ukuba kushintshe. Lokhu ngokwakho nje kuyaveza isimiso sokushintsha esiqukethwe yimvelo yendlela endala, isikhomba emvelweni yayo edlulayo. Umthetho kaNkulunkulu, njengobuphristi obudala obabushade nabo, wawungenziwelanga unomphela. Njengoba lokhu kokubili kwakhiwele ngaphezu

*7:14 Ngokuba kusobala ukuthi iNkosi yethu ivele kuJuda,
isizwe uMose angakhulumanga lutho ngaso
ngobupristi.
7:15 Ikakhulu kusobala lokho, uma kumiswa omunye
umpristi ofana noMelkisedeki,*

kokunye, uma oyedwa eveza ukushoda kufanele nalona omunye atholakale eshoda.

Ivesi 14-15 – Amaphuzu amabili obufakazi anikeziwe ukuthi umthetho omdala nobupristi impela kushintshile;

- UKristu, umphristi wethu omkhulu, akavelanga esizweni samaLevi njengokugcizelela komthetho, kodwa esizweni samaJuda. UMose akazange akhulume ngoJuda njengomthombo okungavela kuwo abaphristi, kodwa ubuphristi manje buyasuka esizweni samaLevi buya kwaJuda. UMathewu (isahluko 1) ubonisa uJesu njengowenzalo kaDavide, wesizwe sakwaJuda, ukuze azuze isihlalo sobukhosi. Ekuqaleni nje kuGenesis 49:10 kwaprofethwa ukuthi uKristu uzovuka “njengengonyama yesizwe sakwaJuda” (Isambulo 5:5).
- Nokuthi ubuphristi bukaKristu bulandela ngohlelo likaMelkizedeki kunokuba bulandele

obuka-Aroni. Umiselwe ubuphristi obahlukile.

Bheka lezi zimpikiswano aziqondile ukufakazela ubupristi bukaKristu, kodwa manje ukuphakanyiselwa kwakhe ebupristini obuphezulu. Manje usekhonjiswa engumpristi *yedwa*, ngoba ubupristi buka-Aroni ngoLevi abusekho. UJesu akabekwanga *eduze* kukaLevi, kodwa *endaweni yakhe!* Kodwa kufeza ukukhomba phezulu ekupheleni kokudala nokuza kohlelo olusha lapha ukuphelela okunokutholakala khona.

Impikiswano kuze kube yimanje;

- Ukuphelela abukwazi ukuza ngobupristi bukaLevi.
- UJesu uvukile umpristi wokwahluka, inhlobo engafi.
- Lokhu kuveza ukushintsha komthetho futhi.
- Lolu shintsho luyacacisa ukuthi uJesu akayena umLevi.
- Futhi lokhu kufakaza impela ukuthi uJesu ungumpristu ngohlelo lukaMelkizedeki

7:17 Ngokuba kufakazwa ngaye ukuthi: “Wena ungumpristi kuze kube phakade ngokokuma kukaMelkisedeki.”

kunoluka-Aroni.

Ivesi 16-17 – “*Ngomthetho womyalo wenyama*”-akukhona ukuthi umthetho kaNkulunkulu wawungowenyama ngedlela yokuthi wawunesono, kodwa ngukuthi wawuqonde kwabenyama noma abasenyameni. Umthetho wawubuthakathaka ngokuthi abantu abasenyameni babehluleka ukuwugcina (KwabaseRoma 7:14). Okushiwo lapha ngukuthi abapristi basemhlabeni abakwazi ukuzigcinela izimpilo zabo, ngakho ubupristi babusuka kobaba kuye emadodaneni ngokwenyama. Abapristi abafayo njengalaba babengakwazi ukuletha impilo engunaphakade kulabo ababefuna uNkulunkulu ngabo. Isivumelwano esisha, nokho, asikho ngokwasemhlabeni, nokwenza kwenyama, kodwa ngokwamandla angapheli anikezwe nguNkulunkulu (njengokusha kwamaHubo 110:4). NjengoKristu umpristi wethu omkhulu, onamandla angakhawuki ngokwemvelo noma onokuphila okungabhubhi kuye, ngakho-ke ubupristu bukaKristu nalabo abangaphansi kwawo banesimiso esifanayo. Bheka ukunaka ekungaphelini kokuqhubeka kulesahluko

7:18 Ngokuba umthetho wokuqala uyachithwa ngenxa
yobuthakathaka bawo nokungasizi kwawo,
7:19 lokhu umthetho awuphelelisanga lutho, kepha
sekungeniswa ithemba elingcono, esisondela ngalo
kuNkulunkulu,

(ivesi 3, 8, 16, 17, 21, 24, 25, 28). Bheka
ukuqhathanisa evesini 8 & 23.

Ivesi 18-19 – Umbhali manje ubeka ngesibindi, esebenzisa imigomo eqinile ukungavezi nje kuphela “*ukushintsha*” komthetho (ivesi 12), kodwa “*ukukhulula*” (ukuchithwa, ukususwa, ukubekwa eceleni). Lokhu ngenxa “*yokubuthakathaka*” bawo “*nokungabi nanzuzo*” nakwethembeka kwawo ukuphelelisa. “*Ithemba elincono*” elitholakala kuKristu liholela ekuphelelisweni futhi lisondeza kuNkulunkulu, okungukuthi umthetho ngeke ukwenze lokho ngobuthakathaka bomuntu. Ukuphelela kuyisihloko esigqanyiswe kakhulu kulencwadi (6:1; 9:9, 10, 14; 11:40). Kungani ungabheka emuva ethembeni eliyigobongo elingenalutho ekubeni “*ithemba elincono*” selivelile futhi lingatholakala? Umthetho nobupristi bamaLevi akusoze kwalungisisa umphefumulo onesono, noma wahlanza isono, noma wahlanza unembeza. Impela kwakunendlela yokuza kuNkulunkulu ngesikhathi esidala, kodwa indlela enomkhawuko, ngepayipi,

7:20 *Futhi ngalokho ukuthi akubanga ngaphandle
kokufunga – ngokuba labo kambe babekwa babe
ngabapristi ngaphandle kokufunga,*
7:21 *kepha yena wabekwa ngokufunga nguyi owasho
kuye ukuthi: “INkosi yafunga, ayiyikuzisola, yathi:
‘Wena ungumpristi kuze kube phakade.’”*
7:22 *Ngokungakho-ke uJesu waba yisiboniso
sesivumelwano esingcono.*

nabantu, Kanye ngonyaka, njlnjl. Ngukufa kukaKristu kuphela okwadabula isihenqo (NgokukaMathewu 27:51), nendlela yavuleka ngaye ebukhoneni bukaNkulunkulu (10:19-20).

Ivesi 20-22 – UJesu uphethe ukugunyaza okunamandla kunabapristi bamaLevi. Babengagunyaziwe ngesifungo saphezulu njengokuba uJesu wayegunyaziwe. Futhi lesi sifungo sasivuma kokubili imvelo nobude besikhathi sobupristi bakhe (AmaHubo 110:4). Ukuqinisekisa kukaNkulunkulu ngokuqhubeka kukaKristu kuyinto amadodana kaLevi ayengakaze ayithole. Kuphinde, ukusikisela ukuthi ubupristi babo babunesiqalo nesiphetho.

“IThestament elincono” nelisha likaKristu noma isivumelwano siletha ukubonelela okuncono, izethembiso, nokuqiniseka ukwedlula esidala. Isivumelwano siveza impendulo emacaleni womabili;

7:23 *Kulabo-ke baba baningi ababekwa babe
ngabapristi, ngokuba bathiyeka ngenxa yokufa ukuba
baqhube njalo;*
7:24 *kepha yena, ngenxa yokuba ehlala phakade,
unobupristi obungenakuguquka;*
7:25 *ngakho-ke unamandla okusindisa ngokupheleleyo
abeza kuNkulunkulu ngaye, lokhu ephilela njalo
ukubamela.*

- Uhlangothi lwabantu- *“ukukholwa yiNkosi
uJesu Kristu”.*
- Uhlangothi lukaNkulunkulu- *“futhi
niyakusindiswa”.*

UJesu *“ungukuqiniseka”* kulesivumelwano esisha. Nguye oqinisekisa ukuthi imigomo iphakanyisiwe. Nokuthi, uma efile efela abakhe manje uzohluleka kanjani ukubaphilela njengalowo ovuke kwabafileyo ngamandla eqinisekisa ukuphepha kwabo kwangunaphakade (KwabaseRoma 5:10).

Isiqiniseko esiphelele nesithokozisayo!

Ivesi 23-25 – Kuphinde, ubupristi bamaLevi babushintsha ngoba kwakungokufayo, ngesikhathi okukaKristu kungashintshi ngoba *“buqhubeka phakade”*. Ngakho-ke uhlezi enokutholakala ukusinxusela njengomlamuleli endaweni yethu. Insindiso uKristu ayinikezayo *“ayinakuguquka”*, ngoba uzoba khona kuze kube sekupheleni.

*7:26 Ngokuba umpristi omkhulu onjalo usifanele thina,
ongcwele, ongenacala, ongenabala, owahlukanisiwe
nezoni, owenziwa aphakame phezu kwamazulu,*

Isisho “*ukusinxusela*” sihamba sidlule umkhuleko nje, kuthatha indima kaKristu yokuba ngumlamuleli njengoMmeli wethu omkhulu (1 EkaJohane 2:1). Uyakwazi ngokuphelele futhi uzimisele ukubhekana noBaba endaweni yethu.

Ivesi 26-28 – Ubumsulwa nokuphelela kukaKristu. Imihlatshelo eyiyadingeka ukuze bahlanzeke abapristi bethestamente elidala kwakuyisithombe esasiveza uJesu omsulwa nongcwele.

“*Ongenacala*” – Ongenabo ubuciko bobubi. Ubungcwele bakhe abunciphi, kanjalo nozwelo lwakhe ebantwini abonayo.

“*Ongenabala*” – Ongangcolisiwe yizwe ngokudlula kwakhe ngokuphila emhlabeni. Ngokunjalo neNkosi isibizela ekuzigcineni “*ukukhonza okumhlophe okungenabala phambi kukaNkulunkulu*” (EkaJakobe 1:27).

“*Owahlukanisiwe nezoni*” – Akathintwanga yisono, kokubili empilweni yakhe engumuntu akabandakanyeki nesono noma akukho

7:27 *ongadingi imihla ngemihla njengalabo bapristi
abakhulu ukunikela ngemihlatshelo ngenxa yezakhe
izono kuqala nangasemuva ngenxa yezabantu;
ngokuba wenza lokho kanye mhla ezinikela yena.*
7:28 *Ngokuba umthetho umisa abantu babe ngabapristi
abakhulu abanobuthakathaka, kepha izwi lesifungo
elalandela umthetho limisa iNdodana epheliselwe
kuze kube phakade.*

akumbophezela nezoni.

“Owenziwa aphakame phezu kwamazulu” – Lokhu kungenzeka kusho ukuphakanyiswa kukaKristu *“igama elingaphezu kwawo wonke amagama”*, umvuzo wempilo yakhe engcwele nomhlatshelo.

Bheka ukuqhubeka kokuqhathaniswa phakathi kobupristi bukaKristu nobuka-Aroni;

- UJesu akadingi ukuqhubeka ukwenza imihlatshelo yesono. Wenza umhlatshelo “Kanye”, ngomhlatshelo oncono *“mhla ezinikela yena”* (ivesi 27).

Kungani ke amaRoma Khatholika eqhubeka nokunikela imihlatshelo kaKristu uma uNkulunkulu ethe *“wenze lokhu Kanye mhla ezinikela yena”*?

- Uma ukuphelela kukaKristu kuwuqobo lobungcwele bukaNkulunkulu abapristi baka-

Aroni babenamabala ngokwemvelo yabo, bedinga umhlathelo wezono zabo nabo (ivesi 26-28). Abalindi babebuthaka njengoba ihhovisi labo lalibuthaka njengabo.

- Lapho umthetho wenze abantu ababuthaka babe ngabapristi isifungo senza uKristu abe ngophelele (ivesi 28). “Ephelelisiwe” ngomqondo wesiLathini esidala ngokupheleliswa lapha.

Isivumelwano esidalal sasingakwazi ukunika;

- Ipharadesi noma ukuphila kwaphakade (ivesi 16).
- Ukupheleliswa (ivesi 19).
- Ukuhlanzwa (ivesi 26-27).

Ukufingqwa kokuqhathaniswa

Ubupristi obudala

Umthombo wabo
yisizwe samaLevi

Ngendlela ka-Aroni

Ubupristi obufayo (vs. 16)

Ubupristi obusha

Umthombo wabo
nguJuda (vs. 13-14)

“Ofana noMelkisedeki”
(vs. 15)

“Ngamandla okuphila

Bayekela abantu ekufeni

Ngenxa yobuthakathaka
bawo nokungasizi kwawo
(vs. 18)

Igunya ngokomthetho
(vs. 16)

Obachithwa (vs. 18)

“Awuphelelisanga lutho”
(vs. 19)

Bashiya uluntu lukude
noNkulunkulu

Babekwa ngaphandle
kwesifungo (vs. 21)

Obuguqukayo ngenxa
yabapristi (vs. 23)

Obudinga kuhlanzwe
umpristi (vs. 27)

Obudinga umnikelo

okungabhubhiyo”

Buletha ukuphila
okungapheliyo

“Ngamandla” (vs. 16)

Igunya ngamandla
amukelwayo

Obalethwa (vs. 19)

Buletha
ukupheleliswa

Busondeza umuntu
(vs. 19)

Babekwa
ngokwemvelo
yesifungo saphezulu
(vs. 20-21)

Obungaguquki ngaye
ohlala phakade (vs 24)

Umpristi omkhulu
ongcwele nohlanzekile
(vs. 26)

Umnikelo owabakanye

nsuku zonke

wezikhathi zonke
(vs. 27)

Ubupristi
obuntekenteke (vs. 28)

Obupheleliswe
ingunaphakade

Umongo wendaba

AmaHeberu, njenganoma yibaphi abantu, kufanele singalenzi iphutha lokubambelela emithethweni emidala nasemasikweni kube ngathi uNkulunkulu wayenze lezi zinto unomphela. Umuntu angaba yisiwula ukwenqaba noma ukuphika ihhovisi nomsebenzi kaJesu Kristu, ngoba wayefanelwe ngukuba yimpendulo okuyiyona yona esithunzini, umthetho noma usiko kwayisekuqaleni. Abaphostoli uqobo lwabo bakuthola kungumzabalazo onzima ngokufanayo (Izenzo 10-11, 15; KwabaseGalathiya 2:11).

Umbuzo

Kungani amaRoma Khatholika engcwelisa uhlelo olusha lwabapristi uma imihlatshelo yasemhlabeni yobupristi bubekwe ngokucacile ngobupristi bukaKristu obungunaphakade? Akulona yini iqiniso ukuthi indlela yabo ilandela isibonelo esinobubi

sikaJeroboam encwadini yaMakhosi 13, owazenzela
ubupristi bakhe ngokwedelela ukususa
uNkulunkulu? Akulona yini iqiniso ukuthi
bagqugquzelwa yindlela efanayo ukuzigcinela
isikhundla sabo namandla kunokuphakamisa
umpristi omkhulu okunguyena yedwa
kaNkulunkulu?

Ikilasi 10 – KumaHeberu 8

Lencwadi yamaHeberu ingokuqhathanisa. Futhi ukufingqwa kwayo ngukuthi uJesu Kristu uncono;

- Isahluko 1, kunabaprofethi nezingelosi.
- Isahluko 2, kunawo wonke umhlobo ongumhlengi.
- Isahluko 3, kunoMose noJoshuwa.
- Isahluko 5-7, kuno-Abrahama no-Aroni nobupristi bakhe. UJesu ufanelekile njengompristi ngoba unobuntu, enguNkulunkulu, uzwelana nakho konke esidlula kukho, futhi ubekwe nguNkulunkulu (isahluko 5). Ubupristi bukaKristu bungaphezulu kobuka-Aroni ngoba bungunaphakade, bumsulwa, futhi buphelele. Umhlatshelelo wakhe awunikelwanga izono zakhe njengoba amaLevi ayenza, futhi unikelwe kwaba kanye into amaLevi ayengeke akwazi ukuyenza (isahluko 7).

Kwisahluko 8 umbhali manje uzosikhanyisela imvelo *okuyiyo* yobupristu bukaKristu iqhathaniswa nesithunzi semvelo yobuka-Aroni, nesivumelwano esincono uJesu asiletha.

8:1 *Kepha okuyindikimba kwesikushoyo yilokhu:
sinompristi omkhulu onjalo osewahlala
ngakwesokunene sesihlalo sobukhosi soMkhulu
emazulwini,*

Isahluko 8

8:1-6 – Ubupristi obuncono bukaKristu

Ukugcizelela lapha ngukuthi uJesu uphakanyisiwe njengompristi weThabanakele leqiniso, okungukuthi elasemhlabeni lalikhomba kuye.

Ivesi 1 – Manje sinikeziwe “*ilanga*” noma ukugcizelela kwezinto esezishiwo. Kubanjelelwe kokushiwo ngamahubo 110:4 (“*umpristi omkhulu*”) umbhali ulanda umqondo wevesi lokuqala walelo hubo futhi (“*Hlala ngakwesobunene sami*”, 1:13). Lokhu kuhlala ngakwesobunene sikababa, leyo ndawo ephakemeyo ekuphileni konke, kuveza *ukuphakama kwenani* likaJesu Kristu. Ukuthi uJesu uyahlala kuveza umsebenzi wakhe oqediwe/ophelele. Akusekho okunye umuntu angakulindela manje ukuba kwenziwe ngasohlangothini lukaNkulunkulu. “*Kuphelele*” washo uMsindisi ngomphefumulo wakhe esefa. Akusezuba bikho okunye okudlula ukuhlengwa okuphelele manje okunikeziwe ngomsebenzi ophelele kaKristu.

Bhekisisa ukusetshenziswa kwamagama lapha. Ngabe uJesu usesihlalweni *sakhe* sobukhosi uyabusa embusweni wakhe othenjisiwe? Qha, uhlezi eceleni kwesihlalo sobukhosi sikaBaba. Ukugcwaliseka kweziprofetho zombuso kusazokuza ngokuya kwakhe.

Ivesi 2 – UJesu yinceku “yeThebanakele leqiniso”, okungekho muntu owaba nesandla ukulakha. Kungekhona ukuthi “oweqiniso” uqhathaniswe nowamanga, kodwa ngomqondo wokuthi owangempela, oqinisile, obalulekile, onguyena yena. Yilelo thabanakele lasezulwini okungukuthi elasemhlabeni lalikhomba kulo. UJesu usebenzise amazwi afanayo encwadini NgokukaJohne 6:32 eziveza yena “njengesinkwa seqiniso” ekuqhathanisweni nemana ehlane. Kungekhona ukuthi imana yayingumdlalo, kodwa ukuthi yayikhomba kuJesu njengomsunguli okunguyena yena. Ithabanakele lasemhlabeni lalisebenza njengenkomba, njengokulahlekayo, njengesikhumba senyoka ngokufaniswa nesilwane uqobo, njengephakethe ngokufaniswa nokudla okungaphakathi. Kwakuyimoto ehambisa umkhiqizo

*8:3 Ngokuba yilowo nalowo mpristi omkhulu umiselwa
ukunikela ngeminikelo nemihlatshelo; ngakho-ke
kuyadingeka ukuba naye lo abe nakho okuthile
kokunikela.*

*8:4 Ngokuba uma ebesemhlabeni, ubengayikuba
ngumpristi nakanye, ngokuba bakhona abapristi
abanikela ngeminikelo ngomthetho,*

woqobo ekuphelelisweni okuthenjisiwe. Umpristi omkhulu *weqiniso* usengenile emsebenzini wakhe ethabanakeleni lasezulwini *eleqiniso*, okwenza elasemhlabeni lingabe lisafuneka.

Ivesi 3 – Njengawo wonke umpristi omkhulu, uJesu uletha umhlatshelo odingakalayo ukuba unikelwe. Kulokhu umhlatshelo ngukufa kwakhe endaweni yezoni. Ngomhlatshelo wakhe ophelele emhlabeni, usenikeza umnikelo kulelo thabanekele lasezulwini. Lenkonzo yaphezulu ifanelekile, ekuqhathanisweni nelasemhlabeni.

Ivesi 4 – Empilweni yakhe yasemhlabeni uJesu wayengeke akwazi ukuba ngumpristi, engafanelekile ngokomthetho. Iphuzu lenziwe esahlukweni 7 ukuthi konke lokhu sekushintshile, ukuze lokhu afaneleka kukho ngokuphelele, lobo bupristi beqiniso ebukhoneni bukaBaba. Eminyakeni nje embalwa iNkosi izofaka ngenkani ezizweni ukunaka ukuthi usekuchithile manje okudala, nokubhujiswa

8:5 bekhonza okungumfanekiso nesithunzi
sokwasezulwini, njengokuba uMose wayalwa
esezakwenza itabernakele* ngokuthi: “Bheka,
wokwenza konke ngesifanekiso owaboniswa sona
entabeni,”

8:6 kepha kalokhu unikiwe inkonzo enhle kakhulu,
njengalokhu engumlamuleli wesivumelwano esihle
kakhulu, esimisiwe ngokwezithembiso ezinhle
kakhulu.

kwamaRoma eJerusalema ngo-70 A.D.

Ivesi 5 – “*Isibonelo*” sichaza okushiwo noma
ukwazisa, njengenkomba isuke isho okuthile. Igama
elifanayo lihunyushwe “*umfanekiso*” esahlukweni
9:23. “Isithunzi” yinto eyenziwa wuqobo lwento
enqamula ukukhanya. Umpristi weqiniso, ubupristi,
nethabanakele kusezulwini, akukho emhlabeni.
Lokhu kwakushiwo kusukela ekuqaleni futhi,
ngesikhathi iNkosi ixwayisa uMose ukuthi akenze
okwasemhlabeni njengoba wayebonisiwe
okwasezulwini (Exodusi 25:40). Ithabanakele
lasemhlabeni *lalingumfanekiso* lokwasezulwini
kusukela ekuqaleni.

Ivesi 6 – Njengoba elasezulwini impela lingeleqiniso
ukudlula elasemhlabeni, *uqobo* lubalulekile
kunesithunzi, kanjalo uJesu nomsebenzi wakhe
ungaphezulu kunoka-Aroni, “*uncono kakhulu*” ngayo
yonke indlela!

8:6-13 – Isivumelwano sikaKristu esincono

Umbhali manje ujikela odabeni lwezivumelwano ezimbili, esidala nesisha. Isivumelwano ngukuvumelana noma ubudlelwano Phakathi kwezinhlangothi ezimbili okubandakanyeka imigomo. INkosi ngoMose yahola u-Isarayeli esivumelwaneni esidala eSinayi. Umongo walesi sivumelwano kwakuyisithembiso samalungelo asuka kuNkulunkulu uma bezolalela umthetho wakhe. Imithetho yakhe yayinikezelwe ukunikeza isilinganiso uNkulunkulu angahle asuse ngaso umuntu emqondweni wemvelo enesono, simyise eNkosini ukuze akhululeke. Kuyisilinganiso uNkulunkulu aveza ngaso kumuntu lokhu okulungile, ngezinhlawulo zalokhu okungalungile. Ngelokhu kuchaza ukuthi umthetho kaNkulunkulu uhlinzeka ukulondoloza abantu ekuwohlokeni kwemithetho yokulunga. Abantu bakwa-Israyeli bazamukela lezo zimo nesivumelwano esidala samiswa lapho eSinayi phakathi kukaNkulunkulu nabantu. Kodwa masinyane bawela ekukhonzeni izithombe.

UJesu waletha isivumelwano esisha ngomhlatshelo ongukufa kwakhe. Isisekelo salesi sivumelwano esisha silanda emuva emthethweni wangaphambili wesithembiso sikaNkulunkulu esidala asithembisa u-Abrahama sesibusiso kubo bonke abantu

emhlabeni. Leso sithembiso u-Abrahama asikholwa, nangokukholwa kwakhe wathola ukulungisiswa, eveza indlela kaNkulunkulu yensindiso. Bonke ababesindisiwe ngendlela efanayo, ngokukholwa esithembisweni sikaNkulunkulu.

Zombili izivumelwano zazinokwenza nokuthi;

- Ubudlelwano bomuntu nomthetho kaNkulunkulu, isilinganiso somthetho wakhe wokulunga, isivumelwano sokuqala sacindezela umthetho ebantwini ngaphandle, esesibili siwubhala enhlizweni.
- Ulwazi lomuntu ngeNkosi.
- Ukubhekana nesono somuntu.

Isivumelwano esidala nesisha seziyaqhathaniswa manje, esidala sasivezwe njengesibuswe ngesisha ngokwenza kukaNkulunkulu.

Ivesi 6 – Igama “uMlamuleli” likhuluma ngalowo oma phakathi nendawo njengendlela yokuxhumana noma umlamuli phakathi kwezinhlangothi ezimbili. UMose wayengumlamuli wesivumelwano esidala eSinayi ngesikhathi uJesu engumlamuli wesisha. Lapho uMose ama khona phakathi kukaNkulunkulu nomuntu entabeni yaseSinayi, uJesu walenga phakathi kukaNkulunkulu nomuntu entabeni

*8:7 Ngokuba uma leso sivumelwano sokuqala
besingasoleki, bekungayikufunwa indawo yesibili.*

yaseMoriya (eKhalivari).

INkosi yaqiniseka yathembisa isibusiso ku-Abrahama phezu kwabantu bakhe nabo bonke abantu bomhlaba (6:13-14; UGenesise 22:15-18). Kodwa lesi sibusiso esithenjisiwe asizanga ngobuthakathaka besivumelwano sokuqala, esasibuthaka ngokungakwazi komuntu ukusigcina nangokuma buqamama komthetho. Ngaleso sizathu isibusiso sika-Abrahama esasithenjisiwe sesiza ngesivumelwano esisha esilethwe nguJesu. Ukwedlula imvelo kwesivumelwano esisha nezithembiso zaso kuzonikezwa evesini 8-12, okucashuniwe kuJeremiya 31:31-34.

Ivesi 7 – Kuphinde futhi umbhali uyachaza njengasesahlukweni 7:11. Usebuvezile ubuthaka nokungabi nanzuzo komthetho, ngokungakwazi ukuphelelisa lutho (7:18-19). Isivumelwano esidala kwakuyinto yokuthi “uma wenza, nami ngizokwenza” kwangaphandle, imvelo yenyama (7:16), futhi singakwazi ukungena enhlizweni. Kanjalo, ubupristi obudala nethabanakele kwahluleka, ngoba kwakungakwazi ukuletha abantu

8:8 Ngokuba lapho ebasolayo, uthi kubo: “Bhekani, izinsuku ziyeza, isho iNkosi, lapho ngiyakwenza isivumelwano esisha nendlu ka-Israyeli, nendlu kaJuda,

8:9 kungenjengesivumelwano engasenzayo nawoyise mhla ngibabamba ngesandla ukubakhipha ezweni laseGibithe, ngokuba abahlalanga esivumelwaneni sami, nami angibanakanga, isho iNkosi.

ebukhoneni beNkosi, kodwa kwakuvalela umuntu ngaphandle kwendawo engcwele. Futhi ngaphandle kwalokhu, indlela endala ngokwayo yayiphethe iziphrofetho zendlela encono ezayo, njengoba sesibonile esahlukweni 7 nalokhu okulandela epenini likaJeremiya. Ukuba abantu bamaHeberu baqhubeke babambelele ngenkani kokudala kwakungukuzithola sebelwisana neNkosi uqobo futhi besalela emuva njengoba iNkosi iqhubekela phambili necebo layo.

Ivesi 8 – Kwakungosuku ngesikhathi iNkosi ithola iphutha nabantu bayo ukuthi ikhulume lamazwi ngomprofethi wayo. Isikhumbuzo futhi sobuthakathaka bokudala.

Ivesi 9 – “*Kungenjengesivumelwano*” ekuqaleni, kuveza okudala kususwa ngokusha. Okudala kwahluleka “*ngokuba abahlalanga*”, okwaholela ekuhlalweni nguNkulunkulu njengoba

*8:10 Ngokuba yilesi esiyisivumelwano engiyakusenza
nendlu ka-Israyeli emva kwalezo zinsuku, isho iNkosi:
ngiyakufaka imithetho yami engqondweni yabo,
ngiyilobe ezinhliziyweni zabo, ngibe nguNkulunkulu
wabo, bona babe ngabantu bami.*

ayebaxwayisile ekuqaleni. Kwaku “yibo” abalahla isivumelwano sokuqala. Ukuthwesa icala kokugcina kukaNkulunkulu phezu kuka-Israyeli encwadini 2 Amakhosi 17:7-23 ikhuluma “ngabo”. Futhi bheka ukuthi ukwenqaba kwabo uNkulunkulu wabo kodwa ngaphezu kwalokho wayebanakekela njengoBaba, ebathatha ngesineke “ngibabamba ngesandla ukubakhipha”. Kodwa umusa kaNkulunkulu ophikelelayo uyinto engelinganiswe, isimanga sokubhekwa! Njengoba ethembisile ukuthi “umusa wami awuyikumuka” ebantwini bakhe (Isaya 54:9-10), ngakho uthembisile isivumelwano esisha ukususa ngaso esidala.

Ivesi 10-12 – Izinhlinzeko zesivumelwano esisha nesincono;

- Umthetho kaNkulunkulu oqoshwe ezingqondweni nasezinhliziyweni (ivesi 10). Lokhu akuvezi nje kuphela ulwazi olungale kwemvelo lweqiniso likaNkulunkulu, kodwa ukwazisa kwangaphakathi ukulithobela. Lokhu kungasho emsebenzini okhona kaMoya

ongcwele ohlala ngaphakathi. Qhathanisa no-Isaya 59:20-21; Hezekiya 11:19; 36:25. Nakhu ukuthi kungani uJohane umbhabhadisa ayekhomba uJesu njengalowo ozobhabhadisa ngoMoya, ngoba wayengulowo owayeletha isivumelwano esisha. Nakhu umprofethi uJoweli ayekusho esahlukweni 2:28-32 encwadini yakhe, nokuthi kungani uPetro wamcaphuna encwadini yeZenzo 2, ngoba kwakungukuthelwa koMoya njengoba kwakuthenjisiwe esivumelwaneni esisha. Nakhu uPawulu ayekusho ngokuqhathanisa kwakhe encwadini 2 KwabaseKorinte 3:6, ngesikhathi eqinisekisa ukuthi ithesamente (isivumelwano) Elisha “*aliyona incwadi [yomthetho], kodwa ngeyoMoya*”. Umthetho ukwazi kuphela ukulahla imvelo yethu yesono ngokuletha izimfuno zokulunga kukaNkulunkulu, ngaphandle kokukwazi ukushintsha izinhliziyo zethu. Nakhu ukuthi kungani ithesamente elisha ligxila ebukhoneni bukaMoya ngaphakathi (NgokukaJohane 14; KwabaseGalathiya 3) njengenye yezinto ezisemqoka zesivumelwano esisha. Manje umthetho olungile usugxile ngaphakathi ngoMoya Ongcwele ongaphakathi, neminingwane yokudinga ngumthetho iqinisiwe esimisweni sothando

8:11 Abasayikufundisa kube yilowo nalowo owakubo,
nalowo umfowabo, ngokuthi: 'Yazi INkosi;' ngokuba
bonke

lukaNkulunkulu nomuntu. Buka incwadi
KwabaseRoma 13:9-10.

- Ubudlelwane obuseduze noNkulunkulu (ivesi 10). Lobu akubona ubudlelwano obusekelwe nje ngukugcinwa kwezinto zangaphandle (ezikhiqiza impakamo), kodwa ukuzimisela kwangaphakathi nokwazi ukuthanda nokulandela okulungile uzonde uphinde uxwaye okungalungile nokugqugquzelwa kuMoya. *Ummangaliso womusa kaNkulunkulu, ukuthi umuntu eyilokhu ayikho, uNkulunkulu akuqhubeke ahlinzeke indlela yokuba sibe seduze Naye!!* Ukujabula Kwakhe kwabangajabulisi kufanele kuhlezi kusiholela ekujabuleni Kuye.
- Ukwazi jikelele okungaphezu kwemvelo kweNkosi (ivesi 11). Qhathanisa 1 EkaJohane 2:20, 27; Isaya 54:13; NgokukaJohane 6:45. Lokhu akususi isidingo sabafundisi (kwabaseEfesu 4:11-13), kodwa kugqanyiswe umsebenzi wangaphakathi wokufundisa kukaMoya (NgokukaJohane 14:26; 16:13). Ukuqala kwalomsebenzi kukulabo

8:12 Ngokuba ngiyakuba nesihawu ngokungahungi kwabo, nezono zabo angisayikuzikhumbula.”

8:13 Ngokusho lokho ukuthi: “Esisha,” uthe esokuqala sigugile; kepha okugugayo osekukudala kuseduze nokunyamalala.

asebekuKristu. Ukupheleliswa kwawo kuzoba senkazimulweni, uma lowo mbono wabaprofethi usufezekile ngezwe eligcwele ulwazi lweNkosi njengamanzi agcwalise ulwandle.

- Ukuthethelelwa kwezono (ivesi 12). Akukhona ukumbozwa kwezono, njengakwisivumelwano esidala (9:9, 13-14), kodwa okwangempela, ukususwa kwezono ngokuphelele kuKristu. Ukulungisiswa! Ukubuyisana okuphelele! Ukuthula okuphelele! Ngakho-ke isihenqo esidatshuliwe, (NgokukaMathewu 27:51) kuveza ukungena okuvulelekile ebukhoneni bukaNkulunkulu ngokususwa kwesono nokweneliseka okuphelele kolaka lukaNkulunkulu ekukhululeni kwakhe.

Ivesi 13 – Okudala kwaphelelisa umsebenzi wakhe ngokuletha okusha, bese okudala “*kuseduze nokunyamalala*”. Igama “*Elisha*” liveza isidingo sokususa “*elidala*”. Isivumelwano esidala, nemithetho yaso nobupristi bamaLevi, impela

sanikeza ukukhanya uma kuqhathaniswa nobumpumpupthe nobumnyama bezwe labezizwe ngaphandle kwesambulo sekhethelo sikaNkulunkulu. Kodwa lokhu kukhanya okufiphele kwalokhu kokuqala akuyilutho njengokukhanya kosuku olulethwe ngoJesu Kristu. Yini engadlula lokhu uJesu akuletha? Kuye sinakho;

- Ukuthethelelwa okuphelele nokuhlanzwa kwesono ekulungisisweni.
- Ukubuyisana okuphelele ebunyeni obuphelele noNkulunkulu.
- UMoya ohlala kithi oloba iqiniso likaNkulunkulu ngaphakathi ezinhlizweni zethu.
- Ubudlelwane obuseduze nokuvuleleka ukuya kuNkulunkulu.

Yini encono/ephambili, ebanzi/enkulu umuntu angaba nayo evela kuNkulunkulu ukudlula ukupheleliswa ekubeni msulwa, ukuthethelelwa, nokuthula okutholakala kuJesu Kristu? Sipi isidingo sokusha noma okwengeziwe “abaprofethi” (Pope, uMohammed, uJoseph Smith, njlnjl.)? Zonke lezi zinto izimpambukiso zikaSathane emsebenzini ophelele kaJesu Kristu iNkosi!

Bheka lamaphuzu esivumelwaneni sesikhashana esidala;

- UNkulunkulu wabika ukuthi sizosuswa.
 - o Ebupristini obusha emva kohlelo lukaMelkizedeki.
 - o Esivumelwaneni esisha, “kungenjengesidala”.
- Okudala akulethi kupheleliswa. Ukwenziwa kokuqhubeka kwemihlatshelo kwakusho ukungalingisiswa noma ukungakhululwa esonweni ngakho. Ukubuyisana okuphelele kwakuzokhawukisa imihlatshelo.
- Indlela yethabanakele elidala yayiveza umuntu ekhishwe ngaphandle kobukhona bukaNkulunkulu, inqabela ubudlelwano obuvulelekile.

Ukuqhathanisa isivumelwano esisha nesidala

Esisha

Esesikhashana

Esidala

Esinguna phakade
(13:20)

Esenyama/umzimba
(7:16)

Esangaphandle

Ezibhebheni zamatshe

Ukwaphulwa kwenyama
eGibhithe ebugqileni
besono

Umhlahlandlela (8:5)

Isithunzi (8:5)

Sisusa okwangaphandle
ngemicimbi
sangaphakathi

Ukumbozwa kwesono

Ulwazi ngoNkulunkulu

Ukuvalelwa ebukhoneni
bukaNkulunkulu

Asiphelele ngenxa
yemibandela

UMoya Ongcwele

Esakamoya

Esangaphakathi

Ezibhebheni zenhliziyo
yenyama (8:10)

Ukwaphulwa
komphefumulo

Ukufika

Ingqikithi

Sisusa ukungcola
kwesimilo (8:12)

Isono siyaxolelwa/
sisuswe

Ulwazi olukhulu
lukaNkulunkulu (8:11)

Ukuvulelwa ebukhoneni
bukaNkulunkulu
(10:19-22)

Siphelele ngenxa
yokungabi nemibandela

UMoya Ongcwele ohlala

kwabathile Ukwenza
okuthile

kube phakade

Izethembiso

Izethembiso ezincono
(8:6)

Umbuzo

Uma isivumelwano esisha seNkosi sasingaba “*nendlu ka-Israyeli nendlu kaJuda*” (ivesi 8, 10), kwenzeka kanjani ukuthi *abezizwe* babe ngabazusa kakhulu kuso, bese iningi lika-Isarayeli liphuthwe yizibusiso zesivumelwano esisha? Izazi zenkolo zibe nokuhluleka ngalokhu emakhulwini eminyaka. Abaningi baphetha ngokuthi yikhona lokhu iNkosi eyayikuhlosile sonke lesi sikhathi, ukuthi isithembiso sayo ku-Israyeli sigcwaliseke ebandleni layo. Futhi uma isithembiso sesibusiso sesivumelwano esisha sagcwaliseka ebandleni kushukuthi mhlawumbe zonke izibusiso zikaNkulunkulu ezingakagcwaliseki kuzwelonke ka-Israyeli zagcwaliseka ebandleni nazo. Mhlawumbe wayengahlosile ukuthi uzwelonke ka-Israyeli uzoqhubeka ngemuva kokwenqaba kwabo uJesu.

Iqiniso ngokuthi iNkosi impela isijikele ezweni nesethembiso sokulethwa yisivumelwano esisha, ngoba lezi zazingatshiwe ngu-Israyeli ngokwenqaba uMesiya. Kodwa lokhu kukhona kuphela kuze kube

wusuku uNkulunkulu akhulule aphinde abuyisele
uzwelonke ka-Israyeli, njengoba abaphrofethi
besiqinisekisile, ngokubuya kukaKristu embusweni
wakhe weminyaka eyinkulungwane. Asiholelwanga
ekuchazeni kabusha imifanekiso yabaprofethi.
Siholelwe ekulindeneni nokubona.

Ikilasi 11 – KumaHeberu 9:1-14

9:1 Kepha nesivumelwano sokuqala kambe sasinezimiso zenkonzo nendlu engcwele yasezweni.
9:2 Ngokuba kwakhiwa itabernakele lokuqala okwakukhona kulo uthi lwezibani, netafula, nezinkwa zokubukwa, okuthiwa elingcwele;*

Isahluko 9

9:1-10 – Ithabanakele lasemhlabeni

Ivesi 1-5 – Izinkomba zendawo engcwele yasemhlabeni.

Ivesi 2 – Indawo yokuqala ebiyelwe noma indawo engcwele yayinothi lwezibani netafula, nezinkwa zokubukwa. Ukubukeka kothi lwezibani;

- Ukukhanya kwasebukhoneni beNkosi (1 EkaJohane 1:7).
- UJesu “ukukhanya kweqiniso” (NgokukaJohane 1:6-9) “nokukhanya kwezwe” (NgokukaJohane 8:12).
- Bonke abazalwane bahamba ekukhanyeni bobukhona bukaNkulunkulu njengokukhanya ezweni (NgokukaMathewu

9:3 ngasemva kwesihengo sesibili kwakukhona
 itabernakele* elithiwa elingcwelengcwele,
 9:4 eline-altare legolide lokuthungisa nomphongolo
 wesivumelwano umboziwe ngegolide nxazonke,
 okwakukhona kuwo isitsha segolide esiphethe imana*,
 nenduku ka-Aroni eyahlumayo, nezibhebhe
 zesivumelwano;

5:14; Isambulo 1:20).

- Mhlawumbe kuveza amandla ekhandlela lomthetho omdala nohlelo lwamaLevi, ekuqhathanisweni nokukhanya bha! Kwelanga likaJesu Kristu (NgokukaMathewu 17:2; Izenzo 26:13; Isambulo 1:16).

Isithombe setafula nezinkwa zokubukwa;

- UNkulunkulu njengoMondli, nobukhona bakhe njengaleyo ndawo lapho abantu bakhe abangathola khona isinkwa, kokubili esenyama nesakamoya.
- UJesu isinkwa sokuphila wehlile wazohlangana nesidingo somuntu njengemana ehlane (NgokukaJohane 6).

Ivesi 3-5 – Indawo ebiyelwe yesibili noma indawo engcwele ngcwele.

Ivesi 4 – Eukethe “isitsha somlilo” (i-altare) legolide

nomphongolo wesivumelwano.

.....

Umbuzo

Kungani i-altare legolide lempepho libekwe lapha phakathi kwendawo engcwele ngcwele nomphongolo, kunokuba ekuqaleni endaweni ebiyelwe (endaweni engcwele)? Lena ke ithanda ukuba nzima, ehlupha abaningi emakhulwini eminyaka futhi inikeze abahedeni ukuba basivukele, begxeka bebhaka isizathu sokudicilela phansi ukuqiniseka kweBhayibheli. Amanye amaphuzu abalulekile ukuba siwabheke maqondana ne-altare legolide lempepho;

- Kusukela encazelweni yokuqala yokubekwa kwalo ukusondelana kwaleli-altare nomphongolo ngaphakathi kwesihengo kuyabonakala. *“Ulibeke phambi kwesihengo esingasemphongolweni wobufakazi, ngaphambi kwesihlalo somusa esiphezu kobufakazi, lapho ngiyakuhlangana khona nawe”* U-Exodusi 30:6). Buka incwadi 1 Amakhosi 6:19-22, *“i-altare lonke elalingezwi [livalwe ngaphakathi]”,* no-Eksodusi 40:5, *“Ubeke i-altare legolide lempepho phambi komphongolo wobufakazi”.* Bhaka ukuthi lalingafanelwe ukubekwa ngaphambi

kwesihenqo kodwa “ngaphambi komphongolo”. Noma nini uma isihenqo esingaphakathi sahlukana, leli-altare, ngenxa yesikhundla salo, lalibukeka liba yingxenye yokuvalelwe ngaphakathi.

- Leli- altare lempepho elincane lathola ukusetshenziswa ngosuku lokubuyisana (ULeviticusi 16), ngoba ngalolosusku umpristi omkhulu wayeshisa impepho njengoba ehlukana isihenqo esahlukenisayo, “*abeke impepho emlilweni phambi kukaJehova ukuba ifu lempepho lisibekela isihlalo somusa esiphezu kobufakazi, ukuze angafi*” (ULeviticusi 16:13). Manje qonda ukuthi izinqubo kulendikimba yamaHeberu 9 ihlobene nosuku lokubuyisana (ivesi 7-9).
- Leli- altare nomphongolo kwakuyizona kuphela izinto ezazingaphakathi kwesihenqo ukuze uhlawulelwe ngegazi (UExodusi 30:10).

UMoya Ongcwele manje ulandisa ukusondelana kwe-altare elincane nendawo engcwele ngcwele, ikakhulukazi ngosuku lokuhlawulelwa uma ngandlela thizeni iba yingxenye yendawo engcwele ngcwele, kuze kube ngathi lingelakhona kuleyo ndawo evalelekile ngaphakathi. Akasho esikhundleni sayo esingunomphela ngaphakathi

endaweni evalelekile. Noma kwakuyimpahla yendawo engaphandle, inhloso yayo isondelene kakhulu nezinto zangaphakathi.

Ngendlela yokuthi leli-altare elincane elibukeka ngayo kubazalwane, abangaphandle kobukhona bukaNkulunkulu, kodwa bengabakhona lapho. Bahlobene kakhulu naleyondawo engcwele kunempilo yangaphandle kwakhona, noma okwamanje sisaphila ngaphandle nobukhona bukaNkulunkulu obuvalwe ngesihenqo emehlweni ethu.

.....

Okwakuqukethwe ngumphongolo;

- Ibhodwe eliyigolide lemana. Kuphinde, kwakuyisikhumbuzo seNkosi kubantu bayo ngokunaka kwayo abayo ohambeni lonke empilweni yasehlane. Lelibhodwe lemana laliyisithombe sesinkwa sokuphila esizoza sisuka kuBaba (NgokukaJohane 6).
- Induku ka-Aroni eyayihlumile. Lokhu kwavela ngenxa yalokhu okwenzeka encwadini kaNomeri 16-17 ngesikhathi iNkosi ifakazela ukuthi indlu ka-Aroni ingekhethiweyo kubapristi abakhulu ebungcweleni. Ngalezindlela uNkulunkulu wayelokhu

9:5 phezu kwawo kwakukhona amakherubi enkazimulo
engamele isihlalo somusa, okungenakukhulunywa
ngakho ngakunye manje.*

ephendula yonke imizamo yokuhlasela
lelihhovisi lomlamuleli phakathi komuntu
noNkulunkulu. Yilowo okhethiwe
nguNkulunkulu owayefanelwe ngukuma
kuleyo ndawo. Lokhu kukho kubantu bonke
nezikhathi zonke, kungaba ngabaphakathi
noma ngaphandle kwenkolo ka-Israyeli. Bonke
abenza itulo labanye abalamuleli bacasula
uNkulunkulu weqiniso ngobuwula babo.

- Amatafula amabili esivumelwano ayeyisifenqo
somthetho kaNkulunkulu. Lokhu
kwakugcinwe kuleyondawo engcwele ukuveza
indawo ephakathi emaphakathi lapho kuma
khona umthetho ekucabangeni kweNkosi,
nokubeka isithombe somthetho obhaliwe
enhlizweni esivumelwaneni esisha.

Ivesi 5 – Ngaphezu komphongolo kwakunesihlalo
somusa. Lokhu kwakuwuhlubo olucacile lukaJesu
Kristu, indawo lapho igazi lokubuyisana
(lokwaneliseka) langena khona.

Ivesi 6-10 – Inkonzo yendawo engcwele

9:6 *Kepha lezo zinto zihungisiwe ngokunjalo, abapristi bangena njalo etabernakele* lokuqala befeza izinkonzo,*

yasemhlabeni.

Ivesi 6 – Kwakunezinkonzo zansuku zonke endaweni engcwele zokushiswa kwempepho, zokuhleshulwa kwesinkwa sokubukwa, ukugcwaliswa nokuphungulwa kwezibani. Lemisebenzi ichaza izici ezibalulekile zempilo yobuKristu ephilwe ebukhoneni obubusisekile bukaNkulunkulu; ukuhlanganyela kweNkosi kwansuku zonke noBaba wethu, ukudla kwansuku zonke ezwini Lakhe, ukuqhakaza njalo siqhakazela yena njengokukhanya kulelizwe.

Abapristi kuphela ababevumelekile ukusondela endaweni engcwele. Yilabo kuphela ababefanelekile ababengangena ebukhoneni beNkosi. Ukufaneleka kwethu ekungeneni okufana nalokhu kutholakala kuphela kuKristu. Qhathanisa umfanekiso weNkosi womuntu ogqoke ngokungafanelekile esidlweni ngakho-ke waphonswa ngaphandle ebumnyameni (NgokukaMathewu 22:11-13). Manje sekuyisikhathi sokuqinisekisa ukuthi ufanelekile ebukhoneni bukaNkulunkulu, sigqoke ngokufanele ngokulunga

*9:7 kodwa kwelesibili kungena umpristi omkhulu yedwa
kanye ngomnyaka, kungengaphandle kwegazi anikela
ngalo ngenxa yakhe uqobo nangenxa yezono zabantu,*

kukaJesu Kristu.

Ivesi 7 – Umpristi abakhe kuphela ababengena endaweni engcwele ngcwele.

- Wayehamba yedwa. Nguye yedwa owayefanelwe ukungena ebukhoneni beNkosi. Kanjalo noKristu yedwa, umpristi wethu omkhulu, ufanelekile ukungena kulelo thabanakele leqiniso lezulu.
- Isihenqo sasiwuhlobo lomzimba kaKristu (KumaHeberu 10:20), nokuhlukana kwaso kwakuyisithombe sokudabuka kwenyama yakhe ekufeni kokukhululwa kwethu. Ngakho-ke, kuphela ngokudlula ekufeni nokuchitheka kwegazi uJesu wangena ebukhoneni bukaNkulunkulu ukusihlawulela esikhundleni somuntu.
- Umpristi omkhulu wayehamba kanye ngonyaka ngosuku lokuhlawula (ULevitikusi 16), ekubeni uJesu wangena kwaba kanye, inhlawulo yakhe yaba nempumelelo, kungengokonyaka nje kuphela, kodwa

ingunaphakade.

- Wayehamba kuphela negazi, igazi lenkunzi (ULeviticusi 16:11-14). UJesu wayisa ethabanakeleni leqiniso, hhayi igazi lesilwane somhlatshelo, kodwa *elakhe uqobo igazi eliyigugu* lachitheka njengomhlatshelo.

Ukuthi umpristi omkhulu akakwazi ukungena ebukhoneni bukaNkulunkulu ngaphandle kwegazi kuveza ukuthi akekho umuntu ongalokotha angene ngaphandle kwegazi! Kuphela ngegazi likaJesu Kristu umphefumulo womuntu ungaba nethemba lokungena ebukhoneni bukaNkulunkulu.

“Anikela ngalo ngenxa yakhe uqobo” – kuphinde, ukuqhathaniswa kwenziwe nabapristi basemhlabeni, okwakufanele ukuthi kuqala banikelele izono zabo bese benikelela ezabantu. Qhathanisa 7:26-28.

Ukuthi umpristi kufanele azinikelele bese enikelela nezono zabantu, *“nangenxa yezono zabantu”* kuveza imvelo yokuhluleka kwethu futhi. Kuqala sicelela ukuhlanzwa kwethu nenqubekela phambili, bese sicelela *“abantu”*.

Ivesi 8 – Ungaphuthelwa okuvezwa yilowo osemsebenzini lapha. Njengoba sisolile, uMoya

9:8 uMoya oNgcwele etshengisa lokhu ukuthi
ayikabonakaliswa indlela eya endaweni engcwele,
lisemi itabernakele* lokuqala,

Oncwele osemsebenzini “ukhombisa” izinto
ngeminingwane yethebanakele. Futhi
ungaphuthelwa okuchazwa yilelivesi;

- Kushiwo futhi ubunikazi bukaMoya
ngokulotshwe phansi ngeminingwane
yethabanakele ngoMose. Kwakuhlezi
kunguMoya kaNkulunkulu ebhala ngepeni
labantu ebasiza kulokhu (2 EkaPetro 1:20-21).
- Kushiwo futhi ukuthi ukusho okujulile
kunalokhu okungaphezulu nje
emininingwaneni yethebanakele. Ngakho-ke
umfundi weBhayibheli ohlakaniphile
uyakhuthazwa ukucinga lokhu okubalulekile
ngaphansi. Kodwa bheka ukuthi ukuchaza
okujulile akuphiki iminingwane
yokungaphezulu nje. Ngokunjalo, noma
kungaba nokubaluleka okujulile ezintweni
ezinjengalezi ezinjengesibusiso sombuso
wasemhlabeni kaKristu noma okulotshwe
phansi ngo-Adamu noma indalo noma
yimuphi umuntu noma isigameko
esisebhayibhelini, lokhu akuphiki okushiwo

*9:9 elona lingumfanekiso kulesi sikhathi samanje,
okulethwa ngawo iminikelo nemihlatshelo
engenakumenza okhonzayo aphelele maqondana
nonembeza,*

yibhayibheli ngalezi zinto. Sifunda ibhayibheli
ngomthamo onempilo wokufunda kwezwi
nezwi ngoba uNkulunkulu unjalo!

UMoya wawukhombisa ngethabanakele elidala
umnyango oya endaweni engcwele ngcwele
yasebukhoneni bukaNkulunkulu obabuvinjelwe
ngesikhathi kusasebenza uhlelo oludala. Bheka
isikhathi samagama akhomba kokwesikhashana
kwemvelo yalokhu okudala, njengo
“*ayikabonakaliswa*” (ivesi 8), “*kulesi sikhathi
samanje*” (ivesi 9), “*kuze*” (ivesi 10). Umthetho
omdala nohlelo lwamaLevi wawukhona “*kuze*” kube
yisikhathi esingunaphakade sikaJesu Kristu,
“*nokukhanya nokungafi*” kuvezwe ngukukhanya
kwevangeli. Manje uNkulunkulu uvulile indlela eya
kuye ngokuphelele ngoKristu nokuhlanjululwa
okuphelele nokuphakade umuntu angabuthola
Kuye.

Ivesi 9-10 – Izipho nemihlatshelo yohlelo oludala;

- Lwalubhekana nemicimbi engaphezulu.

*9:10 kodwa yona kanye nokudla nokuphuza nokugeza
okuyizinhlobohlobo iyizimiso zenyama kuphela
ezibekiweyo, kuze kufike isikhathi sokupheleliswa
kwezinto.*

- Yayiletha kuphela ukuhlanjululwa ngemicimbi.
- Yayiletha kuphela ulaka lwesikhasana olusemzimbeni lukaNkulunkulu phezu kwabo bonke ababengayenzi, noma kungekho ubuncono ngaphezu kokuphila kwabo kwangunaphakade noma ukuphepha kwabo kwakuletha yilokhu kulalela. Lezi zimiso ezaziysisidingo zaziinkomba nje ekhomba ekuhlanzweni kweqiniso komphefumulo “ngokulalela kokukholwa” (KwabaseRoma 1:5; 16:26).

Isivumelwano esisha kuKristu;

- Singena kunembeza ohlanziwe nonokuthula.
- Siletha ukuhlanzwa komphefumulo.
- Sikhulula ekwahlulelweni kukaNkulunkulu kwaphandle komoya.
- Sikhulula ekwesabeni ukufa (2:14-15).

9:11 *Kepha lokhu uKristu esefikile, engumpristi omkhulu wezinto ezinhle ezizayo, wadabula itabernakele* elikhulu neliphelele kunalelo, elingenziwanga ngezandla, okungukuthi elingesilo lalokhu kudalwa,*
 9:12 *wangena kanye kuphela endaweni engcwele, kungengegazi lezimbuzi nelamathole kepha ngegazi lakhe, ezuzile ukukhululwa okuphakade.*

9:11-14 – Inkonzo kaKristu ebungcweleni beqiniso

Ivesi 11 – UJesu “*engumpristi omkhulu wezinto ezinhle ezizayo*”, wokuthuthukiswa okukhulu okulethwe yisivumelwano esidala, nalokhu azokuletha ngombuso wakhe ozayo nongaphezulu. Bheka ukuthuthuka;

- “*Ithebanakele elingenziwanga ngezandla*”, elingenziwanga ngabantu (ivesi 11).
- “Ngegazi lakhe”, kunelezimbuzi, “*kungengegazi lezimbuzi nelamathole*” (ivesi 12).
- Igazi lakhe laletha ukuthi, “*wangena kanye kuphela endaweni engcwele*”, kungeminyaka neminyaka (ivesi 12).
- “*Ezuzile ukukhululwa okuphakade*”, kunokuhlawulelwa okwakuphela emvakonyaka (ivesi 12).

9:13 Ngokuba uma igazi lezimbuzi nelezinkunzi nomlotha wesithole kufafaza abangcolileyo, kuhlambulula kube ngukuhlanzeka kwenyama,

- Unembeza ohlanziwe (ivesi 14), kunokuba nje “kuhlambulula kube ngukuhlanzeka kwenyama” (ivesi 13).

“Umlotha wethokazi” kushiwo esimisweni sethole elibomvu elinikeziwe kuNomeri 19. Lokhu kwakuletha izindlela zomcimbi wokuhlanza kulowo owayethinte isidumbu. Kuphinde, lenqubo yangaphandle yayibhekana kuphela nenkinga yomcimbi yokungcola, kungesikho ukungcola komphefumulo, kuletha ukukhululwa kuphela ekwahlulelweni kwenyama nokungena kuphela ezinzuzweni zasemhlabeni (UDuteronomi 28). Ukuthinta isidumbu kwakuveza isithombe, umthetho wokungcola okujulile wokuthinta okufile okuletha isono. Igazi likaJesu Kristu kuphela elikwazi ukuhlanza umphefumulo nonembeza. Lokhu kuqhathaniswa phakathi kokudala nokusha kuveza ukungapheleli kwesivumelwano esidala nohlelo.

Ivesi 14 – “NgoMoya ophakade” kuqinisekisa ukuthi uJesu akenzanga lutho ngaphandle kukaMoya

*9:14 kakhulu kangakanani igazi likaKristu owazinikela
kuNkulunkulu ngoMoya ophakade engenacala
lizakuhlanza unembeza wethu emisebenzini efileyo,
ukuze sikhonze uNkulunkulu ophilayo.*

(NgokukaLuka 14:1, 14; NgokukaJohane 3:34).
Isibani esihle esingenamafutha asivuthi noma
asicwebezeli njengoba sasenziwe. Ngakho-ke
nezimpilo zethu kuKristu.

“Engenacala” – Ubumsulwa bokungabi nacala
bukaJesu Kristu buyimpendulo kokudingekayo
esivumelwaneni esidala semihlatshelo engenabala.

*“Futhi njengalokhu kumiselwe
abantu ukuba bafe kanye,
emva kwalokhu ukwahlulelwa”*

(KumaHeberu 9:27)

Ikilasi 12 – KumaHeberu 9:15-28

Sibonile engxenyeni yokuqala yesahluko 9 indawo engcwele yasemhlabeni nenkonzo kuqhathaniswa nekaKristu. Ohlelweni oludala;

- *Umpristi omkhulu nguye* kuphela owayengena endaweni endala engcwele ngcwele.
- Yena *yedwa*.
- *Kanye ngonyaka* kuphela, ngosuku lokuhlawulelwa, *minyaka yonke* (ULevitikusi 16).
- Ngegazi kuphela.

Ngalokhu uMoya kaNkulunkulu wawukhomba umnyango ovinjelwe oya ebukhoneni bukaNkulunkulu ngesikhathi sohlelo oludala.

Ngendlela yokuqhathanisa, evesini 11-14 sibonile ukuthi uKristu manje usengenile;

- “*Ethabanakeleni elingenziwanga ngezandla*”.
- “*Ngegazi lakhe*”.
- Igazi lakhe laletha “*ukungena Kanye endaweni engcwele*”.
- Futhi “*lizuzile ukuhlengwa kwaphakade*”.

9:15-22 – Intando Kanye nesivumelwano somlamuleli

Isivumelwano ngukuvumelana phakathi kwabathile, besho imigomo yobudlelwane babo. Kuza emiphumeleni nanoma isivumelwano sesishiwo, kubandakanya abantu abangaphezulu koyedwa, futhi kungenzeka noma kungenzeke ukuthi kubandakanyeke umlamulelei noma ufakazi.

Isivumo singasho isitatimende esisemthethweni sezifiso zothize zokuphathwa kwezinto zakhe emva kokufa. Ezikhathini zesimanje manje izifiso zomuntu eziveziwe esivumweni sakhe esisemthethweni sesabizwa ngokuyintando phecelezi i- “Will”, noma okuyintando nesivumo sakhe sokugcina. Izinqumo zokuyintando ziyaqina futhi zibe yimpumelelo kuphela uma eseshonile lowo “ongumenzi wesivumo” (okunguyena owenze okuyintando). Njengoba sazi, umuntu ukhululekile ukwenza ushintsho kokuyintando yakhe uma esakwazi nje ukwenzenjalo. Okuyintando kubandakanya umuntu oyedwa nje kuphela futhi kufaka ummeli osemthethweni ozokwenza lokhu.

Igama lesiGrekhi (diatheke), lithokala izikhathi eziyi-15 kulezi zahluko eziphakathi nendawo kumaHeberu, kungasetshenziswa nganoma iyiphi indlela, uma kushiwo mhlawumbe isivumelwano

9:15 *Ngelokho-ke ungumlamuleli wesivumelwano esisha,
kuze kuthi ngokufa okungenxa yokukhululwa
eziphambekweni zesivumelwano sokuqala
ababiziweyo bazuze ifa eliphakade elathenjiswayo.*
9:16 *Ngokuba laphe kukhona itestamente*, kufuneka
ukuba kubikwe ukufa kowalenzayo;*

noma isivumo ngokomqondo wokuyintando.
Umbhali manje ujikela kulokhu kwasekuqaleni
kwaleligama kulamavesi ambalwa alandelayo.

Ivesi 15 – Inhloso yokunxusa kukaKristu
kwethestamente elisha ngukuthi ngokufa kwakhe
labo ababaliwe efeni lakhe “*bazuze ifa eliphakade
elathenjiswayo*”. Abazuzayo efeni lakhe manje
sebethole ukukhululwa ebugqileni babo
nasesikweletini sesono “*ngaphansi kwesivumelwano
sokuqala*”. Esokuqala senza abantu babe zindlalifa
zobugqila nokufa kanti esesibili sabenza izindlalifa
zenkululeko nokuphila. Isono sincikene nomthetho
senza saba ngabanecala nabangenamandla
okulikhokhela. Kodwa ngefa lethu elicebile ngokufa
kukaKristu, uJesu walikhokha lonke! Lengebo
yaphakade engenakulinganiswa ingukunikezwa
okungapheli, ayikhawuki ihlezi inokutholwa kulo
lonke igama elilotshiwe encwadini yokuphila
yeMvana.

9:17 ngokuba itestamente lisebenza sekufiwe, ngokuba
alize lingaba namandla esekhona owalenzayo.
9:18 Ngalokho-ke isivumelwano sokuqala asimiswanga
ngaphandle kwegazi.*

Ivesi 16-17 – Okuyintando noma isitatimende kuthola ukusebenza ngokufa kwalowo okwenzile, okuchaza okuyintando nesitatimende sokugcina sikaKristu esiyiqiniso nesiingaguquki kuyo yonke indlalifa ngomzuzu wokufa kwakhe. Empeleni, kumnotho wethestamenti elidala ngisho isivumelwano sasisungulwa ngokuchitheka kwegazi lomhlathshelo. Qathanisa nokusikwa phakathi kwezilwane esivumelwaneni sikaNkulunkulu no-Abrahama encwadini kaGenesise 15:9 (ngakho isisho sesiHeberu “sokusika” isivumelwano). UJesu Kristu uchithe kokubili igazi lakhe ngokusika isivumelwano esisha ngelakhe, futhi ungumenzi wokuyintando yakhe nesitatimende sakhe wafa, enza ababiziwe bakhe izindlalifa engcebani yefa lakhe. Buka incwadi kwabase-Efesu 1:11, 18.

Ivesi 18-22 – Ngisho isivumelwano sokuqala, noma sasingaphelele futhi singesesikhashana, sasifuna kwenzeke ukuchitheka kwegazi nokufa. Lokhu kuchaza inhlobo, yokwakumelwe ukufa kukaKristu nokuchitheka kwegazi. Ukuhlobana kokwenzeka kwezinto lapha ku-Eksodusi 21:3-8.

9:19 Ngokuba isikhulunyiwe imiyalelo yonke
ngokomthetho nguMose kubantu bonke,
wayesethatha igazi lamathole nelezimbuzi kanye
namanzi noboya obubomvu nehisopi*, wafafaza
incwadi nabantu bonke,
9:20 ethi: “Lokhu kuyigazi lesivumelwano aniyale ngaso
uNkulunkulu.”

Ivesi 19 – Ukufafaza kokubili “*incwadi yesivumelwano*” nabantu ngegazi kwakubonisa ukuzinikela kukaNkulunkulu nabantu bakhe emithethweni yesivumelwano esidala. Kanjalo futhi, igazi elifafazwe phezu kwabantu kwakuyisithombe sokuzwela kwegazi lomhlatsshelo nokuhlanzwa. Kuphinde igazi loMsindisi laliyisithunzi ngalokhu. Umyalezo ofanayo wawudluliswa ngedili lephasika lapho igazi kufanele ligcotshwe emzini nomuzi. Akekho umuntu ongaba nobudlelwane noNkulunkulu ngaphandle kokuhlanjululwa ngokuchitheka kwegazi likaJesu Kristu, ukuzwela kwalo!

Ivesi 20 – UJesu uthathe lamazwi kaMose esidlweni sokugcina ekamereni eliphezulu ngesikhathi esungula isivumelwano esisha nesidlo seNkosi njengesikhumbuzo (Exodusi 24:8; NgokukaMathewu 26:28). Zombili izivumelwano, esidala nesisha, zaziqinisekiswa ngegazi.

9:21 *Netabernakele* futhi, nezitsha zonke zenkonzo
wakufafaza kanjalo ngegazi.*

Ngesivumelwano esidala kwakunesidingo semihlatshelo *eqhubekayo* ngenxa yokungapheleli kwaleyo mihlatshelo. Ngesivumelwano esisha kwakunesidingo kuphela somhlatshelo *owodwa* ngenxa yokwanela kwalowo mhlatshelo kaKristu owaba kanye. Bheka futhi ukwenqaba kwamaKatholika leliqiniso elibaluleke kangaka ngalemihlatshelo yabo *eqhubekayo* kaKristu emasontweni. Ngoba ukubuka kwabo uJesu Kristu akuphelele, kudinga ukuxhaswa ngukunxuselwa nguMariya, ngakho-ke ngokwendlela abambeka ngayo umhlatshelo wakhe nensindiso ayiphelele, idinga ukuxhaswa ngamasiko ebandla nemicikilisho “yobupristi”. Yenza uphawu! UJesu omncanyana nje kunoweBhayibheli imiphumela kuhlezi kuzoba yinsindiso edinga imifakelo yabantu noma ukunakekela kwabantu, insindiso engaphelele encane kakhulu ukuthi ingazimela ngokwayo. Nakhu ukwahluleka kwazo zonke ezinye izinkolo zamanga (J.W., amaMomoni, Christadelphian, amaKatholika, amasulumane, njlnjl).

Ivesi 22 – Isimiso esijwayelekile somthetho kaNkulunkulu ngukuthi yonke into kufanele

9:22 *Yebo, cishe zonke izinto zihlanjululwa ngegazi ngokomthetho; ngaphandle kokuchitha igazi akukho ukuthethelelwa.*

ihlanzwe ngegazi. Ukuthi cishe yonke into yayihlanjululwa ngegazi ngaphansi kwesivumelwano sokuqala kwakukhomba isidingo sakho konke ukuba kuhlanzwe ngegazi likaKristu ngaphansi kwesivumelwano esisha. Kusukela ekuqaleni kuze kube sekugcineni kwalencwadi yezincwadi kusemyalweni kaNkulunkulu ukuthi ngaphandle kokuchitheka kwegazi akukho ukukhululwa, akukho ukuxolelwa kwezono (ULevitikusi 17:11). Ngokuchitheka kwegazi okukhuluma isigwebo sempilo, impela ngokuma endaweni yethu kwalowo odele ukuphila kwakhe. Lapha kunomyalo woqobo wobulungiswa bukaNkulunkulu. Kukhona okufanele afele isono, “*ngokuba inkokhelo yesono ngukufa*”. Kubulungiswa bukaNkulunkulu impilo kufanele inikelwe ngenxa yesono. Emseni kaNkulunkulu impilo yomunye inganikezelwa omunye. Emseni kaNkulunkulu ovamile indodana yakhe uqobo yathatha leyondawo, ifa endaweni yabo bonke. *Ngokuba njengokuphakama kwezulu phezu komhlaba, unjalo umusa wakhe phezu kwabamesabayo*” (Amahubo 103:11).

9:23 *Njalo-ke kwakudingekile ukuba imifanekiso
yokusezulwini ihlanzwe ngalokho, kepha
okusezulwini uqobo lwakho kuhlancwe ngeminikelo
emihle kunalena.*

9:24 *Ngokuba uKristu kangenanga endaweni engcwele
eyenziwe ngezandla, engumfanekiso waleyo okuyiyo
ngempela, kepha wangena ezulwini uqobo ukuba
manje abonakale ebusweni bukaNkulunkulu ngenxa
yethu,*

9:23-28 – Umsebenzi omkhulu kaKristu, umhlatsshelo, neNsindiso

Ivesi 23 – Kusobala ukuthi kwakunesidingo sakho kokubili ithabanakele lasemhlabeni, ukuze “*imifanekiso yokusezulwini*”, ihlanzwe ngegazi, nokwasezulwini kuhlancwe ngegazi elincono, “*igazi eliyigugu likaKristu*”. “*Igazi lezingama nelezimbuzi*” lalinenani kuphela ngokuthi laliwuhlobo lwegazi likaKristu uqobo, lelo elenani elingachazeki.

Ivesi 24 – Siyabona lapha ukuthi “*izindawo ezingcwele*” zethabanakele lasemhlabeni “*zaziyizithombe*” “*zobukhona bukaNkulunkulu*” uqobo.

Ivesi 25-26 – Imvelo encono “*yomhlatsshelo oncono woqobo lwakhe*” kaKristu iyabonakala ekungazamazisekini komthelela wayo;

9:25 *kungesikho futhi ukuba azinikele kaningi,
njengalokhu umprihi omkhulu engena endaweni
engcwele iminyaka ngeminyaka, ephethe igazi
elingesilo elakhe;*

9:26 *uma kwakunjalo wayemelwe ukuhlupheka kaningi
selokhu kwasekelwa izwe; kodwa kalokhu
ubonakalisiwe kanye ekupheleni kwezikhathi ukuba
asuse izono ngokuzinikela kwakhe.*

- Kanye esikhundleni seminyaka yonke-umhlatsshelo **ophelele**.
- Umhlatsshelo “osusa isono” – umhlatsshelo **oyimpumelelo**. Igama lesiGrekhi elingemuva kuka “susa” lapha likhuluma ngokuqeda. Igama elifanayo lisetshenzisiwe esahlukweni 7:18 ngomthetho (“ukukhululwa”). UJesu akaze anikeze nje umfanekiso noma ukuhlanza okulusiko kokungcoliswa yisono, kodwa ukuhlanza kwempela, ukuxolela, nokususa, “Njengokuba *impumalanga yahlukene nentshonalanga*” (Amahubo 103:12).

UJesu wahlupheka kanye futhi umsebenzi wokukhululwa “uqediwe”, okushiwoyo ngokumelene nokususwa” kwesono qhathanisa futhi lezo zingxenye eziyisithupha zomsebenzi kaMesiya ekuzeni kwakhe okuphrofethiwe encwadini kaDaniyeli 9:24;

- *“Ukuqeda iziphambeko”*- Ukuletha ukuphela eziphambekweni.
- *“Nokukhawula isono”*- Isono sahlulelwa futhi sahlanzwa.
- *“Nokwenza ukubuyisana ngobubi”*-Isizwe sakwa-Isayeli sabuyisana ngokuphelele ekugcineni kwe-Yom Kippur ekubuyeni kukaKristu (UZakariya 12:9-14).
- *“Nokungenisa ukulunga okuphakade”*- Ngesikhathi iNkosi yokulunga ibuya, leyo eza ngohlelo lukaMelkizedeki.
- *“Nokunamathelisa umbono nesiprofetho”*- Uma konke lokhu okubikezelwe sekugcwalisekile futhi kuqinisekiwe.
- *“Nokugcoba indlu engcwelengcwele”*- Uma indawo engcwelengcwele yethempeli leminyaka eyinkulungwane isinikezelwe, nongcwelengcwele esihlalweni sakhe sobukhosi esifanelekile.

Lezi zinhloso ezinkulu zizakufezeka eminyakeni engamashumi ayisikhombisa nesikhombisa esiprofetho sikaDaniyeli (UDaniyeli 9:25-27), iminyaka eyisikhombisa yokugcina isohambweni, kodwa izogcwaliseka ezinhluphweni ezinkulu, ezolandela ebukhoneni bukaKristu emhlabeni

9:27 *Futhi njengalokhu kumiselwe abantu ukuba bafe
kanye, emva kwalokhu ukwahlulelwa,*

nombuso wakhe. Lenhlanganisela yalezi zinhloso ngukufinyezwa kwalapho uNkulunkulu ayakhona nesizwe sakwa-Israyeli nalokhu azokufeza “*Amasonto angamashumi ayisikhombisa ...anqunyelwe abantu bakho nomuzi wakho*” (UDaniyeli 9:24). Inhloso enokweqa yokunaka kukaKristu isono somuntu futhi kuseyikho ukuthi asuse isono ngokuphelele, ukuze asithwale asisuse njengomhlatshelo (ULevitikusi 16:20-22). Khumbula amazwi kaJohane umbhabhadisi encwadini ngokukaJohane 1:29, “*Bheka, iWundlu likaNkulunkulu elisusa izono zezwe*”. Umsebenzi ophelele kaKristu ngukuphelelisa kokunemvelo yesikhashana nomsebenzi wesivumelwano esidala nabapristi. Ngakho-ke;

- Akusekho okunye ukuhlengwa okusobuye kubekhona.
- Akekho omunye uMesiya ozayo.
- Akukho okusayikwengezwa ukuqumba phansi usathane.

Ivesi 27-28 – Njengoba bonke abantu benikeziwe

*9:28 kunjalo noKristu, esenikelwe kanye ukuba athwale
izono zabaningi, uyakubonakala ngokwesibili
ngaphandle kwesono kulabo abamlindeleyo, kube
ngukusindiswa.*

ukuphila okukodwa, nokufa nokwahlulelwa okuzolandela, kanjalo noJesu kwakufanele aphilile impilo eyodwa afe ukufa okukodwa, “akasayikuzinikela futhi” ekuthwaleni ekufeni, ekufeni ngenxa yezono, “izono zabaningi”. Futhi kungenxa yalokhu ukuba akusekho ukwesaba ukufa emphefumulweni yabakholwayo, nokunye ukuhlawulelwa akusekho. Manje abakholwayo babheka ngokulindela kunokwesaba iNkosi yethu ukuba “ibonakale okwesibili”. Buka incwadi 2 KwabaseThesalonika 1:7-10. Ekubuyeni kukaKristu;

- Uzobe engasasithwele isono somuntu, usesithwalile ekufeni njengesilwane somhlatsshelo, futhi njengomhlatsshelo.
- Uzobe engasazelanga ukuzothwala isono ukusindisa abantu, kodwa uzobe eseze njengomahluleli nomklomelisi.
- Uzobe engasazelanga ukuzofela isono, kodwa njengalowo osesifele vele, wavuka, esephila ingunaphakade.

Ngesikhathi abasindisiwe bephila belindele ngokuqonda ukubuya kweNkosi, abangasindisiwe baphila ovalweni olungenathemba lokufa nokwahlulelwa phambi kwabo. Lokho kwahlulelwa kulandelwa ngukulahlwa kwemiphefumulo “ekuhlushweni” kuze kube sekufeni (NgokukaLuka 16:19), ekugcineni, ukuhlushwa kwaphakade echibini lomlilo (Isambulo 20:11-15). Ukuphinda uzalwe, ubuye usungomunye umuntu, nakho konke okunye nemibono yangale kwethuna ekhona ebhayibhelini, ngokucacile kungamanga omubi. Ngoba lapha kusuka emlonyeni kaNkulunkulu uqobo kulotshiwe umphumela wempilo yawo wonke umuntu. Bonke bazofa kanye bese bebhakana nomdali wabo, kusho iNkosi. Kungukuhlakanipha komphefumulo olahla okubi uzifihle kuleli themba. Kungani uzophila ngokwesaba ekubeni kuKristu konke ukwesaba akukho, nokufa kuphenduka ukukhululwa kunenhlekele?

*“Kepha yena, esenikele
ngomhlatshelo waba munye
ngenxa yezono, wahlala phakade
ngakwesokunene sikaNkulunkulu”*

(KumaHeberu 10:12)

Ikilasi 13 – KumaHeberu 10:1-18

Kucabangisise

UJesu wedlula;

- Izingelosi nabaphrofethi (isahluko 1).
- UMose, owayeyinceku nje kaNkulunkulu, uJesu yindodana kaNkulunkulu (isahluko 3).
- UJoshuwa (isahluko 3-4), ngoba uJesu uholela abantu bakhe ekuphumuleni *okungunaphakade*.
- U-Aroni namaLevi (isahluko 5-7), ngoba ubupristi bukaKristu bulandela obungapheli, obemvelo kaMelkizedeki.
- Isivumelwano esidala, iletha isivumelwano esisha nesincono (isahluko 7-9).

Uhlangothi lukaKristu luyavezwa kuze kube yimanje;

- Ubupristi bakhe bulandela obukaMelkizedeki (isahluko 7), owayengumpristi ka-Aroni noLevi, nobupristi obungafi, obungaguquki ekuqhathanisweni nokufa kwamadoda amaningi elandelana.
- Ihhovisi lakhe liqalwe yisifungo saphezulu

(isahluko 7).

- Ithestamente elidala lalisho ubupristi obuncono obuzayo, okukhombisa iphutha lokufa ebupristini buka-Aroni kwasekuqaleni.
- Ushintsho ebupristini luveza ushintsho emthethweni, okubonakalisa isimiso soshintsho ngaphakathi emthethweni kaNkulunkulu (isahluko 7).
- Kuphela ubupristi obungcwele, obuphakade obungakwazi ukuholela abantu empilweni engunaphakade nasebumsulweni (isahluko 7).
- Umhlathshelo kaKristu awenza kwaba kanye uveza amandla awo ukudlula imihlatshelo yansukuzonke yabapristi bamaLevi (isahluko 7).
- UJesu ngumpristi omkhulu wethabanakele *leqiniso*, okungukuthi elasemhlabeni yisithunzi nje esenziwe ngabantu (isahluko 8).
- Indawo kaKristu kwesobunene sikaBaba iveza ukuphakanyiswa kwakhe okuphakeme embonweni kaBaba (isahluko 8).
- Ithestamente elidala lathembisa “isivumelwano esisha”, okuveza isidingo sokususwa kwesidala ngokungafaneleki kwaso (isahluko 8)

10:1 Ngokuba lokhu umthetho unesithunzi sezinto ezinhle ezizayo, ungesiwo umfanekiso wazo uqobo, ungeze waba namandla ngemihlatshelo enikelwa njalonjalo iminyaka ngeminyaka ukubenza baphelele labo abasondelayo;

- Ithabanakele letheestamente elidala lalazi kuphela umkhawulo othize ekungeneni ebukhoneni bukaNkulunkulu, okuzeza isidingo soshintsho (isahluko 9). Kwaba ngukuphela kwendlela yaloluhlelo. Lungasiyisaphi, uma kungekhona kokuncono kuJesu?
- Imihlatshelo yohlelo oludala yayithinta ingaphezulu kuphela, ingafinyeleli kunembeza wesono (isahluko 9).

Isahluko 10

Ngezindlela eziningi lengxenye yalesifundiso sokugcina kuyinto efingqiwe, ehlanganisa ndawonye nechaza kabanzi emibonweni eminingi eke yathintwa kokudlule. Isihloko esikhulu salesahluko ngomhlatshelo owaba kanye kaKristu, osusa izono noqede isidingo semihlatshelo yezilwane.

10:1-4 – Ukunganeli kwemihlatshelo yezilwane

Ivesi 1 – Njengoba sizwile esahlukweni 8:5,

*10:2 uma kwakungenjalo, nga ingayekwanga
ukunikelwa na? lokhu phela abakhonzayo
sebehlanjululwe kanye babengasayikuba novalo
ngezono.*

*10:3 Kodwa kuleyo mihlatshelo kukhona ukukhunjulwa
kwezono iminyaka ngeminyaka;*

isivumelwano esidala somthetho sasiyisithunzi nje kuphela sezinto ezincono ezizayo esivumelwaneni esisha. Ubani ongaba yisiwula ngokwanele ukuba aqhubeke adumise isithunzi uma lokhu obekwenza isithunzi sekufikile? into enjengokuqhubeka ukhothame esigxobeni sethelefoni umemezela ukuza kweNkosi, ekubeni iNkosi uqobo isifikile isisemgwaqeni. UJesu Kristu “*uyizinto ezinhle ezizayo*” nentokozo yonke nazo zonke izinzuzo eziza nobukhona bakhe. Sithola uqobo oluqinile lwenhloso kaNkulunkulu ngomuntu kuye.

Ivesi 1-3 – Njengoba kuvelile kwisahluko 7:11, 19 & 9:9, uma imihlatshelo yomthetho ilethe noma yiluphi uhlobo lokuphelela emphefumulweni, kushukuthi ngabe asikho isidingo sokuqhubeka kwenziwe uhlelo oludala. Isidingo sokuqhubeka ukubonisa ukubaluleka kwakho, ngoba yayikwazi kuphela ukukhumbuzwa lowo onikelayo ukuthi wayeseyisoni. Ngokucacile ngohlelo oludala kwaku;

- Ngekho ukwaneliseka kukaNkulunkulu.

- Ngekho ukwaneliseka kumuntu.
- Ngekho ukuhlengwa kokugcina esonweni.
- Ngekho ukubuyisana okuphelele.
- Ngekho ukuhlanjululwa konembeza ngesono.
- Kwakunesikhumbuzo sanjalonjalo ngesono.

Lokhu ekuqhathanisweni nalokhu uJesu Kristu akulethayo;

- Unembeza ohlanzekile “*nokukhululwa kwaphakade*” (9:12-14).
- Umuzwa wesono nokulahlwa kususiwe.
- Ubudlelwano obubuyiselwe noNkulunkulu.

Isivumelwano esidala *sasikhumbuza* ngesono kuphela, esisha *siyasisusa*. Lentethelelo kuJesu iyinto eyenzeka kanye ngomhlatshelo wakhe awenza kanye, wangadinga ukuphindwa (9:28). Njengoba uJesu washo kuPetro, umuntu “*osehlanziwe (ogeziwe) kadingi lutho, kuphela ukugezwa izinyawo, kepha ugezekile wonke*” NgokukaJohane 13:10). Lowo ohlanzwe ngokuphelele waguqulwa kuJesu Kristu udinga kuphela ukuvuma izono azenzile ngokuxhumana nezwe. Bheka ukuthi ukuvikeleka kwaphakade kuvezwe kanjani emazwini kaKristu kuPetro.

10:4 ngokuba akunakwenzeka ukuba igazi lezinkunzi
nelezimbuzi lisuse izono.

10:5 Ngalokho-ke esefika ezweni uthi: “Umhlatsshelo
nomnikelo awuwuthandanga, kodwa ungilungisele
umzimba.

10:6 Iminikelo yokushiswa nemihlatshelo ngenxa yesono
awuyithokozelanga.

10:7 Ngase ngithi: ‘Bheka, ngiyeza – emqulwini
wencwadi kulotshiwe ngami – ukuba ngiyenze,
Nkulunkulu, intando yakho.’”

Ivesi 4 – Kwakungeke kwenzeka ukuba isivumelwano esidala siphelalise noma sihlanze noma yini ekujuleni kwayo. Izingama nezimbuzi azinayo imvelo efana neyomuntu noma nekaNkulunkulu ukuze zanele ukuletha ukubuyisana okupheleleyo phakathi komuntu noNkulunkulu.

10:5-9 – Imihlatshelo yezilwane yakhawuka

Ivesi 5-7 – Lokhu kucashunwa kuthokala encwadini yamaHubo 40:6-8. Bheka ukuthi “Ngalokho-ke esefika ezweni”, akukhona ukuthi “ngalokho-ke esefika ekuphileni”. Ukuphila ngaphambili kukaKristu kucatshangelwe.

Ivesi 8-9 – Ukucashunwa kuyachazwa. Iphuzu lapha ngukuthi usuku lwase luqoshiwe kwisiphrofetho sethestamente elidala lapho uNkulunkulu engaseyakufisa “*mihlatshelo naminekelo*”, ngoba emzimbeni kaKristu umhlatsshelo opheleleyo

10:8 *Eshilo ngasenhla ukuthi: “Imihlatshelo, neminikelo, neminikelo yokushiswa, nemihlatshelo ngenxa yezono awuyithandanga, awuyithokozelanga,” eyona ilethwa ngokomthetho,*
10:9 *ubuye wathi: “Bheka, ngiyeza ukwenza intando yakho.” Ususa okokuqala, ukuze amise okwesibili.*

uyokwenziwa khona. Noma kuyiqiniso ukuthi imihlatshelo yezilwane “*yayinikelwa ngomthetho*” (ivesi 8), ngomyalelo kaNkulunkulu, kodwa ukuthi kuzofika umthetho *omusha* ozochitha omdala nakho kwakuyalelwe yiNkosi ngaphambilini.

Ivesi 9 – Ukuthi uJesu weza ezoba ngumnikelo kunokuba kube yizilwane, futhi lokhu “kungukwenza intando kaNkulunkulu”, uqinisekisile lokhu njengentanto kaNkulunkulu. Ngokho-ke ukuba umuntu abambelele emihlatshelweni emidala sekukhona lolushintsho kungukwenqaba uNkulunkulu uqobo lwakhe, ukwenqaba intando/inhloso yakhe.

KuJesu Kristu sibona;

- Inhlanganyelo ephelele yaphezulu nabantu (“*kodwa ungilungisele umzimba*”).
- Umlamuleli ophelele, okwazi ukwenza ukubuyisana okuphelele phakathi komuntu noNkulunkulu, engumuntu ngokuphelele

futhi enguNkulunkulu ngokuphelele.

- Isibonelo esiphelele sokuzithoba entandweni kaBaba (ivesi 7). “*Ngiyeza... ukwenza intando kaNkulunkulu*”. Umbhalo utholakala encwadini yamaHubo 40:8 “*Ngiyathanda ukwenza intando yakho Nkulunkulu wami*”. UJesu wayengazimisele nje kuphela ngentando kaBaba, kodwa wayethokoza kuyo. Inhloso yokuza kwakhe kusukela ekuqaleni kwakungukwenza intando kaBaba kunokuba enze eyakhe. Ukuthanda kwakhe konke kwakungukugcwalisa ukulunga konke nokuthokozisa lowo onokulunga konke. Cabanga izinhloso zakho nokuthokoza kwakho empilweni, uqhathanise nezalowo oyisibonelo sethu esikhulu.

Bheka futhi ukwembuleka kwenhloso kaNkulunkulu, ngomuntu sibona izici zishabalala zivulela abanye indlela, okudala kungenisa okusha. Asiboni yini okufanayo eziphiweni zikamoya, ezazifeza inhloso yazo yokuxhumanisa u-Israyeli nezwe, kungenisa izwi eliphelele likaNkulunkulu?

*10:11 Abapristi bonke kambe bemi bekhonza imihla
ngemihla, benikela kaningi ngayona leyo mihlatshelo
engasoze yaba namandla okususa izono;
10:12 kepha yena, esenikele ngomhlatshelo waba munye
ngenxa yezono, wahlala phakade ngakwesokunene
sikaNkulunkulu,*

10:10-18 – Umhlatshelo kaKristu opheleleyo

Ivesi 10 – “Singcwelisiwe” lapha kukhulunywa ngesimo sethu njengabahlukaniselwe uNkulunkulu, bahlanzwa kuKristu ngomzuzu wokusindiswa. Sesizile esikhundleni sobungcwele kuKristu, ukwenza kwethu kumele kube kukhulu ebungcweleni ngesimilo. Manje siyini sidingo sokuqhubeka nemihlatshelo kube sekukhona ukuthethelewa okuphelele nokungcweliswa?

Bheka umusa wentando kaNkulunkulu ukuba umuntu “*angcweliswe*”, ngisho “*ngokunikelwa komzimba kaJesu Kristu*”. Umthombo wesibusiso somuntu ngumusa kaNkulunkulu, ukuthi kube sentandweni yakhe ukuhlengwa kwethu nokwenziwa sibe basha.

Ivesi 11-12 – Kuphinde, ukuqhubeka kwemvelo yokudala, iminikelo engenamandla iqhathaniswa nokwenziwa kwaba kanye kwemvelo yomhlatshelo oyimpumelelo kaKristu. Bheka ngisho

10:13 *usalindele izitha zakhe zize zenziwe isenabelo
sezinyawo zakhe.*

10:14 *Ngokuba ngomnikelo munye uphelelise njalonjalo
labo abangcwelisiweyo.*

ukuqhathaniswa phakathi kwegama “*bemi*” (ivesi 11) kanye negama “*wahlala*” (ivesi 12, 1:3; 8:1). Ukuthi uJesu wahlala phansi kuveza umsebenzi wakhe wokuhlenga *ophelele* ngomnikelo wakhe owodwa. Akukhona ukuthi uMmeli wethu omkhulu akenzi lutho, kodwa ukuthi umsebenzi wakhe maqondana nesono usuphelile. Inkonzo yakhe yokuzithoba iyoba yimpilo yabo bonke abalandela ezinyathelweni zakhe. Futhi, njengoba kuqinisekiswa kabili (1:3; 8:1), indawo kaKristu yomvuzo omkhulu nodumo ngakwesobunene sikaBaba (Amahubo 110:1) kuqinisekisa inani lomhlatsshelo wakhe.

Ivesi 13 – Noma umsebenzi wokuhlenga usuphelelisiwe, kusenokulindelekile; ukusebenza kwenhloso kaNkulunkulu. Futhi njengokuqiniseka kokuhlangwa njengoba kuzile njengokwecebo likaNkulunkulu, kanjani ngokuqinisekile icebo lakhe lokugcina lizofezeka kubo bonke abazenza izitha zakhe. Singalindela ukuthi lokho uNkulunkulu iNdodana “*akulindele*” ngeke kufezeke? Bobabili umngani kaKristu nesenabelo izinhloso ngomuntu kusekelwe phezu kwezithembiso eziqinisekileyo

*10:15 Kepha noMoya oNgcwele uyafakaza kithina,
ngokuba emva kokusho kwakhe ukuthi:
10:16 “Yilesi sivumelwano engizakusenza nabo, emva
kwalezo zinsuku, isho iNkosi: Ngiyakufaka imithetho
yami ezinhliziyweni zabo, ngiyilobe engqondweni
yabo,*

zikaNkulunkulu. Ukunqoba kwakhe kwezwe kuzophelela. Futhi lokhu akulindele ngokuzethemba kufanele sibe nokukulindela okuqinile kukho.

Ukuthi uJesu unezitha kuyisiqiniseko sokuthi abazalwane bazoba nezitha. Nokuthi izitha zikaKristu ekugcineni zizobekwa phansi kwezinyawo kuqinisekisa ukuwa kwezethu ekugcineni.

Ivesi 15-17 – Njengakwisahluko 8:10-12, umbhali uphinda uyacaphuna lapha kwisiphrofetho sikaJeremiya “*ngezinto ezinhle ezizayo*”, kwisivumelwano esisha, buka incwadi (uJeremiya 31:33-34). Khumbula kwisahluko 8 ukuthi isivumelwano esisha siphethe;

- Umthetho kaNkulunkulu ozolotshwa ezingqondweni nasezinhliziyweni ngokuhlala phakathi kwethu kukaMoya ongcwele.
- Ubudlelwane obusondelene noNkulunkulu.
- Jikelele, ulwazi olungale kwemvelo

10:17 nezono zabo nobubi babo angisoze ngakukhumbula futhi.”

10:18 Kepha laphe kukhona ukuthethelelwa kwalokho, akusadingeki ukunikela ngenxa yesono.

kukaNkulunkulu.

- Ukuthethelelwa nokukhohlwa kwezono.

UMoya uphinde aqinisekise ngalesisho ukuthi uzoza, ngomhlathelo kaKristu, ukubhekana ngokuphelele nesono, ukuthi siyasuswa. Ngale kwalokhu isivumelwano esidala esingakwazi ukukunikeza, kuJesu Kristu isono *siyathethelelwa futhi sikhohlwe! Ukubuyisana okuphelele komuntu noNkulunkulu!* Bheka umehluko omkhulu kunomthetho wanyaka nonyaka *wokukhunjulwa kwesono evesini lesi-3.*

Bheka futhi ukuthi umbhali uqinisekisa kanjani ukuthi impela kwakunguMoya Ongcwele owawukhuluma ngomphrofethi uJeremiya. Noma abantu babebandakanyeka, uNkulunkulu akalikhulumi izwi lakhe njengelikhiqizwa ngabantu.

Ivesi 18 – Iphuzu elikhanyisiwe licacile. Uma “*ukuxolelwa*” kweqiniso nokuphelele noma ukukhululwa noma ukuthethelelwa

kungafumaneka, kushukuthi asisekho isidingo sokuqhubeka kweminikelo yesono (noma abapristi basemhlabeni, amathempeli, namatafula, nama-Althare, noma imigubho). Futhi nokuthi umhlatshele kaKristu impela waba ngumnikelo kwaba kanye kubo bonke ngenxa yesono, kungubufakazi bokuthi emnikelweni wakhe weqiniso ukuthethelelwa okuphelele kuyamukelwa. Nokuthi uma “noMoya Oncwele engufakazi” kuleliqiniso manje ngubani ongaphikisa lokhu kusho noma akuphike? UJesu manje *“esenzile ukuthula ngegazi lesiphambano sayo, yebo ngayo... ngayo abuyisane nakho konke”* (KwabaseKolose 1:20), uhlelo lwemihlatshelo lonke lethestamente elidala manje selulahlelwe eceleni njengokungenamsebenzi ingunaphakade. Ukugijima sibuyele emuva kukho kungukusho ukuthi umsebenzi kaKristu ophelele owunto yalutho. Akekho umzalwane weqiniso ongenza lokhu, noma ke lowo ongakhulwa angaziveza ngalokhu kuhlubuka.

Kusukela lapha kuqhubeke kulencwadi umbhali uzofuna ukufaka lokhu okuveziwe maqondana noJesu Kristu, umpristi wethu omkhulu.

*“Masisondele ngenhliziyo
eqinisileyo ngokwethemba
okupheleleyo kokukholwa”*

(KumaHeberu 10:22)

Ikilasi 14 – KumaHeberu 10:19-39

Kusukela esahlukweni 10:19 ukugcizelela kwencwadi yamaHeberu kuyashintsha kubheka empendulweni yofundayo maqondana nalokhu osekushiwo, mayelana nokuthi ungubani uJesu Kristu, nesinakho esivumelwaneni sakhe esisha. Lendlela yokuqala yesifundiso nokujikela odabeni lokwenza kwethu yindlela ejwayelekile kumphostoli uPawulu. Noma umoya kaNkulunkulu ungumbhali, wengamele ngendlela yokuthi kunemvume yesitayela somuntu.

Lengxenywe engasekugcineni yesahluko 10 wubizo ekubekezeleni ngokukholwa. Isahluko 11 sizolandela ngakho lokhu kugxila ngezibonelo zothembeka ekubekezeleni ngokunikeza uhlu lamaqhawe enkolo. Bese kuza ukukhuthazela kokukholwa esahlukweni 12, kuqala ngesibonelo samandla kaKristu ekukhuthazeleni, namehlo akhe egxilile “entokozweni ayibekelweyo” (ivesi 1-4). Ukukhohlwa ngukugxila esesikubonile kulencwadi ngokuqhubeka kokukholwa kuziveza kuyiqiniso. Bese ekugcineni, esahlukweni 13 kuzoba nokuningi ngemininingwane yokusebenza kokukholwa.

10:19-25 – Ilungelo kanye nomsebenzi

10:19 *Ngakho-ke, bazalwane, njengokuba sin esibindi
sokungena endaweni engcwele ngegazi likaJesu*
10:20 *ngendlela asivulela yona, indlela entsha ephilayo,
edabula isihenqo, okungukuthi inyama yakhe,*

Ivesi 19-21 – sinelungelo elimangalisayo kuKristu. Sinenkululeko nokuzethemba ekufinyeleleni kwethu kuBaba ngegazi likaKristu (ivesi 19-20). Abazalwane “bamukelekile ngoThandiweyo” (KwabaseEfesu 1:6). Banenzuzo enkulu yokuya ngokuphelele kuNkulunkulu (KwabaseRoma 5:2), sebenokungena nokuhlanganyela okuqhubekayo kanye naye njengoba “*sihamba ekukhanyeni, njengalokhu yena uqobo esekukhanyeni*” (1 EkaJohane 1:7). Futhi sinompristi omkhulu ongunaphakade kwithabanakele leqiniso ezulwini (ivesi 21).

Ivesi 19 – Umcabango wesahluko 4:16 uyabuya lapho ukucabangela ngobupristi bukaKristu okuqale khona, ngoba ukuvulwa kwendlela eya kuNkulunkulu yilokhu isivumelwano esikho esingakho. Kuphela “*abazalwane*” abakuKristu abangazi “*isibindi sokungena*”.

Ivesi 20 – Indlela kaKristu;

- Indlela “*entsha*”, ekuqhathanisweni nendala, indlela ephelwe yisikhathi.

- Indlela “*ephilayo*”, ngokuthi ihlinzeka “*ifa laphakade*” (9:15), “*namandla okuphila okungabhubhiyo*” (7:16). Nalokhu ngenxa yokuthi yindlela yompristi “*ophila njalo*” (7:25), kunokuthi kube “*ngabantu abafayo*” (7:8).

Kungaba yize futhi kube ngokufileyo ukuzama “*ukungena endaweni engcwele ngcwele*” ngaphandle kwegazi likaJesu kodwa ngendlela yesivumelwano esidala semisebenzi yomthetho. Lokhu kuboniswe ngengozi enkulu ngokweqa engabizwanga entabeni yaseSinayi ngesikhathi iNkosi yehlile (U-Eksodusi 19), noma kulabo abangena ngokungafanele endaweni engcwele base beyafa (U-Levitikusi 10:1; 2 IziKronike 26:16). Kuphela ngalendlela entsha singeza ebukhoneni bukaNkulunkulu ngesibindi sithole ukuphila.

Iveyili yethempeli, eyayihlukanisa abantu nendawo engcwele yobukhona bukaNkulunkulu, manje isichazwe njengohlobo lwenyama kaKristu noma umzimba wenyama. Inhloso kaNkulunkulu kusukela ekuqaleni kwakungukuthi inyama kaKristu ichotshozwe, ukuze ibe yindlela eholela abantu eveyilini eya ebukhoneni bukaNkulunkulu.

*10:22 masisondele ngenhliziyo eqinisileyo
ngokwethemba okupheleleyo kokukholwa, zifafaziwe
izinhliziyo zethu kungasekho valo lokubi, umzimba
wethu ugeziwe ngamanzi acwebileyo;*

Impilo yakhe yanikelwa ukuze umuntu angabe esafa – ukufa kwakhe kwaba ngokwempilo kithi. Wachotshozwa ukuze umuntu apheleliswe – ukuhleshulwa kwakhe kwakungokokuphulukiswa kwethu. Okungenakwenzeka, nokumgoqo owawuvale indlela waba *ngukwahlukana* ukuze kutholakale isiphephelo ngaphakathi.

Ivesi 22-25 – Uhlu lwegama “*masi*”.

Ivesi 22 – “*Masisondele*” – nakhu okungumsebenzi wethu kuNkulunkulu. Indlela esisondela ngayo inikeziwe;

- “Ngenhliziyo eqinisileyo” – Ngobuqotho kukho konke.
- “*Ngokwethemba okupheleleyo kokukholwa*” – Sinokukholwa konke ngamaqiniso ezwi likaNkulunkulu, singabi nokungaqiniseki (Jakobe 1). Akukho ukumthokoziza uNkulunkulu ngaphandle kokukholwa (11:6), ngakho-ke ukugcwala kokukholwa kwethu ezwini lakhe ngukugcwala kwentokozo yakhe

*10:23 masibambisise isivumo sethemba lethu singaxegi,
ngokuba ukholekile lowo owethembisayo;*

kithi.

- *“Zifafaziwe izinhliziyo zethu kungasekho valo lokubi”* – Kukhulunywa ngokuhlanzeka kwangaphakathi kwenhliziyo emsulwa, okusiholela enkululekweni maqondana nezifiso ezimbi, ukwesaba, isazela, njlnjl.
- *“Umzimba wethu ugeziwe ngamanzi acwebileyo”* – Kukhulunywa mhlawumbe ngokuhlanzwa kwangaphandle bobumsulwa bempilo.

Kholwa kuKristu ngensindiso! Hamba naye endumisweni, ekuhlanganyeleni, nokuthembela kuye! Bheka ubuwula necala lalokhu kungena okungafanelekile kangaka ukuya kuNkulunkulu okwenziwe kwavuleleka ngenani elikhulu kangaka, kepha emva kwakho konke lokho, imiphefumulo enonya ithi nje “Cha!”

Ivesi 23 – *“Masibambisise”* – Nawu umsebenzi wethu *phambi* kukaNkulunkulu. Singabambelevi nje kuphela, kodwa “sibambisise” (siqinise) sibalekele labo namathonya azosikhuthuza ubufakazi bethu

10:24 masiqaphelane, ukuze kuvuswe uthando
nemisebenzi emihle,
10:25 singakuyeki ukuhlangana kwethu njengomkhuba
wabanye, kepha masivuselelane, ikakhulu
njengokuba nibona usuku lusondela.

obucacile. Ukuthembeka *kukaNkulunkulu* yikhona okusikhuthaza ekuthembekeni kwethu.

Ivesi 24 – “*Masiqaphelane*” – Nawu umsebenzi wethu *phakathi* endlini kaNkulunkulu. Bheka ukuphindaphindeka “komunye nomunye” evesini 24-25. Ukuhlanganyela kwabazalwane kufanele kube yinetha lokuphepha kulabo abadinga usizo asebekude noKristu. Qathanisa nesahluko 12:15. Ekuphenduleni umbuzo wozidlayo kaKhayini (UGenesise 4), yebo singabaqaphi babafowethu. Kufanele sicabangelane ngesisa, futhi njalo ngenhloso yaphezulu nolaka oluhle. Sihlezi sibizana “*omunye nomunye*” kuleyo myalelo emkhulu okuyo kulenga yonke imithetho yabaphrofethi (NgokukaMathewu 22:37).

Ivesi 25 – Singadebeseli ukuhlangana. Akukho ukuphikisa iqiniso lokuthi kuyintando yeNkosi ukuba abazalwane bavame ukuhlanganyela “omunye nomunye”. Isibonelo esasisebenza ebandleni lokuqala ezahlukeni ezisekuqaleni

*10:26 Ngokuba uma sona ngamabomu emva kokuba
sesamukele ukwazi kweqiniso, akusekho umnikelo
ngezono,*

encwadini yeZenzo sisobala nalapha.
Ukuhlanganyela okungavamile noma
ukungakuthakaseli ukuhlanganyela nalabo
enikanye nabo okholweni kuveza inhliziyo
engalungile. Enye into yokuqala eyizinkomba
zokukhukhuleka kwenhliziyo okuyingozi kuvamile
ukuthi kube ukungahlanganyeli. “Masivuselane”
futhi “sikhuthazane”, lena yimisebenzi enikeziwe
bonke lapha, ayinikezwanga nje abaholi benkolo
kuphela. Kufanele sikhathazeke ngohambo
lwabanye njengolwethu. Futhi kufanele sizimisele
(futhi kungengokukhulu) ukubhekana
nokungalungile kwabanye njengokwethu.

“Njengokuba nibona usuku lusondela” – Mhlawumbe
kushiwo emuva esahlukweni 9:27, ekuqinisekeni
kokufa nosuku lokuzilanda phambi
kukaNkulunkulu.

10:26-31 – Amakholwa amanga ayaxwayiswa

Bheka ukushintsha emntwini wesithathu lapha,
njenga esahlukweni 6:4-6.

*10:27 kepha kuphela ukulindela okwesabekayo
ukwahlulelwa nomlilo oshisayo ozakuqeda
amaphikankani.*

*10:28 Odelele umthetho kaMose uyakufa
engahawukelwa ngezwi lawofakazi ababili noma
bebathathu;*

Ivesi 26 – U “kona ngamabomu” kubhekise endebeni ephathwayo kulencwadi, ubungozi bokubuyela emuva emikhubeni yesivumelwano esidala ebusweni bobufakazi obuqandula ikhanda bobuthaka nokufuduka ngesivumelwano esisha kuJesu Kristu.

“Akusekho mnikelo ngezono”, lona ngumqondo wokuthi ngeke kusaba khona umhlatshelelo oncono kunalowo oweza ngoJesu. Ayikho enye impendulo yesono esayofika. Alisekho elinye ikhambi ngaphezu kukaJesu Kristu elisayoke libe khona ukubhekana nezono zabantu. Uma sizodelela indlela okuyiyona yodwa eya enhlosweni nasecebeni nasezwini likaNkulunkulu asiholela kuyo sonke lesi sikhathi, themba lini elikhona lokunye? Ayikho insindiso ngezinye izindlela ngaphandle kukaKristu. Uma sizonqaba ngamabomu umphelelandaba nokupheleliswa kokugcina kwakho konke osekwenziwe kungukuzinikela ekwenqatshweni nguNkulunkulu.

*10:29 pho, nithi ufanele ukushaywa kangakanani
kunalokho lowo onyathele phansi iNdodana
kaNkulunkulu, wadelela igazi lesivumelwano
angcweliswa ngalo, wahlambalaza uMoya womusa,
na?*

Ivesi 27 – Ukwahlulelwa kuqinisekile kulabo abenqaba uKristu kanjengoba nensindiso iqinisekile kulabo abakholwayo. Ukwahlulela kukaNkulunkulu “*kwesabeka*” njengoba nethemba lenkazimulo likhazimula. “*Ukwahlulelwa ngomlilo oshisayo*” kuveza ukuthi kuzobe kungekho ukungabaza eNkosini “ukuqeda amaphikankani”.

Ivesi 28-29 – Uma labo abangaqaphelanga isivumelwano skuqala bajeziswa, kangakanani-ke labo abadelela isivumelwano sesibili esingesokugcina. Khumbula umcabango wokufanayo kwisahluko 2:1-3.

Ivesi 29 – Ukunyathela “*phansi iNdodana kaNkulunkulu*” kungukuphika lokhu eyikho, uMesiya, onguyena yedwa ozelwe kuBaba. Ukubala “*igazi lesivumelwano [esisha]... wahlambalaza*” kungukubuyela “*egazini lezingama nezimbuzi*”, ukucabanga leli ukuthi liphakeme kunalelo “*gazi eliyigugu likaKristu*”.

10:30 Ngokuba siyamazi owathi: “Ngeyami impindiselo, yimina engiyakubuyisela,” futhi-ke: “iNkosi iyakubahlulela abantu bayo.”

Ngabe “*ukungcweliswa*” kusho *ukusindiswa*? Buka nencwadi 1 KwabaseKorinte 7:14. Umcabango ngukungcweliswa noma ukuhlukaniselwa ngokucacisela ofakazi. Okubhekiwe ngethuba elikhethekile, njengoba impela abantu abangamaJuda babenjalo. Lokhu mhlawumbe kuveza nalabo ababeshilo ukuthi bayakholwa ngaphandle, “*bangcweliswa*” ukusondelana nalabo abakholwayo.

Ivesi 30 – Lokhu kujwayelekile esiqiniseni sethestamente elidala (Amahubo 94:1; UDuteronomi 32:35; U-Isaya 1:24; 59:18). Kuyatholakala futhi encwadini kwabaseRoma 12:19, kodwa ngesithunzi sokugcizelela okwahlukile lapho. KwabaseRoma 12, ukugxila kusempindiselweni kaNkulunkulu kuneyethu- “*Impindiselelo **ingeyami***”. Lapha ukugcizelelwa kokuqiniseka kwempindiselo “***Impindiselo ingeyami***”.

“Ngokuba uJehova uyakubahlulela abantu bakhe” – Lokhu kucashunwe encwadini kaDuteronomi 32:36 futhi kukhomba ukuthi impela iNkosi izosefa

*10:31 Kuyesabeka ukuwela ezandleni zikaNkulunkulu
ophilayo.*

abeqiniso nabamanga phakathi kwalabo abathi
“*bangabantu bakhe*”. Buka umfanekiso kaKristu
kakolweni nokhula kanye nenetha
(NgokukaMathewu 13).

Ivesi 31 – Kabili “*kuyesabeka*” (nasevesini 27).
Asikho isigameko esifanelwe yigama “*kuyesabeka*”
ukuwela “*ezandleni zikaNkulunkulu ophilayo*”
ngaphandle kokunxuselwa nguKristu. UNkulunkulu
uqobo lwakhe, ngezandla zakhe, uzobhekana nalabo
abafanelwe ngukwahlulelwa kwakhe. Buka incwadi
ka-Isaya 50:11, lapho labo abaphika umlilo ovuthayo
weqiniso likaNkulunkulu, kunalokho bekhetha
ukuhamba “*ngokwezinhlansi*” zabo, “*niyakulala
phansi ngobuhlungu*” ekugcineni, futhi lokhu kuyoza
ngesandla sikaNkulunkulu uqobo. Lapho izingelosi
zizophatha ngemikhono abakaKristu (Amahubo 91)
noNkulunkulu uqobo uzosula zonke izinyembezi
emehlweni abo (Isambulo 21), abangasindisiwe
bazowela ezandleni zeNkosi ukuba ibhekane nabo
yona.

10:32-39 – Abanikazi abangabeqiniso
bayakhuthazwa

10:32 *Kepha khumbulani izinsuku zakuqala okwathi
ngazo senikhanyisiwe nakhuthazela empini enkulu
yezinhlopheko,*
10:33 *kokunye ngokuba ngumbukwane ngezinhlamba
nangezimbandezeko, kokunye ngokuba
ngabahlanganyeli nababephathwa kanjalo.*

Ivesi 32 – “*Okwathi ngazo senikhanyisiwe*”
ngokungqubuzanayo nesahluko 6:4
(*senikhanyiselwe*) lapho ukuchayeka ekukhanyeni
kucatshangelwe, lapha ukwamukela ukukhanya
kucatshangelwe.

Ungaphuthwa, okuchazwayo lapha ngukuthi impilo
yethu ingakabi noKristu yayingubumnyama. Futhi
bheka “impi enkulu yezinhlopheko” ukuthi iqale
ngokungena kwabo ekukhanyeni kwevangeli
kuKristu. Omubi akadingi ukuhlukumeza labo
abahlala naye ebumnyameni.

Ivesi 33 – Labo abamela iqiniso bazoba yilabo agxile
kubo abahlukumezayo usathane ngezwe, kokubili
enzondweni abayihehayo nasekuzimiseleni ukuma
ngesibindi nalabo abazondwayo. Buka incwadi
kwabaseRoma 12:15-16. Umntwana kaNkulunkulu
weqiniso, njengobaba wakhe osezulwini, uzozwelana
nosizi lwabanye. Lowo othobekile othokozisa
uNkulunkulu, “*nikhale nabakhalayo*”. Abanjalo

10:34 Ngokuba nazwelana nababoshiweyo, navuma
ngokuthokoza ukuphangwa kwempahla yenu, nazi
ukuthi nina ninempahla enhle kunaleyo, nemiyo
njalo.

10:35 Ngakho-ke maningalahli isibindi senu esinomvuzo
omkhulu.

bayama ngokujabula nabangathandeki. Futhi bheka
ukuthi abaphethe izinga likaNkulunkulu ngempela
abakwazi ukungabandakanyeki ekuhlushweni
kulelizwe

Ivesi 34 – Kuyaphawuleka uma ikholwa
lihlangabezana nezinkinga nokulahlekelwa ngomoya
ongakhathazeki, impela kubhekiwe kwaqoshwa
yiNkosi. Ukuphendula okufana nalokhu
kungubufakazi “*bokubambisisa isivumo sethemba*”.
Ithemba eliphelele kuphela ezintweni eziphakade
elinganyakazisa inhliziyi ekuphenduleni kanjalo.
Njengoba amathabanakele amabili eqhathaniswa
kulencwadi (elasemhlabeni neleqiniso), ngakho-ke
yonke into kulempilo iyisithunzi “*sempahla enhle
kunaleyo,*” ebekiwe ezulwini. Noma “*lapho khona
inundu nokugqwala, nalapho amasela efohla khona,
ebe*” okwasemihleni, akukho okungathinta konke
lokhu “*enikugcinelwe ezulwini...ngamandla
kaNkulunkulu*” (1 EkaPetro 1:4-5). Buka incwadi 2
KuThimothewu 1:12.

*10:36 Ngokuba nidinga ukubekezela, ukuze seniyezile
intando kaNkulunkulu namukele isithembiso.
10:37 Ngokuba kuse yisikhashana nje, ozayo uyeza,
akayikulibala;*

Ivesi 35-36 – Inkosi ngeke yahluleke ukubona nokuvuza konke ukuthembela entandweni yayo.

Ivesi 37 – Umbhali uphakamisa phambi kofundayo ithemba elisizayo lokubuya kukaKristu masinyane. “Ngokuba” osequaleni kwevesi uhlanganisa ndawonye ukubuya kukaKristu nomvuzo othenjisiwe emavesini amabili andulela leli.

Okungabonakala kungukuhlala okude ngokubuka kwethu akukhona okulibala ecebeni likaNkulunkulu. Uma sesimi emasangweni omuzi waphakade sesibuka phansi amahholo okuphakade, isikhashana sethu sokushikashikeka nokuhlupheka lapha emhlabeni kuzobonakala njengeconsi nje ebhakedeni. Buka incwadi 2 KwabaseKorinte 4:17.

Ivesi 38-39 – Izindlela ezimbili zokuphendula.

“Olungileyo wami uyakuphila ngokukholwa”
yindikimba yendaba yeBhayibheli njengempendulo yabantu kuNkulunkulu. Qathanisa nencwadi kaHabakuki 2:4; KwabaseRoma 1:17;

10:38 *kepha ohungileyo wami uyakuphila ngokukholwa; kepha uma ehlehla nyovane, umphefumulo wami awunakuthokoza ngaye.*
10:39 *Kepha thina asisibo abokuhlehlela ekubhujisweni, kodwa singabokukholwa, kuze kube ngukusindiswa komphefumulo.*

KwabaseGalathiya 3:11. Kuyimvelo yalabo abahlengiwe ngokweqiniso (*“abalungileyo”*) ukuqhubeka baphile ngokukholwa kuze kube sethuneni, noma ngabe babhekana nabuphi ubunzima. Bazikholwa kalula izithembiso zikaNkulunkulu, futhi bazimisele ukulinda ngesineke ukugcwaliseka kwazo, noma bengeke bazibone kulempilo (11:13). Kuyimvelo yokukholwa. Futhi kuyimvelo yalabo abangasindisiwe ngokweqiniso kodwa bebe bethi basindisiwe, bephila amanga, ekugcineni kubakhona umnqamula juqu bese kuba ngukuthi bayangena kuKristu noma bahlehle, *“ehlehle nyovana”*. INkosi *“ayithokozi”* kulowo ophuma emnyango wokuphephela abalekele ekubhujisweni kwakhe, ngoba futhi akukho ukuyithokozisa ngapandle kokukholwa (11:16). Lowo ohlehla nyovana ebuyela emuva kunalokho angahle akucabange, le kude kunokubuyela nje emthethweni wohlelo lukaMose lokudumisa, impela ngisho *“ekubhujisweni”*.

*“Kepha-ke ngaphandle kokukholwa
akwenzeki ukumthokozisa;
ngokuba ozayo kuNkulunkulu
umelwe ukukholwa ukuthi
ukhona nokuthi ungumvuzi
walabo abamfunayo”*

(KumaHeberu 11:6)

Ikilasi 15 – KumaHeberu 11:1-16

11:1 Kepha ukukholwa kungukuqiniseka ngezinto ezithenjwayo, kuyiqiniso ngezinto ezingabonwayo.

Isahluko 11

11:1-3 – Ukukholwa kuyachazwa

Ivesi 1 – Ukukholwa kuchazwe kanje;

- *“Kungukuqiniseka ngezinto ezithenjwayo”* – Ngemuva kwegama *“ukuqiniseka”* lapha kunegama elifanayo nelesiGrekhi elisetshenziswe esahlukweni 1:3 elikhuluma *“ngomuntu”* uNkulunkulu akukhuluma ngoqobo lwakhe impela. Ukukholwa akusona isikhathi sokuthola izinto *“ezithenjwayo”*. Yilokhu okwenza ikusasa, lokhu okulindelwe kube ngathi kukhona njengamanje. Kuyithemba lokuqiniseka noma lokugxila ezintweni ezilindelwe.
- *“Kuyiqiniso ngezinto ezingabonwayo”*. Ukukholwa kuyisiqiniseko noma ukubonakaliswa uqobo lwezinto ezingabonwa. Kunjengamehlo okubona lokhu amehlo ethu

11:2 *Ngokuba okhokho bafakazelwa ngakho.*
11:3 *Ngokukholwa siqonda ukuthi izwe lonke
ladatshulwa ngezwi likaNkulunkulu, kuze kuthi
okubonwayo akuvelanga kokubonwayo.*

enyama angakwazi ukukubona. Buka impendulo kaNowa evesini 7. Amakholwa abona futhi aphila ngokombono obanzi ngokoqobo kunezwe elingasindisiwe, ngokwezinto zakamoya ezingabonwayo. Abangakholwa babona kuphela okuqondiswe emehlweni abo, ekubeni abasindisiwe babona ngokuphelele, nezinto ezingabonwayo zezulu nesihogo.

Njengoba kuveziwe kulesi sahluko, ukukholwa;

- Ukwahlulela uNkulunkulu njengothembekile ukugcwalisa izithembeso zakhe – *“Ngokuba wathi ukholekile owethembisayo”* (ivesi 11).
- Ngukuqhubekela phambili *ekubambeleleni* kulezo zithembiso – *“Bezibonile, bezithakazele zikude”* (ivesi 13).
- Bese ukuphinda ukuqhubekela phambili ukuphila noma ukuhlela izimpilo zethu kungathi impela izithembiso zizogcwaliseka. Bheka ukuthi kuhlezi kunempendulo

*11:4 Ngokukholwa u-Abela wanikela kuNkulunkulu
ngomhlatselo omuhle kunoKayini, athola ngakho
ubufakazi bokuthi ulungile, uNkulunkulu uqobo
efakaza ngeziphos zakhe; nangakho usakhuluma,
noma efile.*

eqoshiwe, ngaphakathi noma ngaphandle,
ehlangene nokukholwa kwalaba
abathembekile.

11:4-7 – Ukuthembeka kwangaphambi
kwezikhukhula

Ivesi 4 – U-Abela wadumisa ngokukholwa waletha
umhlatselo omuhle kakhulu ekuletheni lokhu
uNkulunkulu ayethe akakulethe. Impendulo yakhe
yaveza ukukholwa kwakhe, ngoba izindlebe namehlo
nenhliziyo yakhe kwakuvulekile entandweni
kaNkulunkulu. Futhi noma u-Abela esefile, impilo
yakhe yokuthembeka isakhuluma. Umehluko ku-
Abela ngokungalingani ngamabomu kukamfowabo
uKhayini, lowo;

- Owaveza ukungayinaki indlela noma inhliziyo
kaNkulunkulu.
- Owaveza ukungabi nokuqonda kwesono noma
ukungaliboni icala lakhe.
Owayethukutheliswe ngokungamvumi

11:5 Ngokukholwa u-Enoke wathathwa, ukuze angaboni ukufa, akabe esafunyanwa, ngokuba uNkulunkulu wayemthabathile. Ngokuba engakathathwa ufakazelwe ukuthi wayethokozisa uNkulunkulu;
11:6 kepha-ke ngaphandle kokukholwa akwenzeki ukumthokozisa; ngokuba ozayo kuNkulunkulu umelwe ukukholwa ukuthi ukhona nokuthi ungumvuzi walabo abamfunayo.

kukaNkulunkulu.

- Akasibonanga isidingo sokuchitha igazi (ngaphandle kwelomfowabo olungile).

Umbono kaKhayini ngaye esonweni sakhe wawuphezulu kakhulu wayezibona eyisicukuthwane kunalokhu uNkulunkulu ayebona noma embona, ngisho njengabanqaba uKristu manje.

Ivesi 5-6 – U-Enoke *wahamba* ngokukholwa. Ukugcizelelwa okuphindaphindiwe kobufakazi bukaNkulunkulu maqondana nalomuntu kuGensise 5 ngukuthi “u-Enoke wahamba noNkulunkulu”, lapha kugxilwe ekutheni wahamba ngokuthembeka, okungukuthi ukuthembeka kwakhe “*kwamthokozisa uNkulunkulu*”. Ukuhamba noNkulunkulu, kuyamthokozisa uNkulunkulu!! Futhi akukho ukumthokozisa ngaphandle kokuhamba ngokukholwa (ivesi 6). Ukukholwa

11:7 Ngokukholwa uNowa exwayisiwe ngezinto ebezingakabonwa, esaba uNkulunkulu, wakha umkhumbi wokusindisa indlu yakhe, okungakho walahla izwe, waba yindlalifa yokulunga okuvela ngokukholwa.

kuvuma ubukhona bukaNkulunkulu nomvuzo wakhe kubo bonke abamfuna ngokweqiniso.

Bheka ukuthi ukude kanjani neqiniso umbono ngoNkulunkulu wokumbona njengonganyakazi nongathintwa yizimpendulo zabantu. Uyababazeka ngaphezu kwayo yonke imicabango yabantu, kodwa kuyamdabukisa noma kumthokozise asibona sikwenza.

Ivesi 7 – UNowa wasebenza futhi wabona ngokukholwa. Wayexwayisiwe, futhi wasebenza! Ukukholwa kwakhe ezwini likaNkulunkulu lokuxwayisa kwamgxilisa emsebenzini wakhe kuyo yonke iminyaka yakhe eyalandela ekuphileni kwakhe, ngokuba impilo yakhe kusukela ngaleso sikhathi yaba ekwakheni umkhumbi. Nokuxwayiswa, waxwayisa. UPetro uyasitshela ukuthi uNowa waye “*ngumshumayeli wokulunga*” (2 EkaPetro 2:5). Kodwa wawungajwayelekile umyalezo ayewulethile ezweni ukuthi ngokusobala wayengayazi ngisho imvula (Genesise 2:5-6). Uhlelo

lonke lwemvelo kwakubonakala lubiza uNowa mhlawumbe ngomqambi manga noma ngohlanya ngaleziya zinsuku. “Imvelo yonke” yayiphikisana naye, ngisho uhlelo lwemvelo yomhlaba luyakuphika okungale kwemvelo nanamuhla.

Manje bheka ukuthi washumayela kanjani uNowa ngakho kokubili *amazwi* akhe, *nemisebenzi* yakhe. Wayekulungele ukuphendula labo ababebuza isizathu sokulindela kuye. Ngokuba wayelindele imvula eyisimangaliso. Futhi lokho kulindela kwakhe kwakusobala ngenxa yemisebenzi yakhe. Ukwakha kwakhe umkhumbi ngesineke kwaqinisekisa ukuthi wayelindele izikhukhula. Ukholo lwakhe olulula lwamletha ekulaleleni lokhu okwakucacile kuyizethembiso zikaNkulunkulu ayezilindele. Kuvela kanjani empilweni yakho, emsebenzini, ezintweni ozenzayo, ezindleleni zakho, nasezinqumweni zakho ukulindela kwakho ukuthi uNkulunkulu usazokwenza lokhu akwethembisile, ukuthi izwi lakhe impela lizofezeka? Ukuphendula kwethu isiviviyo esimuncu sokukholwa kwethu. Ukukholwa kuletha isiqiniseko kokungabonwa kuze kube khona, kungamandla azamazisayo empilweni. Kungabe usukholiwe, wamukela, wabhekisa impilo yakho “*ngenhliziy o egcwele ukuqiniseka kokukholwa*” emazwini kaNkulunkulu angunaphakade?

*11:8 Ngokukholwa u-Abrahama walalela ebizwa ukuba
aphume aye endaweni abezakuyamukeliswa ibe yifa
lakhe; waphuma engazi lapho eya khona.*

Manje ungaphuthwa yiqiniso elicacile lapha. UNowa kwakufakazelwe ukuba impela kulungile ukuba amukele isithembiso sikaNkulunkulu maqondana nokuqondile. Ukuqonda okujwayelekile kwakho. Ngokulotshwe phansi kwezixwayiso zombili nokugcwaliseka kwazo encwadini kaGenesise 6-9, sithola ukuthi kwenzeka njengoba uNkulunkulu wayeshilo. Lokhu kuyasiza ukusungula indlela esingamukela ngayo izithembiso zikaNkulunkulu nezixwayiso- kalula, ngokusempeleni, maqondana nokufunda okujwayelekile.

11:8-12 – U-Abrahama othembekile

Ivesi 8 – U-Abrahama *wahamba* ngokukholwa. Washiya imizi yabantu, efuna indawo ehlala uNkulunkulu “enezisekelo” (Buka incwadi yeSambulo 21:19-20). Wahamba ngaphandle kokwazi ukuthi uyaphi, kuphela ukuthi kufanele ahambe lapho ayekhona nokuthi uNkulunkulu uzomazisa mayeselitholile lelo “lizwe lesethembiso”. U-Abrahama wayethembekile ukwenza lokhu ayekwazi ukukwenza, noma wayengakuqondi konke ekuqaleni. Bheka ukuthi wayekwenza konke lokhu

*11:9 Ngokukholwa waba ngumfokazi ezweni lesithembiso
kwangathi ngelezizwe, ehlala ematendeni, beno-Isaka
noJakobe, beyizindlalifa kanye naye zaleso
sithembiso,*

ayekwazi ukukwenza, njengoba wasukuma wenza lokho;

- Indlela yavuleka phambi kwakhe.
- Esinye isambulo sacaciseka.
- Nezinye izethembiso zeza ngenxa yokulalela. UNkulunkulu wayengakamtsheli ngokucacile ukuthi uzomnika lelozwe ayezomtshengisa lona (UGenesise 12:1-3). Wakwazi lokhu ngesikhathi efika lapho (UGenesise 12:7).

Khumbula umfanekiso ofanayo nabakwa-Israyeli bewela iJordane (UJoshuwa 3). Umyalo kaNkulunkulu kwakungukuqala ukuhamba. Kuphela uma izinyawo sezithinte unqenqema lwamanzi, okuyilapho ke, umfula ogcwele owavuleka khona phakathi. “Hamba”, kusho iNkosi. “Lalela lokhu engikushilo, indlela izovuleka phambi kwakho”. Izwi Lakhe “liyisibani ezinyaweni zami”, akukhona okwakho ukupenda intando kaNkulunkulu ayibekele wena. Qhathanisa futhi nokuthembeka kukaRuthe njengoba ashiya izwe

*11:10 ngokuba wayebheke umuzi onezisekelo, omakhi
nomenzi wawo nguNkulunkulu.*

*11:11 Ngokukholwa naye uSara uqobo wathola amandla
okukhulelwa esedlulelwe yisikhathi, ngokuba wathi
ukholekile owethembisayo.*

lakwaMowabi. Walishiya lelozwe azalwa kulo nesixwayiso sokuthi kungenzeka afe engumfelokazi futhi engenazingane uma eshiya abantu bakhe. Kodwa wayazi ukuthi kufanele alishiye izwe lakwaMowabi aye ezweni lika-Emanuweli. Wayezakuba nesibusiso nokuphumula kukaNkulunkulu! Futhi khumbula ukuthi indlela yavuleka kanjani phambi kwakhe, njengomfula iJordane phambi kuka-Israyeli. Izingqinamba zavela phambi kwakhe njengokugquma kukaGoliyathe phambi kukaDavide othembekileyo. Ngesikhashana nje simthola nomyeni olungile nongcwele, lokhu kungenziwa nguNkulunkulu kuphela. Ngesikhathi esenqume ukuzinikela eNkosini nasentandweni yayo epheleleyo, yahlangabeza ukukholwa kwakhe ngokuhlinzeka okukhulu. Ngempendulo yakhe, ngokukholwa iNkosi yahleka futhi yathokoza yamhlangabeza ngomvuzo (ivesi 6). URuthe no-Abrahama balalela lokhu ababekwazi, kungakhathalelekile inani elalisobala lalokho. Indlela yavuleka phambi kwabo njengamasango ejele phambi kukaPetro (izenzo 12).

*11:12 Ngakho-ke kwavela koyedwa, yena enjengosewafa,
abangangezinkanyezi zezulu ngobuningi,
bengangesihlabathi esisogwini lolwandle
esingenakubalwa.*

*11:13 Bonke laba bafa bekholiwe, bengazamukeliswa
izithembiso, kepha bezibonile, bezithakazele zikude,
bebumile ukuthi bangabafokazi nezihambi emhlabeni.*

Ivesi 11 – Noma bobabili u-Abrahama noSara baba nokungabaza esilinganisweni ekuqaleni (yingakho igama lika-Isaka lichaza “ukuhleka”, UGenesisise 17:17-19; 18:12-15), iNkosi yabona isisekelo sokholo lwabo (KwabaseRoma 4).

Ivesi 12 – “*Ngokuba ngubani oyakudelela usuku lwezinto ezincane?*” (UZakariya 4:10). Izinto ezinkulu kangaka zivela kokuncane, esiqalweni esibuthakathaka.

11:13-16 – Ithemba lasezulwini lokukholwa

Ivesi 13 – Enzani amaqhawe namaqhawekazi kaNkulunkulu okholo?

- *Akholwa* nje kwizithembiso zikaNkulunkulu.
- *Aqhubeka* nje akholwa yizithembiso zikaNkulunkulu.
- Futhi afa ekholwa yizithembiso

zikaNkulunkulu, noma lezo zithembiso
zisazokwenzeka.

“Bengazamukeliswanga izithembiso” – Kungengakho ukuthi izithembiso zikaNkulunkulu zehlulekile, kodwa kuphela ukuthi lokhu okwakuthenjisiwe kwakungakagcwaliseki ekuphileni kwabo. Izithembiso zahlala ziyizithembiso, kodwa aqhubeka lamadoda nalaba besifazane bokholo baphila izimpilo zabo njengabakholwa yizithembiso baqhubeka babambelela eNkosini kwaze kwaba sekufeni. Nakhu ukuqhathaniswa nalabo *“abahlehla nyovane”* (10:38-39), ngoba abanjengalabo abaxhumene noBaba futhi baxhumene naye. Ngokukholwa abathembekile bakukhuthalele ukulinda, ngoba ibhayibheli lichaza amadoda nabesifazane bokholo njengalabo abalinda kuNkulunkulu. Njengokuba uJakobe asho emkhulekweni, *“Ngiyihalele insindiso yakho, Jehova”* (UGenesise 49:18). Njengo *“wayelungile, emesaba uNkulunkulu”* USimeyoni, uLuka asitshela ngaye wayesethempelini *“ebhekile induduzo ka-Israyeli”*. Njengo Josefa wase Arimatheya, leyo ndoda ehoniphekile eyangcwaba uJesu ethuneni layo, echazwe nguMarkhu njengendoda *“eyayiwubhekile nayo umbuso kaNkulunkulu”* (NgokukaMakhu 15:43). Indlela yothembekile ngukuhlala ungazamazamiseki unesiqiniseko esiqiniseleyo

ngezithembiso zeNkosi noma lezo zithembiso zingezukuvela enyameni kulempilo. Iqiniso lokuthi impilo idlulile kodwa izithembiso zokuphathekayo noma zengcebo bengakazitholi, lokho akuzange kususe ithemba labo kuNkulunkulu. Babazi ngokukholwa ukuthi kwakufanele balinde kancane.

“Kepha bezibonile, bezithakazele zikude” – Ukukholwa kwabo kwabanikeza amehlo kamoya okubona ukugcwaliseka kwezithembiso zikaNkulunkulu zisekude. NjengoJobe owakwazi ukubona nokwazi ukuthi umhlengi wakhe uyaphila (UJobe 19:25). Ngisho njengoba u-Abrahama akwazi ukubona uJesu esekude, ngoba yilokhu uJesu ayekuqondile ngesikhathi ethi kubaholi bamaJuda, *“U-Abrahama uyihlo wathokozela ukubona usuku lwami, walubona, wajabula”* (NgokukaJohane 8:56). Ngenkungu yamakhulu eminyaka azayo u-Abrahama wakwazi ukubona usekude umbono olufifi kaMesiya ozayo. Futhi ngale kosuku lukaMesiya wabona kancane umuzi wenkazimulo ozayo lapho isihlalo sobukhosi sikaKristu esizohlala khona, ngisho njengomgwedli ebona kude umbono ongacacile wezintaba zezwe lakubo ngaphambi kokuba afike osebeni. Angengakwazi ukugijima ezihlabathini zakubo ngezinyawo zakhe noma azithinte ngezandla zakhe. Wayesazohamba ngokuphepha aze afike ethekweni. *Kodwa lukhona*

uphawu lwabathembekile lapha emhlabeni; ukukholwa izethembiso zikaNkulunkulu kungathi bayazibona ngamehlo ekudeni. Futhi nenhliziyo ephendula ngokugcwala kwentokozo ngokukholwa nje kuphela ukuthi kuzokwenzeka. Ngezindlela eziningi ukholo luqine njengalowo *onakho noma osekubambile*, ngoba “*ukukholwa kuyisiqiniseko sezinto ezethenjwayo...*”.

“Bevumile (bona) ukuthi bangabafokazi nezihambi emhlabeni”. “*Umfokazi*”, kushiwo lowo ohlala ezweni okungelona elakhe. Bheka ukuphindwa lapha (*“abafokazi nezihambi”*) ukugcizelela. Uma sesisebunyeni nalelizwe ngokomoya kushukuthi asikho ebunyeni noMoya Ongcwele (ngokuphelele). Uma ngiqinisekile ukuthi izwe elizayo sekungelami, kungani ke ngingathembeka kulelizwe? Ukuthembeka kwethu kuncike lapho ubuqotho bethu bukhona. Qhathanisa nokwenzeka kuGidiyoni namakhosi akwaMidiyane encwadini yaBahluleli 8. AbakwaMidiyane abangama-120,000 babulawa ekuhlanganeni kokuqala ngaphandle ngisho koyedwa ofayo ebantwini baGidiyoni. Kodwa ekufuneni kukaGidiyoni ukuhlehla masinyane kumaMidiyane u-Israyeli eJodane wawungeke ume naye uGidiyoni. Babonisa ukungathembeki kuye ngoba babengenakho ukuqiniseka ekunqobeni kwakhe. Namadoda angamakhulu amathathu nje

kuphela uGidiyoni eyolwa nequlu labantu abangama-15,000 bakwaMidiyane. Babemdlula ngenani, lokho kwakusho ukuthi kungama-50 wabakwaMidiyane koyedwa wakwa-Israyeli, noma inani elingamaphesenti angama-90(%) esitha lase lifile. Uma sicabanga ukuthi izwe lizonqoba kushukuthi singasohlangothini lwezwe ngezinhliziyi. Uma ngempela sikhholwa ngukuthi uJesu Kristu ekugcineni uzoziveza engumnqobi sizozala ngisho manje sikhombise ukwethembeka kwethu, simemeze ukunqoba bese siyajabula ngaphakathi siqondise izimpilo zethu kungathi sesingasohlangothini lokunqoba. Kuphakathi kokuthi siyethemba kulokho uNkulunkulu athi kuzokwenzeka, noma kubonakala kungacacile njengokunqoba kukaGidiyoni, noma ngokwesaba sigcina isisindo soxhaso lwethu kokwamanje, okwesikhashana, umbuso ocindezelayo walomhlaba, njengo-Israyeli nabakwaMidiyane, kube ngukonakala kwethu, sibe sehlazweni ekugcineni. Uma umcebo wami ngempela useNkosini, kuleso sithembiso sesikhathi esizayo, manje ke kungani ngingabambelela kulokhu kwalapha na? Futhi uma ukukholwa kwami, nokwethemba kwami, nokukhetha kwami, nobuzwe bami kukulelozwe elizayo, lokhu kungenza umfokazi noma umhambi lapha! Angikho ekhaya lapha. Ngisendleleni eya ekhaya! UMartin Luther wake wathi, “Lowo oshoyo

*11:14 Ngokuba abasho kanjalo babonakalisa ukuthi
bafuna izwe lakubo.
11:15 Uma kambe bebecabanga ngalelo ababephuma
kulo, bebeyakuba nethuba lokubuyela kulo;
11:16 kepha manje balangazelela elihle kunalelo,
okungukuthi elasezulwini. Ngalokho uNkulunkulu
akanamahloni ngabo ukuba abizwe ngokuthi
uNkulunkulu wabo, ngokuba ubalungisele umuzi.*

ukuthi unoBaba ezulwini, uvuma ukuba ngumhambi emhlabeni; ngakho kunokushisekela kokulangazelela enhlizweni, njengeyengane ephila phakathi kwabantu engabazi, ekufuneni nangosizi, kude kunezwe likaBaba” (kuhunyushwe ngesiZulu). Noma iNkosi ingasenza siyithokozele impilo, kodwa kuhlezi kunokulangazelela ekujuleni koqobo lwethu. Njengoba umbhali eyibeka, ubuso benhliziyo buhlezi buguqukelana ezweni lakubo/lasekhaya.

Ivesi 14-16 – “*Elihle kunalelo, okungukuthi elasezulwini*”- lelozwe nomuzi oncono impela ngubukhona beNkosi, esichazelwe khona encwadini yeSambulo 20-22.

Ngaleso sizathu sokukholwa kwabathembekile Ngalokho “*uNkulunkulu akanamahloni ngabo ukuba abizwe ngokuthi uNkulunkulu wabo*”. Empilweni yabo yasemhlabeni lemiphefulo ethembekile iveza ngokucacile isifiso sayo ukuba noNkulunkulu

njengoNkulunkulu wabo. Njengalezi zibonelo zokukholwa, bamemezela kokubili ngezwi nangemisebenzi. Ngakho-ke uNkulunkulu akanamahloni ukubizwa ngoNkulunkulu wabo. Buka nencwadi 1 USamuweli 2:30. Kungengakho kuphela ukuthi uNkulunkulu akanamahloni ngabo, *uyathokoza* ekuthembekeni kwabo. INkosi yabiza u-Abrahama ngomngane wayo (U-Isaya 41:8). Ngokungabi namahloni, ngokungagodli yazibiza “*ngoNkulunkulu ka-Abrahama, ka-Isaka noJakobe*” (UGenesise 20:37). Ihlobene nabo bonke abahlengiwe ngendlela efanayo emangalisayo.

Ngizolinda. Ngizomlinda yena. Ngizokholwa futhi ngiqhubeke ngikholwe. Mhlawumbe ngife ngikholwa ngaphandle kokubona lokhu okungezansi lapha. Kodwa ngiqinisekile ukuthi “*Uyakugwinya ukufa kuze kube phakade; iNkosi uJehova iyakwesula izinyembezi ebusweni bonke, isuse amahloni abantu bayo emhlabeni wonke, ngokuba uJehova ukhulumile. Kuyakuthiwa ngalolo suku: Bheka Lo unguNkulunkulu wethu; simhlalele, uyakusisindisa; lo unguJehova; simhlalele; siyajabula, sithokoze ngensindiso yakhe*” (U-Isaya 25:8-9).

Ikilasi 16 – KumaHeberu 11:17-40

11:17 Ngokukholwa u-Abrahama evivinywa wanikela ngo-Isaka, yebo, yena owayamukele izithembiso, wanikela ngozelwe yedwa wakhe, 11:18 okwathiwa kuye: “Inzalo yakho iyakubizwa ngo-Isaka,”

11:17:22 – Okhokho abathembekile

Ivesi 17-19 – Imicabango iyaqhubeka maqondana no-Abrahama. Ngabe kukhona umuntu owayevivinywe kanjena? Noma u-Abrahama ebhekane nezinsalelo eziningi okholweni lwakhe, ikakhulukazi ngesikhathi esiyalelwe nguNkulunkulu ukuba anikele ngo-Isaka. Ngoba kwakungu;

- Mhlathshelo womuntu. Ngabe lena kwakuyimvelo yaloNkulunkulu ayekholwa nguye?
- Indodana yakhe.
- Indoda okuyiyona yodwa kankosikazi wakhe uSara.
- Indodana okuyiyo yodwa ayezoba nayo evela kuye.

- Leyo ndodana;
 - Yayizalwe ngommangaliso (manje konke lokhu kuyashabalala?).
 - Babeyithanda njengomphefumulo wabo.
 - UNkulunkulu wayebathembise yona.
 - Base beyilindele isikhathi eside.
 - Okungayo kwakuthenjisiwe imbewu noma isizwe.
 - Okungayo isibusiso sikaNkulunkulu esasithenjisiwe sasizovela.
 - Eyabuza ingenacala ibuza imvana eyayilahlekile, ngesikhathi u-Abrahama yena wayazi ukuthi yiyo umhlatshelo (UGenesise 22:7).
- Umhlatshelo obonakala kanjena;
 - Umhlatshelo womphefumulo ka-Abrahama.
 - Okuzobhidliza umndeni wakhe.
 - Okuzosusa izithembiso zikaNkulunkulu nesimangaliso.
 - Okuzophikisa inhloso ebekwe nguNkulunkulu.

*11:19 ethi uNkulunkulu unamandla okuvusa
nakwabafileyo; ngokulinganisa wabuye wamthola
futhi evela khona.*

- Okuzosusa isibusiso esithenjisiwe.
- Nokuthi indodana kufanele ibe ngumhlatsshelo ezandleni zika-Abrahama!

Kwakunezindlela eziningi kakhulu okungukuthi lomsebenzi wawungawenzi ngazo umqondo. Kodwa kokuhle ngo-Abrahama, akukho lapha kushicilelwe khona ngokuthi waba nokungabaza ngisho okuncane maqondana nokulalela kwakhe. Futhi manje siyafunda lapha evesini 19 kwakuyini eyayisenhlizweni yomuntu ngalesi sikhathi. U-Abrahama wayezikhethela ngokuphelele ukulandela kuze kube sekugcineni umyalo weNkosi ngaphandle kokulindela ukunqandwa, ekholwa ngokuthi iNkosi yayinamandla okumvusa u-Isaka ekufeni. Futhi kwakunguluphi ulwazi u-Abrahama ayenalo ngovuko iwabafileyo? Kodwa iNkosi yayinikile izwi layo maqondana no-Isaka, futhi indoda kaNkulunkulu yayiqinisekile! Kanjalo nokukholwa kwethu ekuvukeni kwabafileyo, ngezwi nje lakho, kufanele lisithwale ngisho ezilingweni ezinkulu. *Ukukholwa kususa konke ukungabaza!*

11:20 Ngokukholwa u-Isaka wabusisa oJakobe no-Esawu ngezinto ebezizakuza.

11:21 Ngokukholwa uJakobe esezakufa wabusisa leyo naleyo yamadodana kaJosefa, wakhuleka encikile esihlokweni sodondolo lwakhe.

U-Abrahama “ngokulinganisa wabuye wamthola futhi evela khona” ngokuthi u-Isaka wabuyiselwa kuye ngesikhathi umfana kuye wayesefana nofile. “Ukufa” no “kuvuka kwabafileyo” kuka-Isaka kwakwandulela “Indodana ezelwe yodwa” kaBaba, eyafa yaphinde yavuka. Ukukholwa okukhulu kwaku (futhi kusa) funeka ekubambeleleni ezithembisweni zikaNkulunkulu lapho sihlangebazana nezikhathi zokukhathala ezivunyelwe nguNkulunkulu. Bheka mkhulu kangakanani umvuzo wokukholwa kuka-Abrahama. NjengoHana noSamuweli, u-Abrahama wabuyiselwa indodana yakhe ayeyinikele eNkosini. Kwakuyisithunzi esithintayo sikaBaba enikela ngoJesu, aphinde abuyele kuye. Siyafundiswa ukuthi noma ngabe yini esiyinikelela uBaba ngokuthanda uyayibuyisa isinkulu ngesikhathi esifanele.

Ivesi 20-21 – U-Isaka noJakobe babusisa inzalo yabo, bekhuluma isiprofetho ezintweni ezizayo. Futhi noJosefa wathola isibusiso esiphindekile

*11:22 Ngokukholwa uJosefa esezakufa wakhuluma
ngokuphuma kwabantwana bakwa-Israyeli,
wayaleza ngamathambo akhe.*

*11:23 Ngokukholwa uMose esezelwe wafihlwa ngabazali
bakhe izinyanga ezintathu, ngokuba bembona
engumntwana omuhle; abawesabanga umyalo
wenkosi.*

ngenxa yokuzinza kwakhe, ukuthembeka okuqotho empilweni yakhe yonke yezilingo, namadodana akhe amabili aba yizinhloko zezizwe.

Ivesi 22 – UJosefa waprofetha esembhedeni wakhe wokufa ngokubuyiselwa kuka-Israyeli ezweni lesethembiso, nokulungiselwa ukuba amathambo akhe abuyele nabo (UGenesise 50:24-25; U-Eksodusi 13:19). Lokhu kuqiniseka kwakuzokhonza, ngakho konke ukuprofetha, njengesikhuthazo uma sekufika izikhathi zokucindezelwa. UJosefa, njengoMose, bezimisele ukuhlala bexhumene nabantu bakaNkulunkulu, noma bebusiswe kakhulu ngokunethezeka nodumo eGibhithe.

11:23-29 – Ukukholwa kukaMose

Ivesi 23 – UFaro wakhipha umyalo wokuba kubulawe zonke izingane zabafana zamaJuda ngemizamo yokumisa ukwanda kwabantu abangamaJuda eGibhithe (U-Eksoduse 1). Uma

*11:24 Ngokukholwa uMose esekhulile wala ukubizwa
ngokuthi indodana yendodakazi kaFaro;
11:25 kunalokho wakhetha ukuphathwa kabi kanye
nabantu bakaNkulunkulu kunokuba athokoze
isikhashana esonweni,
11:26 ethi ukuthukwa ngenxa kaKristu kuyimfuyo enkulu
kunengecho yaseGibithe, ngokuba wayebheke
umvuzo.*

umyalo weNkosi uphambene nomthetho kubiza ukukholwa ukuba nesibindi sokungawuthobeli. Ukukholwa kwanqoba ukwesaba. Qhathanisa indodana kubazali bayo evesini 27. Isimiso seqiniso simile njalo ukuthi abanye kufanele ngokungasabi babeke impilo yabo, ukuphepha kwabo nempilo yonkana engcupheni, ukuze bagcine ukuphila (okusenyameni nokukaMoya) kwesizukulwane esizayo.

“Ngokuba bembona engumntwana omuhle” – Kwakunento eyayingale kokujwayelekile kuMose kusukela ekuzalweni kwakhe.

Ivesi 24-26 – Ukukholwa kunqoba izwe. Uthando lukaMose ngoNkulunkulu lwalulukhulu kunalolu ayenalo kubanakekeli bakhe, noma ngokomunye umqondo wayekweleta impilo yakhe endodakazini kaFaro, impela impilo enhle. Kodwa;

- Wayezimisele kakhulu ngokwaziwa

njengendodana ka-Israyeli kunokuba aziwe njengendodana yomGibhithe.

- Wayezimisele kakhulu ukucasula inkosi nabazali kunokuba acasule uNkulunkulu.
- Wayeqaphela kakhulu ekusoleni kukaNkulunkulu kunokwabantu.
- Wayezimisele kakhulu ukuhlanganyela ezinkingeni endlini kaNkulunkulu kunengecebo endlini kaFaro.
- Wayenentshisekelo enkulu emvuzweni wasezulwini ongunaphakade kuneyasemhlabeni eyesikhashana. Kungaba ngukuthi uMose wayelungiselelwa isihlalo sobukhosi.

Bheka ukuthi uMose wavuma kanjani izinzuzo zasemhlabeni njengendlela yokusiza abantu bakhe, ngemva kwesibonelo sikaJosefa. Qathanisa amathuba ka-Esteri, uDaniyeli, kanye no Nehemiya kulokhu. Kodwa inhliziyo kamalusi yanakekela abantu bakhe ekucindezelweni okunonya, futhi ngokukholwa wanqoba isilingo sokuphakanyiswa emhlabeni nokujabula kwakhona. Ungalokothi umvumele usathane, ngezwe, akukhohlise ngokuthi kuyisono ukuhlupheka uma sekuza ekukhetheni isono noma ukuhlupheka. UMose uphakanyiswe

*11:27 Ngokukholwa washiya iGibithe engesabi ulaka
lwenkosi; ngokuba wakhuthazela sengathi uyambona
ongabonwayo.*

*11:28 Ngokukholwa wamisa iPhasika nokufafaza
ngegazi, ukuze umbhubhisi angathinti amazibulo abo.*

nguNkulunkulu ngoba wenqaba ukugwema
ukuhlupheka ngesikhathi ukujabula ekwenzeni
lokhu kwakubandakanya isono. Ngokukholwa siyazi
ukuthi ingcebo engabuniyo nodumo lwendlu
kaNkulunkulu kukhulu kakhulu kunalolo
lwemibuswana yasamhlabeni engabonakala
imikhulu (1 EkaPetro 1:14). Nendlela yokugwema
isono nodumo lukaNkulunkulu kuzohlezi
kusidonsela izinhamba zomhlaba.

Ungaphuthwa yirekhodi lenkosi ngemininingwane
yokuphendula kokukholwa.

Ivesi 27 – UMose akesabanga, noma ulaka lwenkosi
yaleyondawo ngamandla ayo onke esizwe siyilandela
kwakubhekiswe kuye konke. Futhi ngomoya ophansi
welulela isibindi esifanayo nakubantu bakhe
ohambeni lwabo, ethi “*Ningesabi; qinani, nibone
ukusindisa kukaJehova azakunenzela khona
namuhla*” (Eksodusi 14:13). UNkulunkulu mkhulu
kunamakhosi nemibuso. Impela bonke abadela izwe
kufanele balindele ulaka lwabantu. Akufanele

*11:29 Ngokukholwa badabula uLwandle Olubomvu
kungathi kusemhlabathini owomileyo, okwathi
abaseGibithe bekulinga lokho, baminza.
11:30 Ngokukholwa izingange zaseJeriko zawa,
sezizungeziwe izinsuku eziyisikhombisa.*

silusabe, kodwa sithokoze kulo (NgokukaMathewu 5:11-12).

Ivesi 28 – Kwabiza ukukholwa ukulandela izinyathelo ezifanele eziyinqaba zemigomo yephasika ukuze kugwenywe umbhubhisi othenjisiwe, njengoba no-Nowa wavela enjengongenanoqondo ukulindela isexwayiso sikaNkulunkulu esikhathini sakhe nokulandela imiyalelo yakhe.

Ivesi 29 – *Ungesabi, kholwa nje!* Nalu ubizo oluzosidlulisa kuzo zonke izimo ezingabonakala njengokunzima ukudlula kuzo empilweni.

11:30-40 – Ngale kokunqoba kwekhenana

Ivesi 30 – Cabanga ukuthi kwabiza ukukholwa kanjani emazwini kaNkulunkulu ukunqoba lokhu okwabukeka njengobuwula ekusondeleni kwabo eJerikho. Kusukela ekuphepheni kwezindonga zedolobha izenzo zika-Israyeli kufanele ukuthi zabukeka njengokudideka. Ngu” kuhlasela” okunjani lokhu, ukubukisa edolobheni usuku

*11:31 Ngokukholwa, uRahabi isifebe, akabhubhanga
kanye nabangalalelanga, esezamukele izinhloli
ngokuthula.*

nosuku iviki lonke, futhi izikhathi eziyisikhombisa ngosuku lokugcina? Lendlela ayilingananga nalelidumela elihlaba umxhwele ababenalo. Cabanga ukubhuqa nokuhleka ezindongeni okwakuphoqelegele ukuba bakubekezelele ngokukholwa. Kwakuyinhloso kaNkulunkulu ukuveza amandla akhe nokuvivinya ukukholwa kwabo ekuqaleni kokunqoba kwabo. Izinto azikakashintshi kakhulu kwabathembekile.

UNkulunkulu uyakwazi ukuwisa zonke izindonga eziphikisayo inhloso yakhe nokuhlukanisa yonke imigoqo, njengolwandle olubomvu neJordane. Futhi nanoma yinini lapho ekufanele akwenze khona, uvusa owesilisa noma owesifazane wokukholwa ukuma ngesibindi esigcwele kuye ukumelana nohulumeni nesizwe, ukumelana nabebutho, enyameni nakwamoya.

Ivesi 31 – Ukholo lukaRahabi nokukhululwa, njengolukaRuthe neNineva, luveza ukungakhethi kukaNkulunkulu. Wayehlezi evulelekile ekukholweni kwabezizwe, noma ikakhulukazi nabanempilo enesono njengoRahabi nowesifazane

*11:32 Ngisezakuthini futhi na? Isikhathi kambe
sizakungishiya, uma ngibalisa ngoGideyoni,
noBaraki, noSamsoni, noJefta, noDavide,
noSamuweli nabaprofethi,*

waseSamariya (NgokukaJohane 4). Ukukholwa kukaRahabi kwavela emisebenzini yakhe emihle yokubeka impilo yakhe engcupheni ekumeni noNkulunkulu nabantu bakhe kunokuba azicabangele yena. Buka isahluko 10:33-34. Bheka kuncane kanjani lokhu lo owesifane okwamholela ekukholweni, ephuma njengehlumela emhlabathini owomileyo.

Ivesi 32 – Uhlu lwamagama manje luyanikezwa ngaphandle kokusho imininingwane yezenzo, kugqanyiswa lelo “fu elikhulu lofakazi” (12:1) labaningi abaphilile bafa ngokukholwa phambi kwethu. Isisindo sobufakazi babo kufanele busidonsele ezibonelweni zabo ezinhle. Akekho kulaba abashiwo lapha oveze ukukholwa okuphelele, kodwa noma kunjalo bakuveza ukukholwa. Ngubuhle obusemqoka, iNkosi engabukhohlwa nasekuhlulekeni kwabantu.

UGidiyoni wakholwa yizwi likaNkulunkulu lokunqoba naphezu kwamathuba angenakwenzeka-450 kuya ku-1 kahle kahle.

*11:33 abathi ngokukholwa banqoba imibuso, basebenza
ukulunga, bazuza izithembiso, bavimba imilomo
yezingonyama,*

Ivesi 33-38 – Izenzo ngaphandle kwamagama.

“Banqoba imibuso” – UJoshuwa, uDavide, namanye amajaji. Awukho umbuso noma ibutho elinqobayo elikhulu kunoNkulunkulu nelingakwazi ukuqumba phansi indoda yokholo. Qhathanisa u-Elisha eDothani emelene nebutho laseSiriya (2 Amakhosi 6).

“Basebenza ukulunga” – Kukhulunywa ngalabo abaholela abanye ekulungeni nezinhliziyo zabo kokufanayo. Buka incwadi kaDaniyeli 12:3 kanye nencwadi kaMalaki 2:6. Bheka lomsebenzi ubekwe phakathi kweminye emisebenzi emikhulu yokukholwa. Kungabonakala ukuthi ukunqoba isono noqobo lwethu kungokwemvelo efanayo nokunqoba imibuso.

“Bazuza izithembiso” – Lokhu kudinga ukukholwa nesibindi futhi. Umuntu kufanele abambelele ngesibindi ezithembisweni zikaNkulunkulu amelane nakho konke okunye.

“Bavimba imilomo yezingonyama” – USamsoni,

*11:34 bacima amandla omlilo, baphepha osikweni
lwenkemba, baphiwa amandla ebuthakathakeni,
baba yiziqhwaga empini, baxosha izimpi zabezizwe.*

uDavide, uDaniyele.

“Bacima amandla omlilo” – UShedreki, uMesheki, no-Abediniko. Ngokukholwa kwabo benqaba ukudumisa isithombe segolide sika-Nebhukhadineza. Kwakungekhona ukuthi babekholwa ukuthi uNkulunkulu uzobagcina emlilweni njengoba kwenzeka, kuphela ukuthi wayekwazi futhi wayezobakhulula esandleni salenkosi, kungaba ngokuphila noma ngokufa. Babenjengomngane wabo uDanilyeli (isahluko 1) ekwenqabeni kwabo ukuyekethisa ubumsulwa bokholo lwabo kuNkulunkulu yedwa.

“Baphepha osikweni lwenkemba” – UDavide waphunyuka kwinkemba kaGoliyathi neyenkosi uSawuli, nesizwe saphunyuka amaHamani ekuthunjweni kwabo amaPhesiya.

“Baphiwa amandla ebuthakathakeni” – qhathanisa nevesi 12, izinto ezinkulu kokuncane kangaka nokubuthaka. Qhathanisa neNkosi uHezekiya emelene ne-Asiriya (2 Izikronike 32) neNkosi u-Asa emelene nebutho lamatopiya elinamandla ayizigidi (2

11:35 *Abesifazane bamukeliswa abafileyo babo bevusiwe;
abanye bahlushwa, kabavuma ukukhululwa, ukuze
bathole ukuvuka okuhle;*
11:36 *abanye balingwa ngokujivazwa nokushaywa, yebo,
nokuboshwa nokufakwa etilongweni;*

Izikronike 14).

“Baba yiziqhwaga empini” (ayi ukwesaba) –
Ukukholwa kulwa ngesibindi emandleni
kaNkulunkulu emiphumeleni, futhi
akuphazanyiswa ngukwesaba ukufa.

“Baxosha izimpi zabezizwe” – UGidiyoni, uJonatani
nabanye abaphathi bezikhali bakhe angashiwongo
amagama abo.

“Abesifazane bamukeliswa abafileyo babo bevusiwe”
– Abafelokazi baseZarefathi (1 Amakhosi 12:17)
naseNayini (NgokukaLuka 7:11-18), owesifazane
ocebileyo waseShunami (2 Amakhosi 4:18),
nodadewabo kaLazaru (NgokukaJohane 11). Lezi
zigameko zaziysisithunzi salowo *“ongukuvuka
nokuphila”*.

Ivesi 35-38 – Uhlangothi olubi, ubunzima
obuhlobene kwabekezelelwa. Abathembekile
babezimisele ukubekezelela ukuhlukunyezwa

*11:37 bakhandwa ngamatshe, banqunywa ngesaha,
balingwa, babulawa ngenkemba, bazulazula
bembethe izikhumba zezimvu nezezimbuzi, beswela,
behlushwa, bephathwa kabi,
11:38 izwe elingabafanele bona, behamba emahlane,
nasezintabeni, nasemihumeni, nasemigedeni
yomhlaba.*

ngenxa yokholo lwabo, ngesibindi sokuthi
ekugcineni ukukholwa kwabo kuzoba nomvuzo.

*“Balingwa ngokujivazwa nokushaywa...
nokuboshwa nokufakwa etilongweni”* – Phakathi
kokunzima ababhekana nakho ngukuthi
sicatshangwa njengezigebugu ngumphakathi
wethu, futhi lokhu ngokubambelela kokulungile
kukaNkulunkulu. Idumela elihle phambi kwabantu
akuyona into elula ukuyiyeka ngokufuna kwemvelo
yethu ngenxa yokuzidla kwempilo. Idumela elihle
phambi kukaNkulunkulu kufanele lihlezi
liphakanyiswa phezu kwakho konke.

Ivesi 37-38 – AbangabaNkulunkulu babebulawa,
bayabulawa futhi basazobulawa ngezindlela
ezinesihluku, futhi bakhishwa emphakathini
nasekunethezekeni kwabantu okujwayelekile.
Kodwa futhi abathembekileyo bazimisele
ukubekezelela izinto ezifana nalezi ngokukholwa
kwabo ezweni elincono elizayo.

*11:39 Labo bonke, befakazelwe ngokukholwa,
abazuzanga isithembiso,*

“Izwe elingabafanele bona” – Yizwa ukuncoma abathembekile abanakho okuvela embonweni okunguwona kuphela obalulekile. Izwe eliya emuva naphambili alikaze libaqaphela labo abafanelekile, futhi abazange basazi isibusiso kubo kunensali yabantwana bakaNkulunkulu phakathi kwabo, ngoba;

- Konke lokhu ukuma phakathi kwezwe nokushaya kokwahlulela kukaNkulunkulu. Qhathanisa abalungile besusiwe ngaphambi kokuba ukwahlulelwa kuwele phezu kweSodoma. Buka isambulo solaka lukaNkulunkulu luwa kuphela emva kokuba ibandla selisusiwe emhlabeni ngokuhlwithwa.

Ukulondoloza usawoti, okuvimbela ukuwohloka kwezwe licekeleke phansi. Buka incwadi 2 KwabaseThesalonika 2:6-8.

- Ukukhanya kwezwe ukukhombisa indlela kulabo abazimisela ukukwamukela.

Abesilisa nabesifazane bokholo “banombiko omuhle” phakathi kwabo bonke labo abahlakaniphile ngobuhlakani bukaNkulunkulu. Kanjalo futhi,

*11:40 ngokuba uNkulunkulu wayesibonele okuhle
kunalokho, ukuze bangapheleliswa ngaphandle
kwethu.*

babamba ukuhlela kwenhlonipha kwabo bonke abazobahlukumeza. Izimpilo zabo, ukulahlekelwa, ukufela kwabo ukholo kuqukethwe konembeza babahluphi babo, okuvamise ukuba nomthelela omuhle (Izenzo 7:58).

Kuphinde, labo bokholo baqhubeka okholweni, noma bengazamukeliswanga izithembiso zikaNkulunkulu okwaleso sikhathi.

Ivesi 40 – Bheka ukuthi uNkulunkulu “wayesibonele okuhle”. Kangakanani ke esinakho kulesikhathi sevangeli esivumelwaneni esisha kunalabo ababethembekile abadala ukukhuthaza ukholo lwabo. Kakhulu kangakanani abantu abayizibonelo ezihambe phambi kwethu, izimpilo zabo ezikhazimulayo zishicilelwe encwadini. Sengathi singahlakanipha, silandele ezinyathelweni zabo!

*“Sibhekile ku Jesu,
umqalisi nomphelelisi
wokukholwa kwethu”*

(KumaHeberu 12:2)

Ikilasi 17 – KumaHeberu 12:1-14

*12:1 Ngalokho-ke nathi, lokhu sinefu elingaka lawofakazi
elisihaqileyo, masilahle konke okusindayo nesono
esithandela kangaka kithi, sigijime ngokubekezela
kulokhu kuncintisana esikumiselweyo,*

Umbhali uyaqhubeka nodaba lomsebenzi wethu njengamaKristu mayelana nakho konke lokhu esinakho kuJesu Kristu. Isahluko 11 sibeke konke phambi kwethu izibonelo zebhayibheli zokubekezela kokuthembeka. Nantu manje ubizo lokukhuthazelwa kwethu okuphikelelayo ngaphansi kwengcindezi yobunzima.

Isahluko 12

12:1-4 – Gijimani ngokukhuthazela

Kulamavesi okuqala ambalwa impilo yekholwa ivezwe njengomncintiswano wokugijima, nababukeli bekhona (“*elisihaqile*”) sesindlalelwe phambi kwethu. Wonke umntwana kaNkulunkulu ungeniswa emncintiswaneni wenkonzo yeNkosi. Ngumbuzo nje kuphela wesilinganiso sokushisekela kwethu nokubekezela ekugijimeni.

Ivesi 1 – Isiqalo “*Ngalokho-ke*” lapha kuhlenganisa lokhu okulandelayo nalokhu okwandulele. “Ifu (Isixuku noma iningi) lofakazi” lisho labo besahluko 11 abaphile izimpilo zabo ngokwethembeka eNkosini, futhi okuyimanje okubonakala bebuka izimpilo zethu njengababukeli abanentshisekelo (nezingelosi, 1 EkaPetro 1:12). Nasi isikhuthazo ekuqhubekeni kwethu ngesibonelo nentshisekelo yalabo abagijime kahle phambi kwethu.

“*Masilahle konke okusindayo*” – Silahle konke lokho okusele, inqwaba engenamsebenzi, okuveza ukuthi;

- Ukunaka okungafanelekile ezintweni eziletha okuncane noma ezingalethi lutho engunaphakadeni.
- “*Izinto*” eziphumayo ekungenzekini kithi ngenxa yeNkosi (NgokukaMakhu 4:19).
- Intshisekelo engalingene enjabulweni, eminjunjwini, nasekubukekeni, noma abanye, “*iminako yalelizwe*”.

“*Nesono esithandela kangaka kithi*”, lokhu kukhuluma ngokuthandela kwemvelo yesono, kungathi yinto ethandelwe njengengubo evimba ukunyakaza okukhululekile. Masisuse konke okuthandelayo, okuvimba ukuqhubeka ekugijimeni indlela yempilo ephilelwa uKristu. Ngeke sithembe

ukugijima indlela yonke noma ukugijima ibanga eliphelele kuze kube silahla ukucindezeleka kwezinto ezisivimbayo.

“Sigijime ngokubekezela” – Umqondo wegama elisetshenzisiwe lapha ngukukhuthazela kokubekezela, okusho ukuthi “ukuzenza ngaphansi” (ijoka, isimo, nengcindezi, njlnjl.). Isilingo sokuyeka kufanele kumelwane naso. Inyama yethu kufanele inqatshelwe. Ukwesaba kufanele kunqotshwe ngukukholwa njengoba silandela iNkosi ngokulalela. Umbhali uveza umqondo othi awufane esahlukweni 6:1 ngokukhuthaza kwakhe, *“masidlule”*. Impela, *masidlule* senzele inkosi! UPawulu wakwenza amashumi eminyaka. Kodwa wayephetheni ekugcineni kwakho konke? Isizwe samaRoma sasibonakala siyindawo enobungozi kakhulu kumaKristu kunangaphambili. Bonke ababefakaza ngoKristu, futhi ngisho labo ababeqeqeshelwe umsebenzi kaNkulunkulu, base bemdelile uPawulu (2 KuThimothewu 4:16). Ibandla kungenzeka libukeke njengeligijimayo. Kodwa uPawulu waba namandla kwaze kwaba sekugcineni, waphumela ekugcineni komncintiswano ngokukhuthazela kokubekezela nokholo lwakhe kuye (KuThimothewu 4:18). Ngokukholwa wazi ukuthi akunjengoba kubukeka. Wayazi ngokuqiniseka ukuthi ibandla likaJesu Kristu impela lizonqoba, ukuthi amazwi

12:2 sibhekile kuJesu, umqalisi nomphelelisi wokukholwa kwethu, owathi esikhundleni sentokozo ayibekelweyo wathwala isiphambano engalinaki ihlazo, wahlala ngakwesokunene sesihlalo sobukhosi sikaNkulunkulu.

eNkosi ngeke abuyele elambatha, kodwa azokwenza konke lokhu iNkosi ekuhlosile ngawo. “*Kulokhu kuncintisana esikumiselweyo*” (1 KwabaseKorinte 9:14). Uma kufanele sigijime, kungani sigijima sengathi ngeke samukeliswe umvuzo esandleni seNkosi?

Ivesi 2 – “*Sibhekile kuJesu*” – Sibhekise amehlo ngokucacile endaweni okuyiyona yona. Wonke umgijimi oqotho uyazi ukuthi awukwazi ukugijima kahle uma ulokhu ubheka emuva. Igama lesiGrekhi elisetshenzisiwe lapha liveza umqondo wokubheka, “sibhekile” ngomfutho. Bhekisa amehlo phambili futhi uwagxilise emgomeni. Gxila ekutheleni konke okwakho kulokhu okwenzayo lapha, hhayi kokwenzeka ngemuva. Gxila kuJesu nakulokhu omenzela khona, kunokuba ubheke kulokhu abanye abakwenzayo. “*Amehlo akho mawabheke phambili, nezinkophe zakho maziqonde phambili kwakho*” (Izaga 4:25). Khumbula iseluleko seNkosi kuPetro ngesikhathi ebuza mayelana noJohane, “*Nkosi, kepha lona, pho?*” “*Kuyini kuwe na?*” leyo kwakuyimpendulo kaKristu, “*Wena landela mina!*”

(NgokukaJohane 21:21). Bhekisa amehlo kimi ekuhambeni kwakho, hhayi uJohane. Ungazixaki ngabanye abagijimi! Sikhohlwe ngukunqoba okudala “*okusemuva*”, uPawulu wagcizelela, “*ngijonge emgomweni*” (KwabaseFilipi 3:13-14). Amehlo emgomweni!! Futhi ungabi nandaba nokusongela kwezimo, njengamagagasi amakhulu olwandle. Lokhu kwakungenye yezinkinga zamehlo kuPetro ngesikhathi ehamba phezu kwamanzi. Waqala wacwila ngesikhathi esusa amehlo akhe kuJesu ewabhekisa emagagasini agubhayo (NgokukaMathewu 14:30). Gcina amehlo akho eqondile!! Konke ukugxila kube kuye umqalisi nomphelelisi wokukholwa kwakho. “*Ngokuba konke kuvela kuye, kukhona ngaye*”.

.....

Amaphuzu okuzuza umklomelo

- *Masisuse konke okusindayo* – Silahle konke lokhu okungenamsebenzi.
- *Sigcine konke kithi emzimbeni kukhululekile* – Sigweme ukuthandela kwesono.
- *Sizigcine sigijima* – Senze kahle kuze kube ziyawa izinkanyezi.
- *Sigcine amehlo ethu elungile* – Egxilile

ngobukhali kuKristu yedwa.

.....

UJesu wakwazi ukubekezelela ngisho ukwesabeka okukhulu kwesiphambano, amehlo akhe ebheke *“intokozo ayibekelweyo”*. Wathatha isiphambano sakhe nsuku zonke, wathi ekugcineni wasithwala kwaze kwaba sekufeni.

“Engalinaki ihlazo” – Akawanakanga noma wawathatha njengento encane amahlazo amakhulu abhekana nawo kulempilo, ngoba ngokukholwa wayekwazi ukubona ekugcineni umvuzo wokuphakanyiswa ebukhoneni bukaBaba. Njengoba kwakunjalo okholweni lukaKristu esithembisweni sikaBaba ngomvuzo, lokho kwamthwala esivivinyweni esinzima kakhulu. Bheka kahle maqondana nokukhuthazela kokubekezela kukaKristu ihlazo ekunikelweni kwakhe umqalisi waphezulu, ngokushesha wabheka ekuhlonishweni kwaphezulu *“ngakwesobunene sesihlalo sobukhosi sikaNkulunkulu”*. Buka nesahluko 1:3 & 8:1. Yizinhlangothi ezimbili zohlamvu lwemali ziyisihlava sokubekezela kukaKristu lapha nomvuzo onikezwe uKristu le.

Ivesi 3 – Bheka kahle lokho uJesu akubekezelela. Kusukela ekuzalweni kuze kubesekufeni wabhekana

12:3 Yebo, mqondeni yena owakhuthazela ephikwa kangaka yizoni, ukuze ningakhathali, niphele amandla emiphefumulweni yenu.

nodlame “*ephikwa kangaka yizoni*”, ngamazwi azo nangezenzo zazo. Kodwa wabhekana nakho konke ngokubekezela okuzolile. INkosi Ibiza ofundayo ukuba abeke isibonelo sikaJesu Kristu sempilo yakhe njalo ngaphambi kwamehlo engqondo yethu. Ukuphelela kwezibonelo zakhe, azikho kude kunathi ukuthi azixhumani ekubeni yithonya elinempumelelo.

“*Ukuze ningakhathali, niphele amandla emiphefumulweni yenu*” – Bheka ukuthi kungokufunda kwethu ngoJesu ukuthi sithola ukukhululwa ekukhathaleni kwenyama nasebumnyameni bengqondo emsebenzini weNkosi. Kuphinde, ukuzindla kwethu okukhethiwe kucatshangelwe nguNkulunkulu ukuthi kwanele ukusungula isimo sengqondo sempilo yethu esiqhubekayo. Singasisiza isimo sengqondo yethu. Asizona izigqila kuso. Singakhetha ukugcina izingqondo zethu “*zigxilile*” kuJesu, osilethela “*ukuthula okuphelele*” (U-Isaya 26:3). Okuvezwayo lapha ngukuthi sonke siyabhekana nengozi yokukhathala nokudebesela, ukukhathala okuhlezi kumelana nathi ngenxa yokumela uJesu neqiniso

lakhe, ukukhathala ukuhlala “singabadidiyeli”, sithule nje ngamabomu, sizimisele ukubekezelela ubukhona nokukhushulwa kobubi. Ikakhulukazi uma umshikashika unzima kakhulu futhi usuqhubeke isikhathi eside. Indlela eya ekunqobeni inento yonke yokwenza nalapho sikhetha ukugcina ukugxila kwethu khona. Buka ukuzindla okwakugxilise kuNkulunkulu kwenceku enganaki encwadini ka-Isaya 50:4-9.

Ivesi 4 – Akekho noyedwa kithi osebhokane nesilinganiso sokuphikiswa uKristu abhekana naso “kuze kube segazini”. Bambalwa abangasho noPawulu, “ngiphethe emzimbeni wami izimpawu zikaJesu” (KwabaseGalathiya 6:17). Wena nami sisafanele ukucindezela uJesu kulabonembeza bezwe ukuletha imivimbo yesiswebhu noma ukukhandwa ngamatshe. INkosi iyasihlazisa ekubekezeleni ngezibonelo zalabo ababekezelela okukhulu kakhulu kunalezi zinkingana esibhekana nazo.

12:5-14 – Ubunzima obuvela esandleni sikaNkulunkulu

*12:5 senikhohliwe umyalo okhuluma kinina
njengakubantwana wokuthi: “Ndodana yami,
ungadeleli ukulaya kweNkosi, uphele amandla, nxa
usolwa yiyo,
12:6 ngokuba iNkosi iyamlaya emthandayo ishayo yileyo
naleyo ndodana eyamukelayo.”*

Namanje sizwa ukukhuthazwa ekubekezeleni ebunzimeni, kodwa manje ngasohlangothini lokwazi Lowo ongemuva kwezimo zempilo. Ukucija kwemiphumela yobunzima ngubufakazi bokuthembeka kwesandla sikaBaba.

Ivesi 5-8 – Uma induku kaNkulunkulu ingasindi phezu kwethu ukusiholela ebungcweleni, kushukuthi kusizathu sombuza wokuthi ngabe singabakhe impela na? Futhi ukwenqaba noma ukuhlubuka izinhlopheko kungukuhlubuka iNkosi ngokuba yikho okuletha lokho kuhlupheka ngothando, futhi okwaletha akwenzela thina. Uma ekugcineni siqonda umthombo/umsusa (UNkulunkulu), imbangela (uthando analo ngathi njengomzali), nenhloso (okuhle kwethu) ngezinkinga zethu, ukubekezela kwethu kuphenduka kube lula kakhulu, kusigcine singaphelelwa yithemba.

Ivesi 6 – Bheka manje uthando lukaNkulunkulu, uthando *lweqiniso*, alubekezeleli okubi, kodwa luthatha izinyathelo ezinempumelelo.

12:7 Bekezelani ekulayweni; uNkulunkulu uyaniphathisa
okwabantwana, ngokuba yiyiphi indodana
engalaywa nguyise na?

12:8 Kepha uma ningalaywa, abathe bonke benziwa
abahlanganyeli kukho, khona-ke ningabesihlahla,
anisiwo amadodana.

12:9 Futhi-ke sasinawobaba bethu benyama abasilayayo,
sabazisa; pho, asiyikuthobela uYise wawomoya
kakhulu kunalokho, siphile, na?

Ivesi 7 – Bheka okushiwo lapha; abazali
abanothando bayashaya (*“bayalaya!”*) abantwana
babo, negunya lilele kakhulu koBaba.

Ivesi 8 – Ubunzima buyasiza ukuqinisekisa
ubudodana.

Ivesi 9 – Uma sibahlonipha kahle abazali bethu
benyama, ngisho ngaphansi kwengcindezi
yokusiqondisa kwabo, kangakanani ke uBaba wethu
wakwaMoya. Okushiwo lapha kucacile;

- Kulungile ukuthola ukushawa ngomusa
okufana nalokhu, kungaba kumzali
wasemhlabeni noma osezulwini.
- Ukuthobeka, ukubekezelela ukuthoba
ebunzimeni, yilokho uNkulunkulu akufunayo.
- Kokubili ukungabikho kobunzima,
nokungabibikho kokubekezela ebunzimeni

12:10 Ngokuba bona kambe basilaya izinsukwana
njengokubona kwabo, kepha yena kube yinsizakalo,
size sithole ukuhlanganyela ubungcwele bakhe.
12:11 Ukulaya konke okwamanje kungathi akusikho
okwentokozo, kepha kungokosizi, kodwa ngasemuva
kuyabathelela isithelo esihle sokulunga labo
abahlakahliswe yikho.

kuveza ukungabikho kokuxhumana
ngokomoya noBaba njengomntwana wakhe.

Ivesi 10 – Ukushaya kwabazali bethu benyama kwakuvame ukuba “*njengokubona kwabo*” kunokuba “*kubengokwenzuzo yethu*”, kodwa akusoze kwabanjalo eNkosini. Okusilungele kuhlezi kusemehlweni ayo. Futhi siyaphumelela ebuhleni bethu kuphela uma siba njengaye “*ebungcweleni Bakhe*”. Nawu umgomo weNkosi ngabayo; ukuqonda okuyikho kwenhloso yayo ukuqeda konke ukuhlubuka ngaphansi kokulaya/kokushaya kwakhe. Ukuhamba ngendlela kaNkulunkulu kuzohlezi kufuna ukwenza ngendlela *ezobanenzuzo* kunokuzifunela okwakho.

Ivesi 11 – Noma ukulungiswa kungeyona into emnandi ukuyibekezelela, kuletha isethembiso “*sesithelo esihle sokulunga*” kulabo abalungisiwe. Ubuhlungu bokulungiswa kuletha ukulunga, okungukuthi kuletha ukuthula. “*Umsebenzi*

*12:12 Ngakho-ke qinisani izandla ezibuthakathaka
namadolo axegayo,*

*12:13 nenzele izinyawo zenu izindlela eziqondileyo ukuba
okuqhugayo kungaphinyizeki, kepha kunalokho
kuphulukiswe.*

wokulunga uyakuba ngukuthula” (U-Isaya 32:17). Ukuthula kweqiniso kuhlezi kuyimiphumela yokulunga kweqiniso lezinga likaNkulunkulu ongcwele. Ukuthula okubumbene okufunwa yibandla lasezweni ngokubekezelela okubi nokuphambene ngukuthula kwamanga, ngoba isisekelo sakho ngukulunga kwamanga. Ukushiya ubungcwele ekufuneni “ukuthula” kahle kahle kungukuphakamisa ububi. Futhi uma “usizi lwethu olululana olungolomzuzwana luyasisebenzela isilinganiso esikhulu kakhulu senkazimulo emiyo phakade” (2 KwabaseKorinte 4:17), lulethe ke. Lokho “okulula” nokufushane ngokobuhlungu kusisebenzela inkazimulo “yesilinganiso esikhulu kakhulu emiyo phakade”. Ukukholwa esithembisweni esiqinisekileyo njengalesi kususa konke ukukhathazeka.

Ivesi 12 – Ngakho-ke zibuthe ukhuthazeke. Umyalo lapha nguku “qina” siqhubekele phambili empilweni ngethemba nentokozo.

*12:14 Zamelani ukuthula nabo bonke kanye
nokungcweliswa, ongenakho angeyibone iNkosi;*

Ivesi 13 – Vumela impilo yakho yobuKristu ibe sezingeni lokuzinza, inganyakaziseki kunoma yiziphi izimo ongahlangabezana nazo. “*Ziqondile*”, lapha kushiwo ngokomqondo wokulingana noma wokunganyakazi. Umkhiqizo weNkosi awukho nje kuphela ekukhuzekeni kwethu, kodwa ukulinganisa ukuthwala kwethu iqede lomkhuba wethu wokuhlehlala emuva ekudangaleni. Futhi isizathu esihle sinikeziwe. “Ukuba okuqhugayo kungaphinyizeki”. Ukuba abanye abanokholo oluntengantengayo babuyele emuva bashiye indlela okuyiyona yona elungile ngokubheka izimpilo zenu ezinokungabaza. Imicabango yethu kufanele ihlezi icabangela abanye. Sithola inselelo kwabanye ababukayo, ukubakhombisa indlela elungile yokuphendula okholweni. Yingxenye yokulalela kwethu kulowo myalelo wesibili, “*Wothanda umakhelwane wakho njengalokhu uzithanda wena*”.

Ivesi 14 – Okulungile, ukukhanya, nendlela eqhakazile yokubheka impilo ukuthelele ekuthuleni kwabanye abantu nobumsulwa kuNkulunkulu. Buka nencwadi yabaseRoma 12:18, lapho okushiwoyo kukubeka kucace ukuthi “bonke

abantu” kufanele sibe nokuthula nabo kubala ngisho labo abasizwisa ubuhlungu.

Ukufingqwa ngokubekezela

kwezimpikiswano

“*Ifu*” elikhazimulayo labahamba ngokuthembeka phambi kwethu bahola indlela futhi bayasigqugquzela (ivesi 1).

UJesu wabekezela futhi wavuziswa ngokucebile (ivesi 2-4).

Abanye babhekana nobunzima kakhulu kunalokhu esibhekana nakho (ivesi 4).

Ubunzima buvela esandleni sikaNkulunkulu (“*ngaye*”, ivesi 5).

Izinhlupheko zakhe zifakazela uthando lukaBaba (ivesi 6-8).

Sabekezelela ukulungiswa kwezigwegwe zethu ngabazali bethu benyama, ukuze sikulindele lokhu kuBaba wethu wakamoya (ivesi 9).

Ukulaya kukaNkulunkulu kuphelele, futhi kuhlezi “*kungokwenzuzo yethu*” (ivesi 10).

Ubuhlungu bokujeziswa buthwele isithembiso sokuthula ngobumsulwa (ivesi 11).

Siphilela labo ababukayo bese bayathinteka ngenxa yezimpilo zethu (ivesi 13).

Uhlaka Lokushumayela

Zilungiselele (“masibeke eceleni”, ivesi 1)

Hamba (“masigijime”, ivesi 1)

Gxila (“ubhekile kuJesu”, ivesi 2)

“Bhekani, ningamali okhulumayo”

(KumaHeberu 12:25)

Ikilasi 18 – KumaHeberu 12:15-29

*12:15 niqaphelisise kungabikho osilelayo emseni
kaNkulunkulu, funa kumile impande imbe ebabayo,
inixobise, kungcoliswe abaningi yiyo,*

12:15-17 – Izibopho zangaphandle

Ivesi 15 – “Niqaphelisise” – Lapha kunokubizwa kwethu ukuba sibhekelelane, ngokucabangelana okwakhayo (sesekane sibhekane). Igama lesiGrekhi elisetshenzisiwe lapha (episkopos) yileli elisetshenziselwe ukunaka kukamfundisi njengomqaphi onakekelayo. Sonke singabelusi bomunye nomunye. Qhathanisa nesahluko 10:24.

“Kungabikho osilelayo emseni kaNkulunkulu” – Isithombe esivezwayo esalowo osalela ngemuva noma ochezukayo eqenjini labahambi. Kuveza umphefumulo ongasindisiwe;

- Ozivumela ezingeni elithile ukuholwa nguMoya oNgcwele endleleni eya kuJesu Kristu.
- Uqala ubona ukuphenduka esonweni nesidingo sokuphenduka.

*12:16 kungabikho oyisifebe noma odumazayo njengo-
Esawu owathengisa ubuzibulo bakhe ngesidlo sinye
nje.*

- Uqala ubona iqiniso lalowo mpristi omkhulu.
- Usengaphandle kombuso kaNkulunkulu, noma mhlawumbe ehlanganyela nabakholwayo ebandleni likaNkulunkulu.

Ukukhathazeka kombhali ngukuthi onjengalona angajika futhi kulendlela yokukholwa eya kuKristu, abuyele emhlatshelweni yethempeli. Lowo osindiswe ngokweqiniso akakwazi ukuwa abuyele emuva, ngoba umphefumulo osindisiwe uvaliwe futhi kuhlala phakathi kwawo uMoya ongcwele kuze kube wusuku lokuhlengwa (Kwabase-Efesu 1:13-14; 4:30). Ukukhathazeka lapha ngokwalowo ongahle awe kude nomnyango njengethokazi lethukile ngaphambi kokungena ekukholweni kuKristu, futhi ubungozi balona onjalo kuholela abanye ekulahlweni okufanayo. Buka nencwadi kaduteronomi 29:18. Umkhiqizo weNkosi othize ngukuqapha ezinkombeni zokuqala zempande eabayo yemibono yobuwula noma isifundiso esonakele noma izenzo, okungaholela umphefumulo ekuhambeni le kude nendlela yokuphila kuKristu (ekuhlubukeni). Inqobo nje uma kufihlwe ngaphansi (“*impande*”) kuncane

*12:17 Ngokuba niyazi ukuthi, nokuba ngasemuva
ethanda ukudla ifa lesibusiso, waliwa, ngokuba
akalitholanga ithuba lokuphenduka, noma
ekufunisisa ngezinyembezi.*

okungaziwa noma okungenziwa (njengenhliziyoyayifihlekile kaJuda Iskariote). Kodwa amahlumela okuqala obufakazi kufanele abhekisiswe bese kubhekanwa nawo ngesibindi, ngothando, kubhekanwe nakho ngomkhuleko, ngisho nokulungela ukususa leyompande ebabayo uma kunesidingo, funa “*kungcoliswe abaningi yiyo*” bese kulahleka ukuthula kwebandla (NgokukaMathewu 18:15-18). U-Akhani wayeyimpande ebabayo naye kanje, owabahlupha kakhulu abantu bakhe ngokufa okuningi okwaba ngumphumela wokukhetha kwakhe okubi (UJoshuwa 7). Ukususwa kwakhe kwakuyiyona ndlela yokuthi kubuyiselwe ukuthula.

Ivesi 16-17 – Umfanekiso empilweni ka-Esawu. INkosi manje iveza inhliziyoyengenakho ukukholwayalaba bahlubuki. “*Oyisifebe*” kuchaza inkanukonoma okungekhona okukamoya, okuphambene negama elisho “okungcwele” noma okungokukaNkulunkulu. U-Esawu wakhombisa ubufebe benhliziyoyakhe ngesikhathi edayisa ubuzibulo bakhe ukwanelisa izimfuno zenyama (indlala), injabulo eyodwa nje yesikhashana

ngaphezu kwesibusiso esiphakade seNkosi. Isibusiso “*sobuzibulo*” sasiqukethe amalungelo akomoya okuba ngukhokho kaMesiya owayethenjisiwe, nendlalifa yezithembiso kuleyo mbewu nomkhululi wezwe. INkosi yavumela ingcindezi yaleso simo ukuveza inhliziyo ka-Esawu, njengalowo onengxenye emndenini ka-*Esawu* kodwa ongenangxenye emndenini ka*Nkulunkulu*. Noma kunjalo, iNkosi ivumela ubunzima bezingcindezi zomhlaba nezilingo zikaSathane ukusiveza uqobo *lwethu*. Okunye kuvezwa ukuba ngokukaNkulunkulu uma uphakamisa yena wazisa nezinto zeNkosi, ngisho ubungozi bempilo uqobo. U-Esawu wayengenakho ukukholwa okubona okuzayo, wakhetha imanje kunokuzayo. Kodwa abantu bokholo ngabantu bokuzayo. Umhedeni, wenhliziyo engakholwa uvamise ukuba nokuthi engqondweni yakhe “kusizani, uma kungangenelisi MANJE?!” U-Esawu, nakho konke ukungakholwa;

- Wakhetha injabulo edlulayo yamanje, ngaphezu komusa wokuhlala kuNkulunkulu.
- Ukuphilela inyama.
- Wakhathalela ukwanelisa izimfuno zenyama kunokwaphezulu, okukhulu izibusiso zaphezulu.
- Wabheka izinto zaphakade zikaNkulunkulu

zincane ukuqhathaniswa nezimfuno zakhe ezinonya.

- Wazibeka yena phambili nokushisekelwa nguye ngaphezu kukaNkulunkulu.

Kungathi uthusiwe ngalokhu kukhetha, umbhali ugcizelela ubuwula balokhu, esebenzisa igama “ucezu” kunokuba asebenzise “ukudla”. “Ngocezu nje olulodwa lwenyama!!” ubuncane benani u-Esawu adayisa ngalo yilo elenza icala libe likhulu. Wayengenawo amehlo okukholwa ukubona lokhu ayenakho. Ngake ngafunda ngomunye owathenga umdwebo omdala ngoba wayethanda uhlaka lwawo. Kodwa uma esusile lomdwebo omdala, wathola ukuthi ngemuva kwendwangu eqinile yangaphandle kwakunomsebenzi omdala oyigugu, akwazi ukuwudayisa wathola izinkulungwane. Ngenxa yokuthi umnikazi wawo wayengazi ukuthi unani wakulahla. Qhathanisa nokukhohlisa kukaJudasi ngokudayisa uJesu (nomphefumulo wakhe) ngenxa nje yengcosana yesiliva. Ekulahleni lamathuba kamoya u-Esawu wazibonakalisa lokhu ayikho ngaphakathi – isifebe, owezwe, nongamesabi uNkulunkulu!

Bheka ku-Esawu umfanekiso kulaba abafundayo kumaHeberu. Abanye babengakakholwa;

- Benezikhundla zamalungelo, njengo-Esawu emndenini wenyama ka-Abrahama (buka incwadi 1 Kwabasekorinte 7:14).
- Sebezwire izwi leqiniso kungenjengabanye ezweni.
- Sebebonile, mathupha, umuntu, umsebenzi weNkosi, nezimangaliso zikaKristu.
- Ngokubaluleka kwengozi yokudayisa ubuzibulo babo, ngalokhu;
 - o Ukwenqaba ukukholelwa kulowo Mpristi omkhulu okungukuthi bonke bakhomba kuye.
 - o Ukwenqaba leyonsindiso okungukuthi bonke ubufakazi bukaNkulunkulu babuholela kuyo.
 - o Ukulahla umhlatshele kaKristu ngenxa yesidumbu esifile semihlatshelo yamaJuda.

Ukuphela kokuhlushwa kwebandla likaKristu nokubuyela ekukhululekeni kwakuyiyona ndlela yokubabuyisa ibadonsela emuva emthethweni (10:32-35). Izinyawo zabo zazisebandleni, kodwa babewela ngemuva “njengesixuku esixubene” ehlane sabheka emuva silangazelela eGibhithe. Ngoba

kwakungenalutho kubo eyayenza ukubekezelela izinhhlupho kube nesidingo, ngakho-ke bama besengozini yokudayisa ingunaphakade ngenxa yocezu lokuthula! Buka futhi lowo mhlabathi wesibili womfanekiso kaKristu, “*kuthi sekuvele ukuhlupheka nokuzingelwa ngenxa yezwi, akhubeke masinyane*” (NgokukaMathewu 13:21).

Ivesi 17 – Ngesikhathi uNkulunkulu ezimisele futhi enikela, u-Esawu wayengenantshisekelo. “Ngemvakwalokho”, ngesikhathi u-Esawu wayenentshisekelo ngobuqotho, uNkulunkulu wayengenayo, futhi kwase kudlule isikhathi, “*noma ekufunisisa (isibusiso) ngezinyembezi*” (UGenesise 27:30-41). U-Esawu wakhala “nokukhala kamunyu impela” wacela kubaba wakhe ukuthi amuphe esinye isibusiso naye, ngesikhathi uJakobe ngobuqili bakhe ehamba nalokhu okwakumele kube ngokuka Esawu. Kodwa maye, isibusiso sahamba nobuzizulo obudeleliwe, emvakwalokho sasingasekho isikhathi, ngoba “wayesenqatshiwe”. Umunyu nokukhathazeka owagcwala ezinyembezeni zakhe nokuncenga kwakungasizi ngalutho. Ngesikhathi *esenalo* ithuba, walidelela. Ngesikhathi sesidlulile isikhathi eselifuna ithuba, wadelelwa, ngesikhathi indida yokholo ihamba nenani lesibusiso sikaNkulunkulu.

Bheka kahle kwimiphumela emibi yokunganaki isibusiso sangunaphakade sikaNkulunkulu ngesikhathi sisekhona (2:3), uma uNkulunkulu eseduze futhi engqongqoza emnyango *wakho* uvaliwe! Ngoba uma umnyango *kaNkulunkulu* usuvaliwe ekugcineni futhi *kunguwe* osuncenga, isikhathi siyobe singasekho, njengomnyango ovaliwe womkhumbi kaNowa ngaleyamini. Buka neZaga 1:24-31. Bheka kahle labo abenqaba isibusiso sikaNkulunkulu bazosisola ngomunyu omkhulu. Njengoba omunye umbhali washo ngo-Esawu, “wakhala, kungengoba wadayisa ubuzibulo bakhe, kodwa ngoba kwase kumlahlekele; kungengoba wonile, kodwa ngoba wayengolahlekelwe. Izinyembezi ezifana nalezi zisesihogweni nazo”. Usizi lokulahlekelwa olufana nalolu kunokuba kube *ngelokuphula umthetho* akulona elokuphenduka kweqiniso. Izinyembezi zokuphenduka kwamanga akuzona *ezesono*, kodwa ezobuhlungu bomphumela wesono. Ukube u-Esawu wafuna ukuphenduka kweqiniso wayezokuthola! Siyazi izinyembezi zika-Esawu kwakungezona ezokuphenduka ekoneni kwakhe, ngoba masinyane emva kokuba izimfuno zakhe zenqatshwe inzondo yakhe ngoJakobe yavutha futhi wayesehlela ukubulala umfowabo. Ngokuphenduka kweqiniso;

- Awekho amagqubu abanjwayo.

- Ayikho iminwe ekhomba abanye.
- Akukho ukubambelana.
- Yonke iminwe ikhomba *ngaphakathi*.

Izifundo;

- Ukuzisola akusikho ukuphenduka!
- Ungazigwemi izingqinamba ezilethwa yiNkosi, noma ekunqabeni lokhu okuyiqiniso nokulungile.
- Sizobe singasekho isikhathi ngomhla wokuhlulwa ukuthi ubuyisane noNkulunkulu.
- “*Ngesikhathi esihle ngikuzwile, nangosuku lwensindiso ngakuhlangulisa*” (2 KwabaseKorinte 6:2).

U-Esawu uyisifundo ngokuhlubuka. Ukuhlubuka kuza ngokukhetha ukuthuthuka kwasezweni ngaphezu kwezibusiso zasezulwini. Umbhali uncenga amaJuda ukuba angamnqabi uKristu ngobuwula nanoma ngasiphi isizathu. Ukwenza njalo kungaba njengalelo gebe elingapheli enanini phakathi kocezu lokudla luka-Esawu nobuzibulo. “*Ngokuba kuyakumsizani umuntu ukuzuza izwe lonke, alahlekelwe ngukuphila kwakhe, na?*”

*12:18 Ngokuba anizanga entabeni ephathekayo nesha
umlilo, nasekufiphaleni, nasebumnyameni,
nasesivunguvungwini,*

makungabi nalutho ema endleleni yokuphila okuphakade kuKristu. Futhi qaphela ukuzinikela kuka-Esawu, ekubambeeleni ezintweni zasezweni ngenxa yokwaneliseka KWAMANJE. Lokhu impela kuzoletha ukulahlekelwa uma konke okwalelizwe sekushile phambi kweNkosi. Alikho inani lokukhala ngobuqotho nokuncenga okuzobe kusalalelwa ngaleso sikhathi. *Isikhathi sizobe singasekho!!* Isifundo kulendaba ngukuthi sifune ukuphenduka manje, kusenokutholakala. “*Kusathiwa namuhla, ukuze kungabikho kini owenziwa lukhuni ngokukhohlisa kwesono*” (3:13).

12:18-24 – Isivumelwano esisha

Lezi zivumelwano ezimbili, esidala nesisha, seziyaqhathaniswa manje ngokuqhathaniswa kwezintaba ezimbili. EyaseSinayi neyaseSiyoni, okwaqinisekiswa kuzo, nokuhluka kokwenzeka kwezinto kuzo. Buka lomfanekiso ofanayo KwabaseGalathiya 4:22-26.

Ivesi 18-21 – Isivumelwano esidala entabeni yaseSinayi.

*12:19 nasekukhaleni kwecilongo, nasekuzwakaleni
kwamazwi, abathe ukukuzwa, bancenga ukuba
kungabe kusakhulunywa izwi kubo,
12:20 ngokuba babengenakukuthwala lokho abayalwa
ngakho kokuthi: “Ngisho nesilwane, uma sithinta
intaba, siyakukhandwa ngamatshe,”*

Ivesi 18 – Intaba engakwazi ukuthi ithinteki” eletha kuphela okwasemhlabeni, inkolo yangaphandle. Eshisiwe, emnyama, nenolaka ngesiphepho yikhona okuncono umthetho ongenamusa owawukwazi ukukuletha emphefumulweni emnyama ngenxa yesono. Buka ithemba elikhanyayo elitholakalayo ezindabeni ezimnandi zikaJesu Kristu, ukuza kwakhe kumenyezelwe yinkanyezi eqhakazayo (NgokukaMathewu 2:2).

Ivesi 19 – Babebhekene lapho nobukhona bukaNkulunkulu obesabekayo.

Ivesi 20 – “*Babengenakukuthwala lokho abayalwa ngakho*” kwasekuqaleni, futhi abazange bayibekezelele kusukela lapho.

Imvelo ekhethekile yesivumelwano esidala ibonakala ngokuqala kwaso ngokusongela, ngokuba bayingcosana ababevumelekile ukuthinta intaba yobukhona bukaNkulunkulu. Ekuqhathanisweni nesivumelwano esisha simema bonke kuKristu

*12:21 yebo, umbono wesabeka kangaka, waze wathi
uMose: “Nginovalo olukhulu, ngiyathuthumela,”
12:22 kodwa nize entabeni yaseSiyoni nasemzini
kaNkulunkulu ophilayo, iJerusalema lasezulwini,
nasezigidigidini zezingelosi,*

ukuba basondele “*masisondele ngesibindi
esihlalweni somusa*” (4:16) futhi “*sinesibindi
sokungena endaweni engcwele ngegazi likaJesu*”
(10:19)

Ivesi 21 – Ngisho uMose othembekile watheleleka ngokwethuka yilesi simo. Kodwa noma kwakusabeka kanjani ukwethulwa komthetho abambalwa ukwethuka kwabenza bawugcina. Uqhathanisa nesikhathi sevangeli, uwenza njengemvana, edonsa abantu ngothando kungengokwesaba, indlela eyaziveza iyimpumelelo ekuholeni.

Ivesi 22-24 – Isivumelwano esisha entabeni yase-Siyoni.

Ivesi 22 – Manje yisemzini lapho uNkulunkulu ophilayo” ehlala khona kungesezintabeni eziwugwadule lapho kungahlali muntu khona. Uyabona ukuthi ngisho ihlane eliyincithakalo lapho isivumelwano esidala esanikezwa khona kuveza

*12:23 nasebandleni lamazibulo abhaliwe ezulwini,
nakuNkulunkulu, uMahluleli wabo bonke, nakuyo
imimoya yabalungileyo abaphelelisiweyo,
12:24 nakuJesu, umlamuleli wesivumelwano esisha,
nasegazini lokufafaza elikhuluma okukhulu kunelika-
Abela.*

imvelo eyinyumba yalokhu okwakunikeziwe? Bheka umehluko kokunenjabulo, ithemba elimiyo laseJerusalema.

Ivesi 23 – Umzimba kaKristu noma ibandla jikelele elihlakazekile emhlabeni wonke.

Ivesi 24 – Kwenzeka kanjani ukuthi igazi likaJesu “likhuluma okukhulu kunelika-Abela”?

- Umnikelo wokuqala wokuthoba wesilwane sika-Abela owawungumhlatshelo wawumboza isono kuphela, kanti okaJesu “*ususa izono ngokuzinikela kwakhe*” (9:26).
- Umnikelo ka-Abela wawungcwelisa “*kuhlambulula kube ngokuhlanzeka kwenyama*” (9:13), kanti okaKristu, noma iwundlu likaKristu “*lizakuhlanza unembeza wethu*” (9:14).
- Umnikelo ka-Abela “*awuphelelisanga lutho*” (7:19), “*kanti singcwelisiwe ngokunikelwa*

*12:25 Bhekani, ningamali okhulumayo; ngokuba uma
bengaphunyukanga labo ababemala lowo
owabaxwayisa emhlabeni, kakhulu asiyikuphunyuka
thina esimfulathelayo oxwayisa esezulwini,
12:26 ozwi lakhe lanyakazisa umhlaba ngaleso sikhathi,
kepha manje uthembisile wathi: “Kusezakuba kanye
ngizamazamise kungabi ngumhlaba wodwa, kepha
nezulu futhi.”*

*komzimba kaJesu Kristu kanye kuphela”
(10:10).*

“Okukhulu kakhulu” impela!!

12:25-29 – Isexwayiso sokugcina

Ivesi 25 – Uma uNkulunkulu ekhuluma abahlakaniphile babonisa ukuhlakanipha kwabo ngokulalela. Akukho ukuphunyuka kulabo abamenqabayo. Buka kwisahluko 2:1-3. Umyalezo wevangeli wokufa kukaKristu endaweni yethu nokuvuka kanye naye kubo bonke abamlandelayo ngokukholwa ezwini likaNkulunkulu kulesisikhathi. Futhi ngesikhathi uNkulunkulu ekhuluma kakhulu ngokuphelele nangokukholisayo, kubekukhulu ukumnqaba komuntu, kungukuqiniseka kakhulu kokwahlulelwa kwakhe.

Ivesi 26 – Ayikho into engenakuzamaziseka ngokwempela ngaphandle kokuxhumana kwethu

12:27 Lokho kokuthi: “Kusezakuba kanye” kutshengisa ukuguqulwa kwezinto ezinyakaziswayo, njengokuba zenziwe, ukuze lezo ezinganyakaziswayo zime.

12:28 Ngakho-ke lokhu samukeliswa umbuso ongenakunyakaziswa, masibonge ngesingamkhonza ngakho uNkulunkulu ngokumthokozisa, nangokumhlonipha, nangokuthuthumela,

noNkulunkulu kuJesu Kristu.

Ivesi 27 – Ukuqiniseka kwalelivesi kwagcwaliseka ekubhujisweni kwethempeli nendlela yokudumisa yeThestamente elidala eyayizoza ngo-70 A.D. ukuzamazamiseka, kwethempeli lasemhlabeni libhujiswa ngamaRoma (nguNkulunkulu) futhi sekwabakhona elinye esikhundleni salo, ukuze elingazamazamiseki ithempeli lasezulwini nobupristi bubonakale ukuqina kwakho okuphakade. Lesi sivumelwano esisha asisoze sasuswa yilutho, ngokuba lesi simile phakade. Ngakho-ke labo abenqaba lokhu kokugcina, isisombululo esimile sesono kuJesu Kristu kufanele babhubhe ngaphandle kwekhambi noma ithemba. Qonda ubuwula obukhulu balowo obambelela kulokho iNkosi uqobo lwayo ekudilizile. Ukususwa nokuchithwa kwezinto ezizamazamisekayo kuzogcwaliseka ezulwini elisha, nasemhlabeni omusha kanye naseJerusalema Elisha encwadini yeSambulo 21-22.

*12:29 ngokuba uNkulunkulu wethu ungumlilo
oqothulayo.*

Ivesi 28 – “Samukeliswa” ngomqondo wokuthi “ngesikhathi sisamukeliswa”, kukhuluma ngokusaqhubeka kunosekuphelele. Maqondana nalowo mbuso ongunaphakade, ongenakuzanyazanyiswa, okungukuthi impela abakaNkulunkulu bayawamukeliswa, “masi...” sibheke enkonzweni yethu silandela isibonelo sabo bonke abathembekile. Ngokukholwa okuqinile kulokhu okuphambi kwethu njengoba sibhekana nalokhu okusizungezile. “Masibonge ngesingamkhonza ngakho uNkulunkulu ngokumthokozisa, nangokumhlonipha nangokuthuthumela” kuveza lokhu iNkosi ebihlezi ikufisa ngabayo, inhliziyo elangazelayo neyamukelekile.

Ivesi 29 – UNkulunkulu akakashintshi. Usenguye lowo olungile ofuna ubungcwele obuphelele, njengasesivumelwaneni esidala. Usasabeka ngokumangalisayo kulabo abenqaba umusa wakhe. Kusenjalo futhi kuzohlezi kunjalo “*Kuyesabeka ukuwela ezandleni zikaNkulunkulu ophilayo*” (10:31).

Ikilasi 19 – kumaHeberu 13

13:1 Malume njalo uthando lobuzalwane.

Lesi sahluko sokugcina kumaHeberu sibandakanya ukusebenza ngokoqobo kokukholwa. Noma indikimba yencwadi yakumaHeberu ingoJesu Kristu, enye inhloso yokukholwa okuyikho nesifundiso kungukwenza ikholwa ukuba lenze imisebenzi emihle. Izindaba ezimbili zezimiso zangaphakathi nezangaphandle ngeke zahlukaniswe. Ukwazi uJesu ngokulungile kungukuphila ngendlela elungile.

Isahluko 13

13:1-19 – Imisebenzi yamaKristu

Ivesi 1-3 – Umusa wothando. Ukungabikho kothando lweqiniso lwabanye abazalwane kungubafakazi bokungabikho kothando lweqiniso lukaNkulunkulu, ngoba ukuthanda yena kungukuthanda abanye (1 EkaJohane 4:20). Isifundiso seBhayibheli sithi lokwehlukana kufanele singavumeli ukuba kuthuntubeze uthando lwethu lwabanye abazalwane kuKristu. Futhi lolothando

13:2 *Ningakhohlwa ukungenisa izihambi ngokuba
ngalokho abanye bangenisa izingelosi bengazi.*
13:3 *Bakhumbuleni ababoshiweyo kungathi niboshiwe
kanye nabo, nabaphethwe kabi, njengalokhu nani
nisemzimbeni.*

olukhethekile phakathi kwabazalwane kufanele
luchichime lube ngumusa ngisho ekubhekaneni
nabantu esingabazi.

“Bangenisa izingelosi bengazi” – Njengo-Abrahama
noLothi bangenisa baphinda banikeza ukudla
izingelosi encwadini kaGenesis 18-19. Okushiwo
lapha ngukuthi kusengenzeka okufanayo. Futhi
ukuqhubeka, konke okwenzelwe abanye egameni
lika Kristu kunjengokwenzelwe yena. Buka
nencwadi NgokukaMathewu 25:34-40;
NgokukaMakhu 9:41; 3 EkaJohane 4-8.

Ivesi 3 – Abazalwane bazwela ngezenzo. *“Thokozani
nabathokozayo, nikhale nabakhalayo”*
KwabaseRoma (12:15). INkosi ibonisa ukwenza
kwalokhu kushumayela evesini lesi-5. Buka futhi
nesahluko 10:32-34; naKwabaseKorinte 12:26.

Ivesi 4 – Ubumsulwa bomKristu. Umshado
nobudlelwano ngokomzimba phakathi komyeni
nonkosikazi kuphanyiswe phezulu. Ukwenqabela

13:4 *Ukuganana makuhlonishwe yibo bonke, umbhede ungabi nasisihla, ngokuba izifebe neziphingi uNkulunkulu uyakuzahlulela.*

noma ubani inkululeko yokushada ngezizathu zenkolo “*yizifundiso zamadimoni*” (1 NgokukaThimothewu 4:1-3). KwakuyiNkosi uqobo lwayo eyasho kuqala yathi “*Akukuhle ukuba umuntu ahlale yedwa*” (UGenesise 2:18). Abazalwane ngesinye isikhathi babheka laba abangakashadi “njengabamsulwa”, ngazukuthi umshado nocansi olubandakanyekayo bathwele isilinganiso secala noma isisihla thize. Kodwa igama elicacile kukho kokubili elivela eBhayibhelini ngukuthi “*makuhloniswe*” futhi “*kungabi nasisishla*”.

Lezi zikhuthazo maqondana nobumsulwa kahle-hle ziyisengezo nje othandweni lomzalwane nozwelo kwasevesini 1-3, ngoba uthando lweqiniso luyenqaba ukuhamba ngale komncele wokufanelekile ukuhlukumeza noma “*ukukhwabanisa*” omunye umuntu. Buka encwadini 1 KwabaseThesalonika 4:3-8.

Bheka iphuzu lokuqala likaNkulunkulu ngokubiza ukuziphatha okubi njengoba kunjalo nabaziphatha ngokubi kanjalo (“*izifebe neziphingi*”). Bheka ubudlelwane besimanje manje buvame

13:5 Ukwenza kwenu makungabi ngokokufisa imali;
yaneliswani ngeninakho; ngokuba yena ushilo wathi:
“Angisoze ngakuyeka, angisoze ngakushiya,”
13:6 ukuze sisho ngesibindi, sithi: “INkosi ingumsizi
wami, angiyikwesaba; umuntu angangenzani na?”

ukuhlotsiswa ngobufebe; onganaki ebheke
ukuxhaphaza onganaki; ngokuthatheka befisa
ukulingisa osaziwayo.

Ivesi 5-6 – Isicelo sokwaneliseka nokubheka ukuthi
kungani. Ukwaneliseka okutholakala ngezinto
kuvamise ukuxwayiswa ngakho ezwini
likaNkulunkulu (NgokukaLuka 12:15;
NgokukaThimothewu 6:8-10). Isimiso seBhayibheli
ngezinto eziphathekayo kungukwaneliseka
okuphelele ngalokhu enginakho njengamanje, futhi
ngisho ngabe ngilahlekelwa yikho konke lokho
(KwabaseFiliphi 4:11). Ukuvumela ukunganeliseki
ngalokhu esinakho manje kungukubikezela
ukunganeliswa ngisho ngokuningi.

Isithembiso seNkosi sobukhona bayo siqinile
sivunyelwa ngoku-5 lapha olimini lwesiGrekhi
oluhunyishiwe. Umbhalo osobala yinto enje
“angisoze ngaze ngakushiya, futhi noma angisoze
ngakuyekelela”. Ukuba neNkosi uqobo lwayo
eqinisekisileyo nengunaphakade,

13:7 *Bakhumbuleni ababenihola bekhuluma izwi
likaNkulunkulu kini, niqonda ukuphela kokuhamba
kwabo, nilingise ukukholwa kwabo.*
13:8 *UJesu Kristu nguyena izolo nanamuhla, yebo,
naphakade.*

sesingabanokuningi vele “*umvuzo omkhulu kakhulu*”,
impela sinakho konke! Lena yimpikiswano emelene
namaKristu ngokufisa okukamakhelwane.
Ungowami ekuphileni, nasekufeni, naphakade! Futhi
ukuba nesiqiniseko sosizo lweNkosi kukho konke
ukuxakeka kungukuba nomsizi ongefaniswe
nalutho. Buka nencwadi ka-Isaya 43:2, “Lapho
udabula emanzini, mina nginawe”. INkosi ayisusi,
ayisisusi emanzini noma emlilweni, kodwa ingena
nathi kukho. Yenza ukukhathazeka kwethu kube
ngokwayo, “*kungathi niboshiwe kanye*” nathi futhi,
“*njengalokhu... nisemzimbeni*” (ivesi 3). Buka
nencwadi ka-Isaya 63:9; Izenzo 9:5.

Ivesi 7 – Maqondana nabaholi bakamoya, kufanele
sibakhumbule ukubaqikekela, futhi kufanele
silandele isibonelo sabo.

Ivesi 8 – UJesu Kristu akaguquki futhi
ungunaphakade. Isibonelo esedlulayo sabelusi
basemhlabeni sikhumbuza ngomalusi oyiNkosi
“*ophilela njalo... bona*” 7:25).

*13:9 Ningadukiswa yizifundiso eziyizinhlobonhlobo
nezingaziwayo; ngokuba kuhle ukuba inhliziyo
iqiniswe ngomusa, kungabi ngokudla,
abangasizakalanga ngakho abahamba ngakho.*

*13:10 Sine-altare thina, abangenalungelo lokudla kulo
abakhonza etabernakele*.*

Ivesi 9 – Kuyo yonke iminyaka kunezifundiso ezahlukehlukenene ezingaziwa eqinisweni leBhayibheli okufanele zenqatshwe futhi zigwenywe. Iqiniso liyohlezi lenza umphefumulo ukuba uzinze, waneliseke ngenjabulo ngesimanga somusa kaNkulunkulu kunokungaphandle (“ngokudla”). Ukunaka okoPhezukonke yikho okuletha inzuzo emphefumulweni.

Ivesi 10 – KuJesu, sine-althare lasezulwini elingabonwayo ngamehlo abantu noma elingenziwanga ngezandla zabantu. Yi-althare lokubaluleka okuphakeme kuwo wonke asemhlabeni, awangaphandle. Labo ababambelele ebupristini basemhlabeni bama bebunqaba obasezulwini, ngakho-ke banqatshiwe nabo kwelasezulwini. Ukufaneleka ngokukholwa ukuhlanganyela kokwaphezulu, i-althare lasezulwini likhanya ukwedlula ukukhishwa ngaphandle kwelasemhlabeni. Futhi njengesithombe sobupristi bamalevi obudala, sidla kulelo althare, “*engabambeleli kuye oyinhloko... ukhula ngokukhula*

*13:11 Ngokuba izidumbu zalezo zilwane ezigazi lazo
lingeniswa ngumpristi omkhulu endaweni engcwele
ngenxa yezono zishiswa ngaphandle kwekamu*.
13:12 Ngakho-ke naye uJesu, ukuze angcwelise abantu
negazi lakhe, wahlupheka ngaphandle kwesango.*

kukaNkulunkulu” (KwabaseKolose 2:19). Buka nencwadi NgokukaJohane 6:51; 1 KwabaseKorinte 5:7.

Ivesi 11-14 – Ubizo ekwahlukaniseni.

Ivesi 11 – Izidumbu zezilwane zomhlatshelelo zazilahlwa ngaphandle kwezindonga zomuzi zishiswe esigodini sendodana ka-Hinomi (eGehena) eningizimu-ntshonalanga yeJerusalema.

Ivesi 12 – UJesu waphathwa ngendlela efanayo, wakhishelwa ngaphandle kwezindonga zomuzi ukuze ahluphekele ukuhlanzwa komuntu. Kungathi wayekhishwe inyumbazana ngumphakathi, kungathi yinto embi enyanyekayo (Lowo yena yedwa owayengena sici nasisishla!) noma njengonochoko ongafunwayo (Lowo owahlanza abanochoko). Kungathi wayengafanelekile ngukufa komuntu okulungile (Lowo yena yedwa owayelungile). Kwaze kwayindida!

13:13 *Masiphumele kuye ngaphandle kwekamu*,
sithwale ihlazo lakhe.*

13:14 *Ngokuba lapha asinamuzi omiyo, kepha
siyawufuna ozayo.*

Ivesi 13 – Isikhuthazo kithi ngukuhlanganyela nalowo owenqatshwa wakhishelwa ngaphandle komuzi, sizimisele ukubekezelela ukuhlekwa usulu ngumphakathi njengaye. Bonke abama naye nabo bazo “delelwa bashaywe ngabantu” (U-Isaya 53:3). Wonke umJuda ophendukayo emthethweni abheke kuKristu uzodelelwa ashaywe. Wonke umzalwane uzophathwa ngokufanayo oyeka izithakaselo zesono zalelizwe ngokweqiniso enzela uJesu. Bonke abezinkolo zamanga abagijimela enqabeni yeqiniso kufanele babekezelele ukuzondwa yilabo abasele ebumnyameni. Uzokwenzenjani? Uzakuma nobani? Buka futhi impendulo yokuthembeka kukaMose ngesikhathi ebhekene nayengakhetha kukho (11:24-27).

Ivesi 14 – Esinakho kulempilo ngeke kuqhubeke vele. “*Kepha owenza intando kaNkulunkulu uhlala kuze kube phakade*” (1 EkaJohane 2:17). “*Ngakho-ke qhubekela phambili*” manje “*Kuye ngaphandle kwekamu*” ngokuzimisela “*sithwale ihlazo Lakhe*” ngokukholwa. Gijima manje umfune Yena, Yena yedwa, angaholela umphefumulo wakho ekuthuleni

*13:15 Masinikele njalonjalo kuNkulunkulu ngaye
umhlatshele wokubonga, okungukuthi isithelo
sezindebe ezivuma igama lakhe.*

*13:16 Kepha maningakhohlwa ukwenza okuhle
nokuphana, ngokuba iminikelo enjalo uNkulunkulu
uthokoziswa yiyo.*

nasekuphumuleni. Kufanele ushiye ukwamukelwa yizwe uye Kuye. Inkululeko ifuna ukubambelela kukho kokubili, ukuhlala esangweni lomuzi, ukubalekela emuva naphambili. Kodwa kufanele ushiye okukodwa ukuze uye kokunye.

Ivesi 15 – Ngabe kumnyama futhi kunosizi ekuhambeni neNkosi? Qha nakanye! Ukulahlekelwa yizwe ngenxa kaJesu kuyintokozo nokuthula nokubonga! Kuphela ngokunxusa kukaKristu sikwazi ngokweqiniso ukunikela phezulu impepho emnandi yendumiso yethu nezibongo, ezithokozisayo kuNkulunkulu.

Ivesi 16 – Kuphela ngomnxusi wethu omkhulu sithola imisebenzi emihle yakhe ibalelwa kithi, kanti ngaphandle kwakhe konke okuhle kwethu kuyizidwedwe ezingcolile (U-Isaya 64:6).

Ivesi 17 – Isimo sengqondo yethu kubaholi (emphakathini, abazali, abakwamoya). “Lalelani” lapha kushiwo ngokomqondo wokuzivumela

13:17 *Lalelani abaniholayo, nibathobele, ngokuba balinda imiphefumulo yenu njengabazakulandiswa ngayo, ukuze bakwenze lokhu ngokujabula, bangabubuli, ngokuba lokhu akunakunisiza.*
13:18 *Sikhulekeleni, ngokuba siyethemba ukuthi sinonembeza omuhle, sithanda ukuhamba kahle ezintweni zonke.*

ukutsheneka. Lokhu okukhona ukuba ngathi awunangqondo, noma ukulalela okungabuzi mbuzo, kodwa ukuzimisela okuqotho ukulandela ngokuvumelana lapho labo abaholayo bekhombisa indlela kaNkulunkulu nentanto yakhe ezwini Lakhe (Izenzo 17:11). Yiba ngumfundi ozithobile, ononembeza futhi ongumlandeli, ube uhlola futhi ubuza ngomusa (Izenzo 17:11). Isimo sengqondo yethu ekuholweni kwabantu nemiyalelo kuveza isimo sengqondo yethu eNkosini. Izizathu ezinhle zokuthoba zinikeziwe;

- Banikeziwe “*ukubusa phezu kwenu*”. Bengenalokho ilungelo lokuba ngamakhosi “*phezu kwamabandla enabelwa wona, kodwa nibe yizibonelo zomhlambi*” (1 EkaPetro 5:3). Bengabi ngamakhosi, kodwa bahole ngokufundisa nokutshengisa iqiniso lapho bebekwe khona nguNkulunkulu (ivesi 7).
- Bangabavikeli benu, bahlezi beqaphile

13:19 Ngiyaniyala kakhulu ukuba nenze lokho, ukuze ngibuyiselwe kini masinyane.

13:20 Kepha uNkulunkulu wokuthula owakhuphula kwabafileyo umalusi omkhulu wezimvu ngegazi lesivumelwano esimiyi njalo, iNkosi yethu uJesu,

esikhundleni senu ebungozini bokukhohliswa nomonakalo wakusasa. Njengoba uDavide wayelusa abelusi baka-Nabani (1 USamuweli 25). Izexwayiso zababheki bakaNkulunkulu kufanele zilalelwe ngokunaka, zinganakwa kuphela ngokukhulu ukucophelela.

- Yibo “okufanele bazilande” phambi kukaNkulunkulu ukuthi basikhonze kanjani. Uma “kungobuhlungu” kufanele bazilande ngomhla wokubalwa. Kungokwenzuzo yakho yangunaphakade ukuba umholi wakho “akwenze lokho ngokujabula” ngalolosuku.

Ivesi 18-19 – Ukukhonza izikhonzi. Esikhundleni sokwenqaba abaholi, cela uNkulunkulu ukuba ababonise indlela nokubonisa indlela ngabo, noma ebasuse. Yisa ukukhathazeka kwakho kuNkulunkulu kuphela ukuze kuzokwenzeka intando yakhe ephelele ezimpilweni zabo. Kuyinzuzo yethu ukuthi sikhulekele inzuzo yababaholi bethu.

13:20-25 – Amazwi okuvala

*13:21 makaniphelelise kukho konke okuhle, ukuze nenze
intando yakhe, esebenza phakathi kwethu khona
lokho okuthokozisayo emehlweni akhe ngoJesu
Kristu; makube kuye inkazimulo kuze kube phakade
naphakade. Amen.*

Ivesi 20-21 – Ukubusisa noma isibusiso. Ekugcineni kwencwadi yakhe, umbhali manje ufisa isibusiso seNkosi kwabafundayo bakhe. Sithola amagama amabili angukhiye kulesi sibusiso- “*Ukuthula*” (ivesi 20) “*makaniphelelise*” (ivesi 21), womabili ahlangene ekufeni nasekuvukeni kukaJesu, “umalusi omkhulu wezimvu”. Yena “*onguNkulunkulu wokuthula*” wenzile indlela yokuthula komuntu (noNkulunkulu ngaye) “*ngegazi lesivumelwano esimiyo njalo*”. Kokubili *ukuthula nokuphelela* kuza kithi kuphela ngokufa nokuvuka kukaJesu Kristu, ngoba kuphela ngomhlatshelo wakhe sihlanziwe esonweni, sixolelwe, senziwe saphela. Futhi kuphela ngobumsulwa bokuphelela kutholakala ukuthula. Ukuthula komuntu ngumusa wenhloso kaNkulunkulu kusukela ekuqaleni. “*Ngokuba ngiyazi mina imicabango engiyicabanga ngani,*” usho *uJehova*, “*imicabango yokuthula kungengeyobubi...*” Akukho ukuthula kulabo abangaphandle kobudlelwane nokuhlanganyela “noNkulunkulu wokuthula”. *Ababi banjengolwandle olunyakazisiweyo, ngokuba*

13:22 *Nginyaniyala, bazalwane, lamukeleni kahle izwi lokuyala, ngokuba nginilobele ngokufushane.*

13:23 *Yazini ukuthi umfowethu uThimothewu ukhululiwe; uma efika masinyane, ngiyakunibona sinaye.*

alunakuphumula, namanzi alo akhipha udaka nobishi. Akukho ukuthula kwababi, usho uNkulunkulu wami” (U-Isaya 57:20-21). Bonke asebethole ukuthula, bakuthole kuJesu Kristu, iNkosi yaseSalema (“yokuthula”, 7:2). Lokhu sesilungisisiwe ngokukholwa, sinokuthula kuNkulunkulu ngeNkosi yethu uJesu Kristu” (KwabaseRoma 5:1). Umsebenzi ophелеle womalusi wethu wokungcwelisa yiwona wodwa indlela eya ekuthuleni, kungaba;

- Yimuva lethu *insindiso (isikhundla sethu).*
- Imanje lethu *ukuguquka (ukwenza kwethu)*
- Noma ikusasa lethu *okuhumusha (ebukhoneni bethu neNkosi).*

“Kepha uNkulunkulu wokuthula... makaniphelelise... ngoJesu Kristu; makube kuye inkazimulo kuze kube phakade naphakade. Amen”. Ukuthula okusenokutholwa ngoKristu kuphela kuza ngokuphelele ngokungcweliswa noma ukupheleliswa. Kukaningi sibona ukuphelela

*13:24 Khonzani kubo bonke abaniholayo nakubo bonke
abangcwele. Abase-Italiya bayakhonza kini.
13:25 Umusa mawube nani nonke. Amen.*

nokuthula kuhlangukaniwe ndawonye. Buka
nencwadi 2 13:11; KwabaseFiliphi 4:9; 1
KwabaseThesalonika 5:23.

Futhi kuphela ngoKristu “ovusiwe kwabafileyo”
kunethemba ngemuva kokufa. NjengoMose aholo
umhlambi olwandle olubomvu (U-Isaya 63:11), Lowo
ongumalusi omkhulu uzohola umhlambi wakhe
ekufeni awukhiphe ethuneni, udosi lokufa
lwahluliwe lwachithwa njengamanzi olwandle
olugubhayo. Ngenxa yomhlatsshelo omkhulu
kaKristu uNkulunkulu umvusile ukuba
abengumelusi omkhulu, inhloko nompristi omkhulu
ngaphezu kwebandla likaNkulunkulu. Ngenxa
yokuthoba kwakhe kokulalela, ngisho ekufeni,
uNkulunkulu umphakamisile wamnika igama
elingaphezu kwawo wonke.

Imicabango

Amahubo 22 yihubo lomalusi omuhle owafela izimvu
zakhe (NgokukaJohane 10). Lapho sithola
isiprofetho nesithombe sokubethelwa ngaphambi

kokuba ukubethelwa kuhlelwe ngabantu.

Amahubo 23 yihubo lomalusi omkhulu, owavuswa ekufeni waphilela izimvu (KumaHeberu 13:20). “*INkosi ingu* (hayi ukuthi yayingu) *malusi wami*”. Ivukile futhi iyaphila iyelusa. Leli yihubo lokuthula (“angiyikufuna... impela okuhle nomusa kuyangilandela”).

Amahubo 24 yihubo lomalusi ophakeme ozobuya abuyele izimvu zakhe (1 EkaPetro 5:4). Kuye “minyango yaphakade” izophakama, “*izongena iNkosi yenkazimulo*”.

