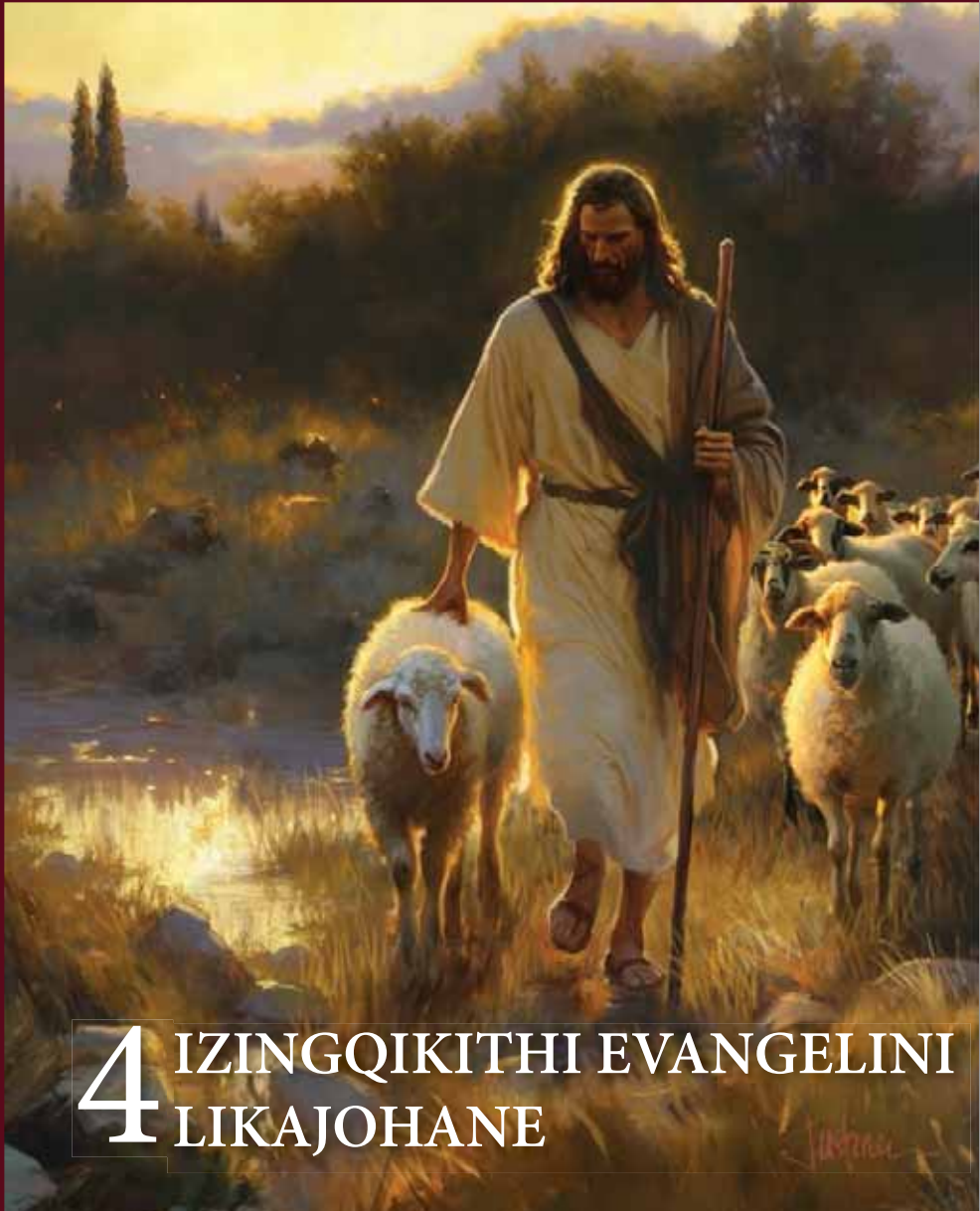


ISIFUNDO SABANTU
ABADALA SESIKOLE
SESABATHA



4 IZINGQIKITHI EVANGELINI
LIKABOHANE



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Ihhovisi Labahlali:
12501 Old Columbia Pike
Silver Spring, MD 20904.

Sivakashelo kwi-website yethu:
<http://www.adultbiblestudyguide.org>

Ababhali Abaqavile:
E. Edward Zinke
Thomas Shepherd

Umhleli:
Clifford R. Goldstein

Uzakwabo:
Soraya Homayouni

Umpathi Wezokushicilela:
Lea Alexander Greve

Umsizi Womhleli:
Sharon Thomas-Crews

Pacific Press:
Miguel Valdriah

Imidwebho nemifanekiso:
Lars Justinen

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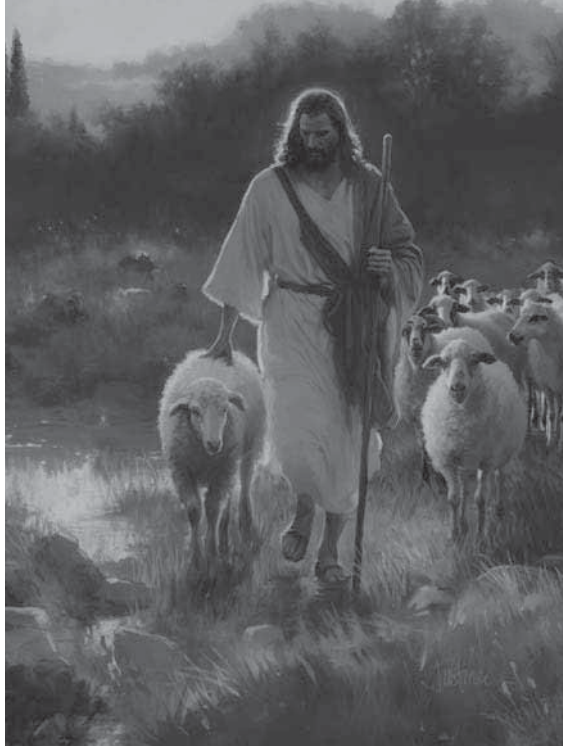
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Izingqikithi Evangelini Likajohane



Ukhaphethi owaziwa ngokuthi *i-Persian rug*, owawusesitolo eTehran, kwelase Iran, wawunomfanekiso wehlathi lakudala. Wawumuhle lomfanekiso otshengisa indawo yase Switzerland, nezintaba zakhona, impophoma, ichibi, amagquma anamahlathi, nesibhakabhaka esinamafu lapha nalaphaya.

Noma ubani kuleso sitolo wayengazithola echitha isikhathi sakhe ebuka imicikilisho yalowo khaphethi: ukuthi mangaki amafindo akhona, indwangu yakhona, imibala yawo - konke ukwakhiwa kwawo.

Kungenjalo, umuntu wayengagxila ekunakeni ubuhlakani obunika lokhaphethi ubuhle bawo: isibhakabhaka esicwebezela echibini, iqhwa phezu kwezintaba, ihlathi elinotshani obuhle nokunye okuluhlaza okumilayo. Imifanekiso yokhaphethi yayihlangana yonke ngendlela ehlelekile, nenhle, ukutshengisa ubuhle baleyo ndawo enokuthula ezintabeni ze Alps.

Kulekota sizofunda ngesinye isithombe esenziwe kahle. Lomsebenzi awenziwanga ngokupenda endwangwini, noma isithombe esifakwe kahle phakathi kwe*frame*, noma ukhaphethi olukwe kahle. Kunalokho, yiZwi likaNkulunkulu, njengoba lethulwa ngobuciko evangelini likaJohane.

Amagama ayakhuluma ngendlela asetshenziswa ngayo. Ukuze umuntu aqonde ukuthi lihlose ukuthini iBhayibheli, kudingeka alifunde ngendlela ehlelekile – imisho elandelayo, izahluko, nezigaba, kanye nesigijimi jikelele seBhayibheli uqobo. Okokugcina, ngenxa yokuthi lonke iBhayibheli liphefumulelwe uMoya oNgcwele, zonke izinxenye zalo azifundwe ngokuqondene nalo lonke.

Inhloso ngalekota ukuqonda kahle isigijimi sevangeli ngokukaJohane. Lehlukile kwezinye izincwadi zevangeli, livame ukugxila kwizingxoxo phakathi kukaJesu nomuntu oyedwa noma ababili njengoNathaniyeli, uNikodemu, owesifazane emthonjeni, ofe uhlangothi echibini laseBethsayida, indoda eyayizalwe iyimpumputhe, uLazaro nawodadewabo, u ilatu, u etru, noma uTomase. ziningi zalezindaba zitholakala encwadini kaJohane kuphela.

Ivangeli likaJohane iZwi likaNkulunkulu eliza kithina ngaye umphostoli. Njengalo lonke iBhayibheli, lelivangeli leza ngentando kaNkulunkulu, hhayi eyomuntu. UJohane wayeyithuluzi elasetshenziswa uMoya oNgcwele ukudlulisa izingqikithi eziningi nezibalulekile: iZwi *g s*, ukukhanya, isinkwa, amanzi, uMoya oNgcwele, ubunye, izibonakaliso, ubufakazi, nesiprofetho. Lezingqikithi ziyasebenzisana ukugqamisana kulo lonke lelivangeli.

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Ukufunda iBhayibheli kuvame ukugxila kulokho okushiwo yizwi elilodwa noma isigatshana esithile seMibhalo. Siphanya isichazi-mazwi seBhayibheli, sifuna ukuthola ukuthi lisho ukuthini igama elithile. Sihlolisisa ukusetshenziswa kolimi, ukuthi kwabhalwa phansi kwasiphi isimo, umlando, bese-ke ngokusebenzisa isifanekiso sethu sikakhaphethi – silibala ukubheka ukuthi mangaki amafindo, injani indwangu, umbala, nesisekelo. onke leminingwane ibalulekile.

Kodwa asingalahlekelwa yisithombe esikhulu ngokunaka imininingwane. ebo, ngendlela efanayo lokhaphethi wase ersia okwazi ngayo ukuthatha umqondo womuntu uwuyise ezweni lezintaba ezinhle i-Alps, kanjalo nevangeli likaJohane lingasithatha lisiyise emuva empilweni nomsebenzi kaJesu Krestu, esithola ukuphila okuphakade ngokumazi ena. Imininingwane inomsebenzi wayo – ukusikhomba esithombeni esikhulu, kanti kuJohane isithombe esikhulu ukwembulwa okuphefumulelwe kukaJesu, iNkosi noMsindisi wethu.

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na a u u e a a isi u a*

Imikhombandlela



NGESABATHA NTAMBAMA

Kuleliviki funda ku: *Johane 2:1-11; Johane 4:46-54; Johane 5:1-16; Marko 3:22, 23; Mathewu 12:9-14; Johane 5:16-47.*

Indimana Yekhanda: “Izibonakaliso ezinye eziningi uJesu wazenza phambi kwabafundi baKhe, ezingalotshiwe kulencwadi. Kodwa lezi zilotshiwe ukuba nikholwe ukuthi uJesu unguKristu, iNdodana kaNkulunkulu, nokuba nikholwe, nibe nokuphila egameni laKhe” (*Johane 20:30, 31*).

Kungani uJohane wabhala lelivangeli na? Ngabe wayefuna ukugqamisa izimangaliso zikaJesu yini? Noma ukugcizelela izimfundiso ezithile zikaJesu? Kwakuyini isizathu sokubhala lokho akubhala na?

Ngaphansi kwamandla nomthelela kaMoya oNgcwele, uJohane uyasichaza isizathu. Uthi yize noma kukuningi obekungabhalwa ngempilo kaKrestu (*Johane 21:25*), lezindaba abhala ngazo zibhalelwe ukuze “nikholwe ukuthi uJesu unguKrestu, iNdodana kaNkulunkulu, nokuba nikholwe, nibe nokuphila egameni laKhe” (*Johane 20:31*).

Kuleliviki sizoke sibuke kuJohane, ezinye zezimangaliso zikaJesu—kusukela ekuguquleni amanzi abe ywayini emshadweni, kuye ekuphiliseni indodana yothile eyayigula kabi, kuye ekuphulukisweni kwendoda echibini laseBethesda.

UJohane ubiza lezi zimangaliso ngokuthi “izibonakaliso.” Akasho into efana nezimpawu zomgwaqo, kodwa usho isigigaba esimangalisayo esikhomba kokuzayo okujulile: uJesu onguMesiya. Kuzo zonke lezindaba, sibona izibonelo zabantu abasabela ngokukholwa. Isibonelo sabo simema thina ukuthi nathi senze njalo.

*Funda isifundo saleliviki ukulungisela iSabatha likaULwezi 5.

Umshado eKana

Funda kuJohane 2:1-11. Wenza sibonakaliso sini eKana uJesu na? Sabasiza kanjani abafundi baKhe ukuba bakholwe kuYe na?

Ukubona uJesu enza isimangaliso sokuguqula amanzi abe iwayini kwanika abafundi ubufakazi obuqinile besizathu sokunquma ukumlandela. Kwakungayeka kanjani ukuba yisibonakaliso esinamandla esimkhomba njengalowo ovela kuNkulunkulu? (Kuyabonakala ukuthi babengakakulungeli ukuqonda ukuthi wayenguNkulunkulu.)

UMose wayengumholi wamaIsrayeli, wakhipha uIsrayeli eGibhithe “ngezibonakaliso nezimangaliso eziningi” *Duter. 6:22, Duter. 26:8*). Uyena owasetshenziswa uNkulunkulu ukukhulula uIsrayeli kwabaseGibhithe. (Ngenye indlela, wayengu “Msindisi” wabo.)

UNkulunkulu waprofetha ngoMose ukuthi kuyofika umprofethi ofana noMose. UNkulunkulu watshela uIsrayeli ukuthi abomlalela (*Duter. 18:15, Mathewu 17:5, Izenzo 7:37*). Lowo “mprofethi” kwaku uJesu, kanti kuJohane 2 uJesu wenza isimangaliso saKhe sokuqala, naso esakhomba emuva ekukhululweni kwabantwana bakwaIsrayeli eGibhithe.

Umfula iNayile wawulusizo olukhulu kwabaseGibhithe, futhi uyisithixo sabo. Esinye sezinhlupho sasiqondiswe kuwona umfula—ukuguqulwa kwamanzi abe yigazi. EKana, uJesu wenza isimangaliso esifanayo, kodwa esikhundleni sokuguqula amanzi abe yigazi, wawenza aba iwayini.

Amanzi ayevela ezimbizeni eziyisithupha zokuhlambulula ngokwesiko lamaJuda, okuyinto ehlanganisa kakhulu lesimangaliso nezingqikithi zosindiso zaseBhayibhelini. Ngokuthi akhulume ngalesigameko sokuguqulwa kwamanzi abe iwayini, ekhomba emuva ekukhululweni eGibhithe, uJohane wayekhomba kuJesu njengoMkhululi wethu.

Wacabangani umphathi wedili ngaleliwayini elingavutshelwe elenziwa uJesu? Noma kanjani wamangaliswa yizinga eliphezulu lalesiphuzo. Ngoba wayengazi ngesimangaliso esenziwe nguJesu lapho, wacabanga ukuthi bebegodle okuyilona elimnandi iwayini ukuze liphuzwe kamuva.

Igama lesiGriki elithi oinos lisetshenziswa ukusho kokubili, isiphuzo somvini esivutshelwe nesingavutshelwe (bheka *i-Seventh-day Adventist Bible Dictionary*, p. 1177). U-Ellen G. White uthi isiphuzo esenziwa ngaleso simangaliso sasingadakisi (bheka “At the Marriage Feast,” *The Desire of Ages*, p. 149). Ngaphandle kokungabaza, laba ababenolwazi ngokwenzeka bamangaliswa.

Yiziphi izizathu zakho zokulandela uJesu? (Sinikwe eziningi, akunjalo yini?)

Uphawu Lwesibili eGalile

Ngaso sonke isikhathi esebenza emhlabeni, uJesu wayenza izimangaliso ezazisiza abantu ukuba bakholwe kuYena. UJohane wazibhala lezimangaliso ukuze nabanye bakholwe kuJesu.

Funda kuJohane 4:46-54. Kungani umvangeli exhumanisa lesimangaliso nedili lomshado?

Ngesikhathi ekhuluma ngophawu lwesibili olwenziwa nguJesu eGalile, uJohane ukhomba emuva kolokuqala uphawu, emshadweni eKana. UJohane sengathi uthi: *Izimangaliso ezenziwa nguJesu zizonisiza ukubona ukuthi ungubani uJesu.* Bese uyajobelela athi: “Leso siyisibonakaliso sesibili uJesu asenza efikile eGalile evela eJudiya” (*Johane 4:54*).

Ekuqaleni impendulo kaJesu ngesicelo senduna ingezwakala ilukhuni. Kodwa lenduna yayenze ukuphulukiswa kwendodana yayo kwaba umbandela wokukholwa kwayo kuJesu. UJesu wafunda inhliziyi yayo, wavele washaya emhloveni wokugula komphfumulo, okwakukukhulu ukwedlula ukuthi indodana yayo igulela ukufa. Njengombane esibhakabhakeni esicwebile, lenduna yabona ukuthi ubumpofu bayo bomphefumulo bungase bubeke engcupheni ukuphila kwendodana yayo.

Kubalulekile ukuqaphela ukuthi izimangaliso ngokwazo, azitshengisanga ukuthi uJesu unguMesiya. Bakhona abanye abazenza izimangaliso. Abanye babengabaprofethi beqiniso, abanye bengabaprofethi bamanga. Into-nje eziyitshengisayo izimangaliso, amandla angaveli ebantwini; ngokwazo, akusho ukuthi uNkulunkulu owenza lezo zimangaliso. (USathane angazenza izimangaliso, uma ngalelo gama sisho izenzo ezingaveli ngamandla omuntu.)

Ngokukhathazeka kwayo, lenduna yazilahlela emseni kaJesu, inxusa ukuthi kuphiliswe indodana yayo. Impendulo kaJesu yayikhuthaza. Wathi: “Hamba; indodana yakho izophila” (*Johane 4:50*.) IBhayibheli lesiZulu liyibeka kahle, lithi: “iyaphila.” Litshengisa ukuqiniseka ngalokho okuzokwenzeka, sengathi sekuyenzeka vele. Induna ayiphuthumanga ekhaya, kodwa, ngoba yayikholwa kuJesu, yaze yafika ekhaya ngakusasa—yathola ukuthi ngalowo mzuzu uJesu ekhulume lawo mazwi, yaphiliswa indodana yayo.

Yeka leso sizathu esingako sokukholwa kuJesu!

Ngisho noma besingabona isimangaliso, yikuphi okunye ukuhlola esidinga ukukwenza ngaphambi kokushesha sithi sivela kuNkulunkulu?

Isimangaliso Echibini LaseBethesda

Isimangaliso esilandelayo abhala ngaso uJohane senzeka echibini laseBethesda (*Johane 5:1-9*). Kwakunenkolelo ethi ingelosi yayizamazamisa amanzi bese kuthi isiguli esingena kuqala echibini, siphilise. Umphumela walenkolelo ukuthi kwakugcwala abantu lapho echibini ababenethemba lokuphiliswa uma selizanyazanyiswa futhi. UJesu waya eJerusalema, kwathi lapho edlula echibini, wasibona isixuku esilindile.

Kwaku umbono othathekisayo lowo! Bonke laba bantu, abanye babo begula ngempela, belokhu belindele ukuphulukiswa okuzovela emanzini, kodwa abangeke bakuthole. Kwaba yithuba likaJesu lelo.

Funda kuJohane 5:1-9. Ngoba kwakusobala ukuthi wonke umuntu owayesechibini wayefuna ukuphulukiswa, kungani uJesu wabuza lo ofe uhlangothi ukuthi uyafuna yini ukuphulukiswa (*Johane 5:6*)?

Uma umuntu esegule isikhathi eside, isifo siba iyona-mpilo, futhi okumangazayo ukuthi ngesinye isikhathi akubi mnandi ukwehlukana naso. Impendulo yalendoda itshengisa ukuthi iyafuna ukuphulukiswa. Inkinga ukuthi lokho kuphulukiswa ukubheke endaweni okungesiyo—kanti Lowo oqinise imisipha yayo umi phambi kwayo. Yayingenalwazi lendoda ukuthi ubani lo okhuluma nayo; yize noma ngemuva kokuphiliswa kwayo, kwakungenzeka ukuthi yaqala yaqonda ukuthi uJesu nangempela wayengumuntu okhethekile kakhulu.

“UJesu akazange atshele lomuntu ukuthi akakholwe kuYe. Wavele wathi: ‘Sukuma, uthabathe umbhede wakho, uhambe.’ Kodwa ukukholwa kwalendoda kwabambelela kulelozwi. Yonke imizwa nemithambo yagcwala ukuphila okusha, imilenze yakhe ekhuzekile yaqina. Ngaphandle kokubuza, yazimisela ukwenza njengokuyala kukaKrestu, nemisipha yayo yonke yavumelana nentando yayo.

Yagxuma yema ngezinyawo, yazithola seyikwazi ukuhamba....uJesu wayengayinikanga isiqiniseko sokuthi izothola usizo oluvela ezulwini. Lendoda yayingakhetha ukungabaza, ilahlekelwe yilelo thuba elilodwa lokuphulukiswa. Kodwa yakholwa yizwi likaKrestu, okwathi ngokulilalela, yathola amandla.”—Ellen G. White, *The Desire of Ages*, pp. 202, 203.

UJesu wabuye wahlangana nayo lendoda kamuva ethempelini, wathi: “Sewuphilisiwe. Ungabe usona, hleze wehlelwe okubi ukwedlula okade unakho’ “ (*Johane 5:14*). Kunakuxhumana kuni phakathi kokugula nesono na? Kungani kufanele siqonde ukuthi akusikho konke ukugula okungumphumela wesono esithile osenzile?

Izinhliziyi Ezilukhuni

Izibonakaliso, nezimangaliso ngokwazo-nje, azibona ubufakazi bokuthi into ethile ivela kuNkulunkulu. Kodwa, ngakolunye uhlangothi, uma zivela kuNkulunkulu, kuyingozi ukuziphika.

Funda kuJohane 5:10-16. Zifundo zini esingazithola kulobo bulukhuni bezinhliziyi zabaholi bezenkolo mayelana noJesu nesimangaliso ayesanda kusenza?

Uma uJesu eseziveza kulendoda eyayiphilisiwe, ngokushesha, lendoda yatshela abaholi bezenkolo ukuthi uJesu. Ungacabanga ukuthi kwakuyithuba lokudumisa uNkulunkulu lelo, kodwa kunalokho, abaholi “bahlupha uJesu, bafuna ukumbulala, ngoba wayenze lezi zinto ngeSabatha” (Johane 5:16).

Ukuphilisa kwakuvunyelwe ngeSabatha kuphela uma kuyisimo esiphuthumayo. Lendoda yayiseyikhubazeke iminyaka engu 38; kanjalo-ke ukuphulukiswa kwayo kwakungaphuthumi. Kanti futhi, kwakudingeke ngani ukuthi ithabathe umbhede wayo? Ungacabanga ukuthi umuntu onamandla avela kuNkulunkulu okwenza isimangaliso esinje, wayezokwazi ukuthi kuvumelekile yini noma cha, ukuthwala umata awuyise ekhaya ngeSabatha. Ngokusobala, uJesu wayefuna ukubaholela emaqinisweni ajulile eBhayibheli, adlula imitheshwana eyenziwe abantu, eyayiklinya ukukholwa ngezinye izikhathi.

Lezindaba ezilandelayo zifundisani ngendlela izinhliziyi zabantu eziba lukhuni ngayo ngokuqondene nobufakazi? (Johane 9:1-16; Marko 3:22, 23; Mathewu 12:9-14).

Yini eyenza labaholi bezenkolo baphuphuteke kangaka? Impendulo okungaba iyona ukuthi kwakungenxa yobubi bezinhliziyi zabo, ukucabanga kwabo ukuthi uMesiya uzobakhulula esandleni samaRoma manje, nokuthanda kwabo ukubusa futhi nokungazinikeli kuNkulunkulu. Konke lokhu kwenza ukuthi baphike iqiniso elalimi phambi kwamehlo abo.

Funda kuJohane 5:38-42. Sasithini isixwayiso sikaJesu? Singafundani kulamazwi? Kungaba yini ekhona kithina esiphuphuthekisayo singawaboni amaqiniso esidinga ukuwazi, siwaphile?

Ukuzisho KukaJesu

Isimangaliso echibini laseBethesda sanika uJohane ithuba elihle kakhulu lokugqamisa ukuthi ungubani uJesu. UJohane usebenzisa izindimana ezingu 9 ukuchaza leso simangaliso, nezindimana ezingu 40 (bona okungenzansi) ukuchaza Lowo owasenza leso simangaliso.

Funda kuJohane 5:16-18. Wayehlshelwani uJesu ngenxa yalokho akwenza ngeSabatha na?

UJohane 5:18 angase adide ngoba angezwakala sengathi uthi uJesu wayephula iSabatha. Kodwa, uma ubhekisisa ku Johane 5:16-18, uthola ukuthi uJesu uthi “umsebenzi” waKhe ngeSabatha uyahambisana nobudlelwane baKhe noYise. UNkulunkulu akayeki ukwesekela amazulu nomhlaba ngeSabatha. Kanjalo-ke, wayezisho ukuthi unguNkulunkulu. Abaholi bezenkolo bamhlupha ngoba bethi wephule iSabatha futhi wazilinganisa noNkulunkulu.

Funda kuJohane 5:19-47. Wathini uJesu ukusiza abaholi ukuba babone ukuthi ungubani ngempela, okuyinto eyafakazelwa ngendlela enamandla yisimangaliso ayesanda kusenza?

UJesu uvikela izenzo zaKhe ngezinyathelo ezintathu. Okokuqala, uchaza ubudlelwane baKhe obusondelene noYise (*Johane 5:19-30*). UJesu uthi Yena noYise babambisene ekusebenzeni, kangangoba uJesu unamandla okwahlulela nokuvusa abafuleyo (*Johane 5:25-30*).

Okwesibili, uJesu ubiza “ofakazi” abane ngokulandelana okusheshayo ukuze azivikele—uJohane uMbhathizi (*Johane 5:31-35*), izimangaliso azenzayo uJesu (*Johane 5:36*), uYise (*Johane 5:37, 38*), kanye neMibhalo (*Johane 5:39*). Yilowo nalowo walabo “fakazi” ufakazela uJesu.

Okokugcina, kuJohane 5:40-47, uJesu wenekela obala labo abamsolayo *ukulahlwa kwabo*, embula ukwehluka phakathi komsebenzi waKhe nokuzicabangela kwabo. Uthi ukulahlwa kwabo kuyovela kuMose (*Johane 5:45-47*), okunguyena ababeke amathemba abo kuyena.

Singenza njani ukuze singabanjwa kulonoxhaka wokukholwa kuNkulunkulu, sibe nezimfundiso ezifanelekile, kodwa singazinikeli ngokuphelele kuKrestu na? Woza nempendulo yakho eklasini ngeSabatha.

Ukujula Nomcabango: “UJesu wayengazange anike lendoda enokukhubazeka isiqiniseko sosizo oluvela ezulwini. Lendoda yayingangabaza, ilahlekelwe okuyilona-thuba layo elilodwa lokuphulukiswa. Kodwa yakhowa yizwi likaKrestu, kwathi ngokulisebenzisa, yathola amandla.

“Ngokukholwa okufanayo, singathola ukuphiliswa komphefumulo. Ngenxa yesono, sehlukani siwe nempilo kaNkulunkulu. Imiphefumulo yethu ikhubazekile. Thina ngokwethu, asikwazi ukuphila impilo engcwele, njengoba naleya ndoda yayingakwazi ukuhamba...Labo abangenathemba, abasemshikashikeni, ababheke phezu. UMSindisi ulindele ukusiza labo abathenga ngegazi laKhe, esho ngomusa nobumnene ethi: ‘Uyafuna yini ukuphulukiswa?’ Ukufisela impilo enhle nokuthula. Ungalindi uze uzwe ukuthi uphulukisiwe. Kholwa yizwi laKhe, lizofezeka. Beka intando yakho ohlangothi lukaKrestu. Khetha ukumkhonza, kanjalo-ke, ngokwenza ngokwezwi laKhe, uzothola amandla. Noma yimuphi umkhuba omubi, inkanuko ekubusayo ekugqilaza umphefumulo nomzimba ngenxa yesikhathi eside unayo, uKrestu uyakwazi futhi uyafuna ukukhulula kuyo. Uzonika umphefumulo ofele ezonweni ukuphila. Efesu 2:1. Uzokhulula lowo othunjwe ubuthakathaka namaketanga esono.”—Ellen G. White, *The Desire of Ages*, p. 203.

“UJesu wazihebeza izinsolo zokuthi uyahlambalaza. Wathi: Igunya laMi lokwenza lomsebenzi eningibeka icala ngawo, ukuthi ngiyiNdodana kaNkulunkulu, ngimunye naYe ngokwemvelo, ngokwentando, nangenhloso.”—*The Desire of Ages*, p. 208.

Imibuzo Yokuxoxisana:

- ① Zindla ngesifundo saleliviki. Ukukholwa yisona sihluthulelo esenza lokhu kuphulukiswa kwenzeke. Abaholi, ngakolunye uhlangothi, babonakalisa ingozi yokungabaza nokungakholwa. Kungani kungafanele ukuthi sididanise ukuba nemibuzo (vele sinayo sonke) nokungabaza? Kungani kungefani lokhu kokubili? Futhi kubaluleke ngani ukwazi umehluko phakathi kwazo na?
- ② Ake ubuke umbuzo wokugcina wesigaba sangolwesiHlanu. Kungani, njengama Seventh-day Adventist kudingeka siyiqaphelise lengozi? Isibonelo: Noma kungabaluleka kangakanani ukwazi iSabatha leqiniso nokulugcina, noma ukwazi ngesimo sabafuleyo—kungani lamaqiniso engeke asisindise na? Yini esisindisayo, kanjani?
- ③ Qaphelisisa uJohane 5:47. Labo namhlanje abaphika ukwenzeka kukazamcolo, nalabo abaphikayo ukuthi kwathatha izinsuku eziyisithupha ukudalwa, bakuphinda kanjani lokho uJesu axwayisa ngakho na?

Izimpawu ZobuNkulunkulu



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 6:1-15, Isaya 53:4-6, 1 Korinte 5:7, Johane 6:26-36, Johane 9:1-41, 1 Korinte 1:26-29, 1 Korinte 1:26-29, Johane 11.*

Indimana Yekhanda: “UJesu wathi kuye: ‘Mina ngingukuvuka nokuphila. Lowo obonisa ukhoho kimi, ngisho noma efa, uyophila, futhi wonke umuntu ophilayo abonise ukhoho kimi akasoze afa. Uyakukholelwa lokhu?’ “ (*Johane 11:25, 26*).

IBhabyibheli lisobala ngokuthi uJesu Krestu iNdodana yaphakade, emunye noYise, engadalwanga. UJesu uYena owadala konke okwenziweyo (*Johane 1:1-3*). Kanjalo-ke, uJesu wayelokhu ekhona; asikho isikhathi lapho wayengekho. Yize noma uJesu weza kulomhlaba wathatha isimo somuntu, wayelokhu enabo ubuNkulunkulu baKhe, kanti ngezikhathi ezithile uJesu wayekhuluma futhi enze izinto ezitshengisa lobo buNkulunkulu.

Leliqiniso lalibalulekile kuJohane, okuyisona sizathu sokuthi ngesikhathi elanda ngezinye izimangaliso zikaJesu, uJohane wazisebenzisa ukutshengisa ubuNkulunkulu bukaKrestu. UJesu akagcinanga-nje ngokusho izinto ezibonakalisa ubuNkulunkulu baKhe, kodwa futhi wawesekela amazwi aKhe ngemisebenzi eyabubonakalisa ubuNkulunkulu baKhe.

Isifundo saleliviki sibuka izibonakaliso zikaJesu ezintathu ezinkulu zobuNkulunkulu baKhe. Okugqamile, ukuthi kuzo zonke izigameko, abanye abazikhohlwanga izimangaliso, noma babone ukubaluleka kwazo. Kwabanye, kwakuyisikhathi sokufulathela uJesu; kwabanye, kuyisikhathi sobuphuphutheka okukhulu; kanti kwabanye, kwakuyisikhathi sokuceba ukubulala uJesu. Kwabanye futhi—kwakuyisikhathi sokukholwa ukuthi uJesu unguMesiya.

*Funda isifundo saleliviki ukulungisela iSabatha likaULwezi 12.

Ukusuthiswa Kwezinkulungwane Ezinhlano

KuJohane 6:4, 5, umphostoli uyenaba, agcizelele ukuthi ukusuthiswa kwezinkulungwane ezinhlano kwenzeka sekusondele iPhasika. IPhasika kwaku umgubho wokukhululwa kukaIsrayeli eGibhithe. Iwundlu lePhasika lathatha isikhundla sokufa kwamazibulo. Lomhlatshelelo wawufanekisa ukufa kukaJesu, efela thina. Esiphambanweni, isijeziso okwakufanele kube esethu ngenxa yezono zethu, sawela phezu kukaJesu. Nangempela, uKrestu, iPhasika lethu wahlatshelwa thina (*I Korinte 5:7*).

“Wathwala icala lezono zethu, nokufihlakala kobuso kukaYise, inhliziyo yaKhe yaphuka, kwaphuma nokuphila kwaKhe. Wonke lomhlatshelelo wenziwa ukuze kuhlengwe izoni.”—Ellen G. White, *The Great Controversy*, p. 540.

Funda kuJohane 6:1-14. Yikuphi okufanayo lapha phakathi kukaJesu noMose? Wenzani uJesu lapha eyayifanele ikhumbuze abantu ngokukhululwa kokhokho babo ngokuhola kukaMose?

Imininigwane eminingi yalendaba ibeka uJesu endaweni efana nekaMose ngesikhathi kuphunywa eGibhithe. Isikhathi sePhasika (*Johane 6:4*) sikhomba ekukhululweni okukhulu eGibhithe. UJesu wenyukela entabeni (*Johane 6:3*) njengoba uMose wenyukela eSinayi. UJesu uvivinya uFiliphu (*Johane 6:5, 6*) njengoba abakwaIsrayeli bavivinywa ehlane. Ukwandiswa kwezinkwa (*Johane 6:11*) kuyisikhumbuzo semana. Ukubuthwa kokudla okuseleyo (*Johane 6:12*) kukhomba emuva ngesikhathi amaIsrayeli ebutha imana. Kwabuthwa obhasikidi abayishumi nambili (*Johane 6:13*) begcwele ukudla okusele, sona lesa sibalo sezizwe zakwaIsrayeli. Nokushiwo abantu bethi uJesu yilowo mprofethi owayezofika emhlabeni (*Johane 6:14*), kufana nesiprofetho esithi “umprofethi onjengoMose” esikuDuteronomi 18:15. Konke lokhu kukhomba kuJesu njengoMose omusha—oze ukuzokhulula abantu baKhe.

Kanjalo-ke uJohane uveza uJesu engagcini-nje ngokwenza izibonakaliso nezimangaliso kuphela, kodwa enza izibonakaliso nezimangaliso ezizokuba nomthelela okhethekile esizweni samaJuda.

Wayebakhomba kuYena uqobo njengoNkulunkulu.

Funda kuIsaya 53:4-7 no 1 Petru 2:24. Yiliphi iqiniso elikhulu elifundiswa yilezindimana ngokuthi uJesu uyiWundlu likaNkulunkulu? UbuNkulunkulu baKhe buxhumana kanjani naleliqiniso, futhi kungani leliqiniso kuyilona elibaluleke kunawo wonke esingase siwazi?

“Ungumprofethi Ngempela”

Funda kuJohane 6:14, 15, 26-36. Abantu basabela kanjani kuleso simangaliso saKhe, uJesu Yena wakusebenzisa kanjani lokhu ezama ukubafundisa ukuthi ungubani?

AbaseJudiya babelindele umesiya wasezweni, owayezobakhulula ekucindezelweni ngumbuso wamaRoma. Izingqinamba ezimbili ezinkulu empini, ukondla amabutho nokunakekela abalimele nabafile. Ngokwenza izimangaliso zaKhe, uJesu watshengisa ukuthi angakwenza kokubili lokhu.

Kodwa uJesu wayengezelanga lokho, futhi kwakungeyona injongo yezimangaliso zaKhe. Kunalokho, isimangaliso sokudliswa kwezinkulungwane ezinhlanu kwakuyithuba lokutshengisa ukuthi uJesu uyiSinkwa sokuPhila, ukuthi uNkulunkulu uqobo wehla evela ezulwini. Wathi: “ ‘Ngiyisinkwa sokuphila, lowo ozayo Kimi kasoze alamba’ “ (*Johane 6:35*).

Lesi Isiqalo samazwi ayisikhombisa athi “Mina Ngi” evangelini likaJohane, lapho u “Mina ngi” ekhomba okuthile (“isinkwa sokuphila,” *Johane 6:35*; “ukukhanya kwezwe,” *Johane 8:12*; “umnyango,” *Johane 10:7, 9*; “uMalusi oLungileyo,” *Johane 10:11, 14*; “ukuvuka nokuphila,” *Johane 14:6*; “umvini owonawona,” *Johane 15:1, 5*). Konke lokhu kukhomba eqinisweni elibalulekile ngoJesu. Amazwi athi “Mina ngi” akhomba emuva kuEksodusi 3, lapho uNkulunkulu eziveza kuMose njengo NGINGUYE omkhulu (*qhathanisa noJohane 8:58*). UJesu yilowo NGINGUYE omkhulu.

Kodwa abantu abakubonanga konke lokhu.

“Izinhliziyo zabo ezingenelisiwe zabuza ukuthi uma uJesu ekwazi ukwenza izimangaliso ezingangalezo abazibonile, kungani pho engeke akwazi ukunika bonke abantu baKhe impilo, amandla, nobucebi, abakhulule kubacindezeli babo, abaphakamisele esikhundleni samandla nodumo? Njengoba ezibiza ngokuthi ungoThunyiweyo ka Nkulunkulu, kodwa engavumi ukuba yinkosi kaIsrayeli, kwakuyimpicabadala ababengakwazi ukuyiqonda. Ukungavumi kwaKhe kwatolikwa ngendlela okungesiyona. Abaningi bathatha isinqumo sokuthi wayengeke azibize ngenkosi ngoba naYe uqobo wayengabaza ukuthi umsebenzi waKhe uvela kuNkulunkulu. Ngaleyo ndlela bavulela ukungakholwa ezinhliziyweni zabo, imbewu ayekade eyitshalile uSathane, yathela izithelo ezifana nayo, ngokuthi bangaqondisisi, futhi bahlubuke.”—Ellen G. White, *The Desire of Ages*, p. 385.

Babebheke ukusizakala ngokwasezweni esikhundleni seqiniso elalizoletsa ukuphila kwaphakade. Lolu ugibe sonke esingase singene kulona uma singaqaphele.

Singakugwema kanjani ukubanjwa yizinto zasezweni, silahlekelwe okomphefumulo?

Ukuphiliswa Kwendoda Eyimpumpethe: Isigaba 1

Funda kuJohane 9:1-16. Abafundi babecabanga ukuthi wenziwa yini lomuntu ukuba abe yimpumpethe, uJesu walilungisa kanjani lelo phutha labo?

Abafundi baxhumanisa ukugula nesono. Izindimana eziningi eTestamenteni eliDala zisho kanjalo (*qhathanisa noEksodusi 20:5, 2 AmaKhosi 5:15-27, 2 AmaKhosi 15:5, 2 IziKronike 26:16-21*), kodwa indaba kaJobe kufanele yenze abantu baqaphele ukuthi kwenzeka njalo yini ukuxhumana okunjalo

UJesu uyalucacisa loludaba, akakuphiki ukuxhumana phakathi kwesono nokuhlupheka, kodwa maqondana nalempumpethe, uthi uNkulunkulu uzothola udumo ngokuphulukiswa kwayo. Lendaba iquethe okuthile okuzwana nomlando wokudalwa, uNkulunkulu edala umuntu wokuqala ngothuli lomhlaba (*Genesis 2:7*), njengoba noJesu waxova umhlabathi ukuze anike lempumpethe lokho eyayingenakho kusukela ekuzalweni kwayo.

KuMathewu, Marko, noLuka, izindaba zezimangaliso zilandela indlela efanayo: ukwethulwa kwenkinga, ukulethwa komuntu kuJesu, isisombululo, nokudumisa uNkulunkulu njengendlela yokuthakasela ukuphiliswa.

Kulendaba ekuJohane 9, lokhu kulandelana kuphelelisa kuJohane 9:7. Kodwa njengokwenza kukaJohane, ukubaluleka kwesimangaliso yikho okuxoxwa ngakho kakhulu, okuholela engxoxweni ende phakathi kwalomuntu ophilisiwe nabholi bezenkolo. Lengxoxo imayelana nemiqondo ehamba ngamibili eshayisanayo—isono/imisebenzi kaNkulunkulu ukungaboni/ukubona.

Oxoxayo akamtsheli ofundayo ukuthi uJesu wenza isimangaliso ngeSabatha, kuze kube uJohane 9:14, okuyinto eyayithathwa ngokwenjwayelo, kodwa hhayi iBhayibheli, ngokuthi ukuphila iSabatha. Ngaleso sizathu-ke, abafarisi bamthatha njengomuntu owephula iSabatha. Bafinyelela kusinqumo sokuthi uJesu akaveli kuNkulunkulu ngoba bethi “akaligcini iSabatha.” Kodwa abanye kwabahlupha ukuthi umuntu oyisoni angenza izimangaliso ezinje (*Johane 9:16*).

Ayikapheli ingxoxo, kodwa sekubonakala ukwehlukana. Impumpethe iya ngokukhanyelwa ukuthi ungubani uJesu, kodwa abaholi bezenkolo baya ngokuphuphutheka ngokuphathelene naleli phuzu.

Yini okufanele siyifunde kulendaba ngengozi yokuphuphuthekiswa yizinkolelo zethu namasiko size silahlekelwe amaqiniso abalulekile aphambi kwamehlo ethu imbhala?

Ukuphiliswa Kwendoda Eyimpumpethe: Isigaba 2

Funda kuJohane 9:17-34. Mibuzo mini eyabuzwa abaholi? Lendoda eyayikade ingaboni yaphendula yathini?

Lesigaba eside sikaJohane 9 iyona kuphela inxenye kuJohane lapho uJesu engadlali indawo ephambili, yize noma igama laKhe lalisematheni. Njengoba umbuzo mayelana nesono waqala lendaba (*Johane 9:2*), abafarisi bathatha uJesu njengesoni ngoba waphilisa ngeSabatha (*Johane 9:16, 24*), futhi bakhuluma kabi ngalendoda ephilisiwe bethi “yazalelwa esonweni” (*Johane 9:34*).

Sibona sekuguquka izinto. Lendoda engaboni iqala ukubona kabanzi, hhayi-nje ngamehlo enyama kuphela, kodwa nangawomoya, njengoba iya ngokujabulela uJesu nokukholwa kuYe. Abafarisi, ngakolunye uhlangothi, baya ngokukhathazeka ngenxa yokwehlukana kwabo phakathi ngodaba lukaJesu (*Johane 9:16*), nokungazi ukuthi wavelaphi (*Johane 9:29*).

Kusenjalo, ukuthi uJohane ulanda ngalesimangaliso, kumnika ithuba lokusitshela ukuthi ungubani uJesu. Inqikithi yezimpawu kuJohane 9 ihlangana nezinye izingqikithi eziningi kulelivangeli. UJohane uyaqinisa ukuthi uJesu ungukuKhanya kwezwe ngezinye izihloko zevangeli. UJohane uyavuma ukuthi uJesu ungokukhanya kwezwe (*Johane 9:5*; *qhathanisa noJohane 8:12*). Lendaba ibuye ithinte imvelaphi kaJesu eyimfihlo. Ungubani, uvelaphi, uze ngamsebenzi muni? (*Johane 9:12, 29*; *qhathanisa noJohane 1:14*). UMose, oke wathinteka ezindabeni zezimangaliso ngaphambidlana, uyavela futhi kulesahluko (*Johane 9:28, 29*; *qhathanisa noJohane 5:45, 46* kanye noJohane 6:32. Okokugcina, kukhona lengqikithi yokuphendula kwesixuku. Abanye bathanda ubumnyama kunokukhanya, ngesikhathi abanye besabela ngokukholwa (*Johane 9:16-18, 35-41*; *qhathanisa noJohane 1:9-16, Johane 3:16-21, Johane 6:60-71*).

Okwethusa kakhulu lapha ukuphuphutheka kwabaholi bezenkolo. Umuntu owayekade eyimpumpethe waba nakho ukuthi:

“Selokhu kwaba khona umhlaba akuzange kekuvulwe amehlo omuntu owayezalwe engaboni. Uma loMuntu ubengaveli kuNkulunkulu, ayikho into abengayenza” (*Johane 9:32, 33*). Kodwa noma kunjalo, abaholi bezenkolo, okuyibona ababheke ukukholwa kwesizwe, bona obekufanele babe abokuqala ukwazi uJesu bamamukele njengoMesiya—phezu kwabona bonke ubufakazi obunamandla, abakubonanga. Noma Mhlawumbe asithi, kabengafuni ukukubona. Lokho kuyisixwayiso esikhulu ngendlela izinhliziyi zethu ezingasikhohlisa ngayo!

Funda ku 1 Korinte 1:26-29. Lokho abhala ngakho lapho uPawulu, kuhambisana kanjani nalokho okwenzeka kulesigaba, futhi leso simiso sisebenza kanjani namhlanje?

Ukuvuswa kukaLazaru

UJohane 11 ugcele usizi—izindaba ezibuhlungu zokugula komngani othandekayo (*Johane 11:1-3*); ukulilela ukufa kwakhe (*Johane 11:19, 31, 33*); ukukhala kodadewabo bethi wayengeke afe uLazaru ukuba wayekhona uJesu (*Johane 11:21, 32*); nezinyembezi zikaJesu (*Johane 11:35*).

Kodwa uJesu wephuza ngezinsuku ezimbili ngaphambi kokuthatha uhambo oluya kuLazaru (*Johane 11:6*), waze asho nokusho ukuthi uyabonga ngoba akafikanga ngesikhathi (*Johane 11:14, 15*). Leso senzo sasingaphumi enhliziyweni engenalo uzwelo. Kunalokho, injongo kwaku ukubonakalisa udumo lukaNkulunkulu.

Uma sesifika kuJohane 11:17-27, uLazaru wayesefe izinsuku ezine. Ngemuva kwezinsuku ezine, umzimba wakhe wawusubola, njengoba uMartha washo wathi: “ ‘Nkosi, sekunephunga manje ngoba sekuyizinsuku ezine efile’ ” (*Johane 11:39*). Ngaphandle kokungabaza, ukwephuza kukaJesu kwenza isimangaliso esalandela sithathekise nangaphezulu. Ukuvusa isidumbu esesibola? Yibuphi obunye ubufakazi uJesu ayenganikeza ngabo ukutshengisa ukuthi unguNkulunkulu uqobo?

Futhi-ke, njengoNkulunkulu, njengaLowo owadala ukuphila ekuqaleni—uJesu wayenamandla phezu kokufa. Ngaleyo ndlela-ke, uJesu usebenzisa lelithuba lokufa kukaLazaru, ukwembula iqiniso elimqoka ngaYe qobo lwaKhe. “ ‘Ngingukuvuka nokuphila. Okholwa Yimi, noma efa, uyophila, nophilayo akholwe Yimi kasoze afe’ ” (*Johane 11:25, 26*).

Funda kuJohane 11:38-44. Yini eyenziwa nguJesu ukwesekela lokho ayekhushe?

Ngendlela efanayo uJesu atshengisa ngayo ukuthi ungukuKhanya kwezwe (*Johane 8:12, Johane 9:5*) ngokuthi avule amehlo empumputhu (*Johane 9:7*), kanjalo lapha uyusa uLazaru ekufeni (*Johane 11:43, 44*) ebonakalisa ukuthi ungukuVuka nokuPhila (*Johane 11:25*).

Lesimangaliso, sikhomba kuJesu njengomniki wokuphila nanjengoNkulunkulu ngaphezu kwazo zonke ezinye. Siwubufakazi obunamandla balokho okushiwo nguJohane ukuthi uJesu uyiNnodana eNgcele kaNkulunkulu, nokuthi ngokukholwa, singaba nokuphila ngaYe (*Johane 20:30, 31*).

Nokho, uma sesifika esiphethweni salendaba emangalisayo (*Johane 11:45-54*), lapho abaningi abazibonela bakholwa (*Johane 11:45*), kwenzeka isigameko esinamandla, kodwa esidabukisayo. UJesu utshengisile ukuthi angamvusa ofileyo, kodwa laba bantu bacabanga ukuthi bangamvimba ngokuthi bambulale? Leso Isibonelo sobuthakathaka bomuntu uma kuqhathaniswa nokuhlakanipha namandla kaNkulunkulu!

Ukujula Nomcabango: Funda kuEllen G. White, “The Crisis in Galilee,” pp. 383-394; “‘Lazarus, Come Forth,’” pp. 524-536; naku “Priestly Plottings,” pp. 537-542, encwadini I *The Desire of Ages*.

“Impilo kaKrestu ephilisa izwe isezwini laKhe. UJesu waphilisa izifo ngezwi laKhe, wakhipha namadimoni; ngezwi laKhe wathulisa ulwandle, wavusa nabafileyo; abantu bafakaza ngokuthi izwi laKhe linamandla. Wakhuluma izwi likaNkulunkulu, njengoba wayelikhulumile ngabo bonke abaprofethi nabafundisi beTestamente eliDala. IBhayibheli lilonke lingukwembulwa kukaKrestu, kanti uMsindisi wayelangazelela ukugxilisa ukukholwa kwabalandeli baKhe ezwini. Uma engekho Yena ngokwenyama, izwi lingumthombo wamandla. NjengeNkosi yabo, babezophila ‘ngawo wonke amazwi aphuma emlonyeni kaNkulunkulu.’ Mathewu 4:4.

“Njengoba imizimba yethu iphiliswa ukudla-nje, kanjalo imiphefumulo yethu iphiliswa yizwi likaNkulunkulu. Wonke umuntu akazitholele ngokwakhe ukuphila ezwini likaNkulunkulu. Njengoba sidinga ukudla ukuze sondleke, kanjalo futhi sidinga ukuzitholela izwi. Asingalitholi-nje livela emqondweni womunye umuntu. Asifunde iBhayibheli ngokucophelela, sicele usizo lukaMoya oNgcwele ukuze siiqonde izwi laKhe.”—Ellen G. White, *The Desire of Ages*, p. 390.

Imibuzo Yokuxoxisana:

① Kuleliviki sibone uJesu edlisa izinkulungwane ezinhlanu, ephilisa umuntu owayeyimpuputhe kusukela ekuzalweni kwakhe, safunda nangokuvuswa kukaLazaru ekufeni. Kuzo zonke lezi gameko uJesu watshengisa ubufakazi obunamandla bobuNkulunkulu baKhe. Kodwa lezimangaliso, noma zimangaza kangaka, zenza ukwehlukana kwemibono. Abanye basabela ngokukholwa, abanye basabela ngokungabaza. Lokho kusifundisani ngokuthi ngisho noma kukhona ubufakazi obuqandula ikhanda, abantu basengakhetha ukumenqaba uNkulunkulu?

② Zonke lezindaba zikhomba ekuthini uKrestu uyiNdodana eNgcwele kaNkulunkulu. Kungani ubuNkulunkulu baKhe bubaluleke kangaka ekukholweni kuJesu njengoMsindisi?

③ Phinda ufunde ku 1 Korinte 1:26-29. Yiziphi izindlela esibona kusebenza lokhu kulonyaka-khulu ka 21? Yiziphi ezinye zezinto “zobuwula” amaKrestu akholelwa kuzo, izinto “abahlakaniphileyo ngokwasezweni” abahlekisa ngazo, bazenqabe? Yini esikholwa iyona “ejabhisa izikhulu”?

Indaba Engemuva: Isandulelo



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 1:1-5, Genesis 1:1, Johane 1:9-13, Johane 3:16-21, Johane 9:35-41, Mathewu 7:21-23, Johane 17:1-5.*

Indimana Yekhanda: “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu” *Johane 1:1.*

Iviki lokuqala beliphathelene nesiphelo sikaJohane, okuchaza isizathu sokubhala kwakhe lelivangeli. Isifundo saleliviki sibuyela ekuqaleni kwalencwadi, lapho uJohane, ngokuphefumulelwa uMoya oNgewele, ehlakulela khona indlela ahlose ukuyisa kuyo umfundi. Emazwini nezigatshana zabo zokuqala ekubhaleni kwabo, ababhali beTestamente eliSha bavame ukwethula izingqikithi abahlose ukukhuluma ngazo. NoJohane wenza kanjalo. Izingqikithi zakhe ziza njengenxenye yamaqiniso amakhulu ngoJesu Krestu—amaqiniso afinyelela emuva kungakadalwa lutho.

Lendlela yokubhala, ekuqaleni kwencwadi, inika abafundayo, asebenolwazi vele ngokuthi uJesu unguMesiya, ithuba elihle ababengenalo ngisho nalabo abasencwadini. Umfundi angazibona ngokucacile izingqikithi abuyela kuzo umvangeli uma exoxa ngendaba kaJesu. Lezingqikithi ezinkulu zenzeka ngesikhathi sokuphila kukaJesu emhlabeni.

Isifundo saleliviki sizoqala ngeSandulelo (*Johane 1:1-18*) silandelise ngokufingqiwe izingqikithi zaso ezinkulu. Lezingqikithi zizobukisiswa kwezinye izindawo kulelivangeli likaJohane.

**Funda isifundo saleliviki ukulungisela iSabatha lika ULwezi 19.*

Ekuqaleni—Ilizwi Elingwele

Funda kuJohane 1:1-5. Lezindimana zembulani mayelana neZwi uJesu Krestu?

Ivangeli likaJohane liqala ngalomcabango omangalisayo: “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu” (*Johane 1:1*). Lomusho owodwa nomuhle uqukethe umcabango ojulile okungelula ukuthi siwuqonde.

Okokuqala, umvangeli uthinta indaba yokudalwa, Genesis 1:1: “Ekuqaleni.” ULizwi wayekhona vele ngaphambi kwesiqalo samazulu. UJohane uyaqinisa ukuthi uJesu wayekhona kusukela phakade.

Okulandelayo, “ULizwi wayekuNkulunkulu.” KuJohane 1:18, uJohane uthi iNdodana “isesifubeni sikaYise.” Noma singazama kangakanani ukubuka ngamehlo engqondo ukuthi kusho ukuthini lokhu ngempela, inye into eqinisekile: uJesu noYise basondelene kakhulu.

Bese ethi: “ULizwi wayenguNkulunkulu.” Kodwa kungenzeka kanjani uLizwi abe kuNkulunkulu futhi abe nguNkulunkulu? Impendulo itholakala olimini lwesiGriki. IsiGriki sisebenzisa igama esilazi ngesiNgisi ngokuthi u “the” hhayi u “a/an”. Okubalulekile kithina ukuthi u “the” wesiGriki usho into noma umuntu ngokuqonde-ngo.

Kulomusho wesiNgisi othi: *the Word was with God*, (uLizwi wayekuNkulunkulu), “uNkulunkulu” akanaye lo “the”, okukhomba izimpawu zobuNkulunkulu. UJesu unguNkulunkulu—hhayi uBaba, kodwa uyiNdodana eNgcwele kaNkulunkulu, isiqu sesibili sobuNkulunkulu.

Umphostoli uyayiqinisekisa indlela aqonda ngayo, ngoba uJohane 1:3, 4 uthi uJesu unguMdali wazo zonke izinto ezidalweyo. Noma yini eyayingakaze ibe khona ngaphambili, yase iba khona, yaba khona ngenxa kaJesu, uNkulunkulu onguMdali.

“Kusukela ezinsukwini zaphakade iNkosi uJesu Krestu wayemunye noYise; wayengumfanekiso kaNkulunkulu,” wobukhulu nobukhosi baKhe, ‘ukukhanya kwenkazimulo yaKhe.’ —Ellen G. White, *The Desire of Ages*, p. 19.

Kungani ubuNkulunkulu bukaKrestu bubaluleke kangaka ezimfundisweni zethu zenkolo na? Besingalahlekelwa yini ukuba uJesu ubeyisidalwa nje? Woza nempendulo yakho eklasini ngeSabatha, uzimisele ukuxoxa ngokuthi kungani ubuNkulunkulu baphakade bukaKrestu bubaluleke kangaka ekukholweni kwethu.

ULizwi waba Yinyama

Funda kuJohane 1:1-3, 14. Lezindimana zisithelani ngalokho akwenza uJesu, onguNkulunkulu uqobo—futhi kungani leliqiniso kuyilona elibaluleke kakhulu kunamanye esingase siwazi?

UJohane akaqali ivangeli lakhe ngegama elithi “Jesu” noma indima ayidlala njengoMesiya/Krestu, kodwa uqala ngegama elithi *logos*. Kulesikhathi uJohane abhala ngaso, abaningi babesebenzisa leligama elithi *logos* uma besho ukwakheka kwendalo yonke, noma besho umcabango ophusile.

Futhi, imfundiso yesazi sasendulo esasinomthelela, uPlato, yehlukanisa iqiniso laba imikhakha emibili. Owokuqala, owangaphezulu (ezulwini) nesimo sakhona esingaguququki, lapho konke kuhamba ngohlelo oluphelele. Owesibili, yilesi esalapha—esishabalalayo, siguquke, isimo esingasihle nakancane somfanekiso wezwe eliphelele laphezulu, noma ikuphi lapho kwakucatshangwa ukuthi likhona. (UPlato akazange aze awuphendule lowo mbuzo.) Ezinye izihlakaniphi zachaza i-*logos* ngokuthi umlamuli othile onganonwayo, osebenza phakathi kokwaphakade nokudlulayo kwalapha emhlabeni.

UJohane usebenzisa u-*logos* ngendlela eyehluka kakhulu. Uthi iqiniso, u-logos, akusiwo umoya ontanta phakathi kwezulu nomhlaba. u-*logos* umuntu: uJesu Krestu, owaba yinyama, wahlala phakathi kwethu (*Johane 1:14*).

KuJohane, u-*Logos* yiZwi likaNkulunkulu. Nakhu okubaluleke kakhulu, uNkulunkulu wazembula ebantwini ngendlela engajwayelekile: uNkulunkulu waba omunye wethu.

Evangelini likaJohane, u-*logos* usho uNkulunkulu waphakade, ozihlanganisa nalapho sikhona, okhuluma, enze, abe nobudlelwane nabantu njengomuntu nomuntu. UNkulunkulu waphakade waba umuntu wenyama, omunye wethu.

KuJohane 1:14 umphostoli uthi u-*logos* “waba umuntu wenyama, wahlala phakathi kwethu”. Igama lesiGriki elihunyushwe ngokuthi “wahlala” lisho ukugxumeka itende. UJohane ucaphuna kuEksodusi 25:8, lapho uNkulunkulu watshele khona abakwaIsrayeli ukuthi abamenzele indlu engcwele, isakhiwo setende, ukuze ahlale phakathi kwabo. Ngendlela efanayo, ngokuzalwa kwaKhe, uJesu, iNdodana engcwele kaNkulunkulu, wathatha umzimba womuntu wenyama, wembhoza inkazimulo yaKhe ukuze abantu bakwazi ukuxhumana naYe.

Ake ugxile kulokho abhale ngakho lapha uJohane, ukuthi kunamthelela muni. UNkulunkulu uqobo lwaKhe, uMdali, waba umuntu wenyama, waba munye nathi, wahlala phakathi kwethu. (Asikakhulumi nokukhuluma ngokuthi wasifela!) Kusithelani lokhu ngothando lukaNkulunkulu ngabantu? Kungani sidinga ukuba nesibindi esingaka ngenxa yaleli qiniso elimangalisayo?

Ukuzwa IZwi Noma Ukungalizwa

Funda kuJohane 1:9-13. Yiliphi iqiniso elibuhlungu elivezwa nguJohane lapha ngendlela abantu abasabela ngayo kuJesu?

ISandulelo, uJohane 1:1-18, asichazi-nje kuphela ukuthi ungubani uJesu Krestu, uLiZwi (*logos*), kodwa futhi nokuthi abantu emhlabeni bamamukela kanjani. KuJohane 1:9, ubizwa ngokuthi *ukuKhanya kweqiniso*, okukhanyisela wonke umuntu ofika emhlabeni. Lokho kukhanya kukhanyisa umhlaba, kuwenze ube ngcono. Ngokusho kuka C.S. Lewis, “Ngikholwa ubuKrestu njengoba ngikholwa ukuthi liphumile ilanga, hhayi-nje ngoba ngilibona, kodwa ngoba ngenxa yalo, ngibona konke okunye.”—“Is Theology Poetry?” (n. p.: Samizdat University Press, 2014), p. 15, originally presented 1944.

Futhi, ake ubuke okushiwo uJohane 1:9. Ukukhanya kuza kubo bonke abantu, kodwa akubona bonke abakwamukelayo. Njengoba sizobona esifundweni sakusasa, iphuzu elimqoka evangelini likaJohane indlela abantu abamukela ngayo noma abaphika ngayo uJesu. Lelo phuzu liqala lapha. Okudabukisayo ukuthi uMesiya weza kwabakubo, abakwaIsrayeli, kodwa abaningi abamamukelanga njengoMesiya.

KumaRoma 9-11, uPawulu ubhala ngalelo phuzu elidabukisayo, elithi amaJuda amaningi amphika uJesu. Kodwa uPawulu akagcini ngamazwi adumazayo, empeleni uthi amaJuda amaningi kanyekanye nabezizwe, ayomamukela uJesu njengoMesiya wawo. Yebo, uxwayisa abezizwe ukuthi bangaziqhayisi kumaJuda. “Ngokuba uma wena wanqunywa emnqumweni ongowasendle ngemvelo, wafakelwa emnqumweni omuhle ngokuphambene nemvelo, kakhulu labo abangabemvelo bayakufakelwa emnqumweni wakubo?” (*Rom. 11:24*).

Ngendlela efanayo, uJohane uthi bonke abamamukelayo uJesu njengoMsindisi wabo bazokuba abantwana bakaNkulunkulu. Lokhu kwenzeka ngokukholwa egameni laKhe. (*bheka uJohane 1:12, 13*.)

Nakhu okuxhumanisa isandulelo nesiphetho sevangeli. KuJohane 20:31, umphostoli usho isizathu sokubhala kwakhe—ukuze nikhholwe ukuthi uJesu unguKrestu, iNdodana kaNkulunkulu, nokuba nikhholwe, nibe nokuphila egameni laKhe. Ngaleyo ndlela, isingeniso nesiphetho kuyezwana, imiqondo ehambisanayo equkethe konke okwenzeka phakathi kwazo. Lokhu kuxhumana kukhomba emgomeni waphakade wevangeli likaJohane—ukuthi abantu basindiswa ngokukholwa kuJesu Krestu njengoMsindisi wabo.

Impilo yakho iguquke kanjani selokhu waba indodana noma indodakazi kaNkulunkulu?

Izingqikithi Ezivelayo Futhi— Ukukholwa/Ukungakholwa

Funda kuJohane 3:16-21, Johane 9:35-41, noJohane 12:36-46. Lezi ndimana ziyiphinda kanjani ingqikithi yokukholwa/ukungakholwaetholakala kwiSandulelo?

Evangelini likaJohane, abantu babonakala behlukene amaqembu amabili aphethe: labo abakholwayo kuJesu, abamamukelayo njengoMesiya, nalabo okuthi benalo ithuba lokukholwa kodwa bakhethe ukungakholwa.

Abafundi baseqenjini lokuqala njengabanye abafana noNikodemu (oweza enkolweni ngesivinini esiphansi), owesifazane emthonjeni, nendoda eyayizalwe iyimpuphthe. Eqenjini lesibili kukhona abaFarisi nabapristi abakhulu, abantu ababekhona kusuthiswa izinkulungwane ezinhlanu, ngisho nomunye wabafundi, uJudas.

Kuyathathekisa ukuthi ibizo elithi *ukukholwa/inkolo* (ngesiGriki *pistis*) aliveli evangelini likaJohane. Kodwa isenzo salo esithi *kholwa (pisteuo)* sivela ezikhathi ezingu 98, uma kuqhathaniswa nezingu 241 ezivela kulo kulo iTestamente eliSha! Lesenzo siyingqikithi enkulu encwadini kaJohane. Lokhu kusetshenziswa kwaleligama eliyisenzo esikhundleni segama eliyibizo kungasho isenzo sokuba umKrestu. Ukuba umuntu okholwa kuJesu into esiyenzayo, kubonakaliswa ngendlela esiphila ngayo, hhayi-nje izimfundiso. Njengoba sazi, uSathane naye uyakholwa kuJesu *bheka kuJakobe 2:19*).

KuJohane, umehluko omkhulu phakathi kwalamaqembu amabili indlela yobudlelwane bawo noJesu. Abakholwayo, noma labo abathatha isinyathelo sokukholwa, bavulelekile kuYe, ngisho noma ebakhuza noma ebathethisa. Beza kuJesu, ababaleki, ungukuKhanya okukhanya kubona. Ngokukholwa, baba abantwana bakaNkulunkulu.

Abangakholwa, ngakolunye uhlangothi, bavame ukuza kuJesu ukuzokulwa naYe. Yilabo abathanda ubumnyama kunokukhanya. Bakuthola kulukhuni ukwamukela akushoyo noma bambona njengomuntu ophula amasiko, nongafezi izinhloso zabo. Bayamehlulela kunokuba bavumele ukukhanya kubavivinye, kubehlulele. Umqondo onjalo wawubonakala izikhathi ngezikhathi kubaholi besizwe, ababefanele njengabaholi, babe abokuqala ukwamukela uJesu.

Yiziphi izindlela ophila ngazo ukukholwa kwakho kuJesu, ungagcini-nje ngokuvuma ukuthi unguMesiya? Kubaluleke ngani ukwazi umehluko phakathi kwalokhu kokubili na? (*bheka uMathewu 7:21-23*.)

Izingqikithi Eziphindayo Ukuvelo— Inkazimulo

Funda kuJohane 17:1-5. Wayesho ukuthini uJesu uma ethi: “Baba, isikhathi sifikile; khazimulisa iNdodana yaKho ukuze iNdodana ikukhazimulise Wena?”

Isifundo sayizolo sikhulume ngendaba yasemhlabeni, yobuntu yevangeli likaJohane nokushayisana kwalo nabantu, sonke isikhathi uJesu nalokho akwenzayo, ephakathi kwakho konke lokho. Esanamhlanje isifundo sigxile endabeni yasemkhathini, nayo etholakala kuJohane.

Isandulelo siqala ngaleyo ndaba yasemkhathini. UJesu wethulwa njengeNdodana kaNkulunkulu engcwele, uMdali wamazulu. Siyaphinda, noma yini eyayikade ingekho, kodwa yase iba khona, yaba khona ngoJesu kuphela. “Konke kwavela ngaYe; ngaphandle kwaKhe akuvelanga lutho oluvelileyo” (*Johane 1:3*). Kodwa siyaqhubeka siphawule ngenkazimulo yokuba kwaKhe umuntu wenyama mhla ezalwa (*Johane 1:14*). UJohane usebenzisa igama elithi inkazimulo (*doxa*, ukukhanya, inkazimulo, udumo, inhlonipho) nelithi khazimulisa (*doxazo*, ukudumisa, ukuhlonipha, ukuphakamisa, ukunika udumo) uma esho kokubili ukwamukela inhlonipho ebantwini, nokwamukela inhlonipho noma inkazimulo kuNkulunkulu.

KuJohane, umqondo wokukhazimulisa uJesu uxhumene nengcabango yehora laKhe; okusho isikhathi sokufa kwaKhe (*qhathanisa noJohane 2:4, Johane 7:30, Johane 8:20, Johane 12:23-27, Johane 13:1, Johane 16:12, Johane 17:1*). Isiphambano yilona ihora laKhe lokudunyiswa.

Lomqondo uzwakala uziphikisa ngoba ukubethelwa kwakuyikona kufa okuyihlazo kakhulu embusweni wamaRoma. Lokhu kuqhathanisa okuphikisanayo, uNkulunkulu esesiphambanweni, kufanekisa ukuxubana kwalokho kwabantu nokwasezulwini.

Ezingeni lobuntu, uJesu wafa kabuhlungu, njengesigebengu esibukelwa phansi, ekhala ethi: “Nkulunkulu wami, Nkulunkulu wami, ungishiyeleni na?” Loluhlangothi lwesiphambano lobuntu nolumnyama lubonakala kahle kuMathewu noMarko (*Mathewu 27:46, Marko 15:34*). Kodwa uhlangothi lwenkazimulo lwesiphambano lutholakala ngokukhethekile kuLuka noJohane (*Luke 23:32-47, Johane 19:25-30*). Yindawo yosindiso, yomusa, nalapho iNdodana kaNkulunkulu izinikela kuYise.

Kuyadida: Okuyiyona nkazimulo enkulu kaNkulunkulu, ibonakaliswa ekuhlazekeni kwaKhe okukhulu—ukuthwala izono zomhlaba phezu kwaKhe.

Cabanga ukuthi kusho ukuthini ukuthi kwathatha isinyathelo esingakanani, uNkulunkulu uqobo lwaKhe esiphambanweni, ukusisindisa esonweni. Kusitshelani lokhu ngobubi obukhulu besono na?

Ukujula Nomcabango: Ellen G. White, “‘UNKulunkulu unathi,’ “ ku *The Desire of Ages*, pp. 19-26.

“INKosi uJesu Krestu, iNdodana kaNkulunkulu engcwele, wayekhona kusukela phakade, engumuntu ngokwaKhe, kodwa futhi emunye noNkulunkulu. Waye yinkazimulo yezulu. Wayengumkhuzi wezidalwa zasezulwini, wathola nokukhonzwa yizingelosi njengelungelo laKhe. Kwakungesikho ukuphanga uNkulunkulu lokhu [Izaga 8:22-27]

“Kukhona ukukhanya nenkazimulo eqinisweni lokuthi uKrestu wayemunye noYise ngaphambi kokwesekwa komhlaba. Lokhu ukukhanya okukhanya endaweni emnyama, igcwaliswe yinkazimulo yezulu. Leliqiniso, eliyimfihlakalo, lichaza amanye amaqiniso ayimfihlo nakade engeke achazeke, libe lizungezwe ukukhanya esingeke sisondele kukho, futhi singeke sikuqonde.”—Ellen G. White Comments, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1126.

“UJesu wathi: ‘Mina, nxa ngiphakanyiswa emhlabeni, ngiyakubadonsela kimi bonke.’ Johane 12:32. UKrestu kufuneka abonakaliswe kumuntu oyisoni njengoMsindisi ofela izono zomhlaba; uma sibuka iWundlu likaNkulunkulu lisesiphambanweni saseKhalvari, imfihlo yokuhlengwa iyaqala ukwembuleka ezingqondweni zethu, nokulunga kukaNkulunkulu kusiholela ekuphendukeni. Ngokufela izoni, uKrestu watshengisa uthando esingeluqonde; okuthi uma isoni silubuka lolo thando, luthambise inhliziyi, luthinte ingqondo, lufake ugqozi lokuzisola emphefumulweni...Ngaso sonke isikhathi abantu benza imizamo yenguquko, ngesifiso esiqinisekile befuna ukwenza ukulunga, basuke bedonswa amandla kaKrestu. Umthelela abangawuboni uyasebenza emphefumulweni, unembeza aphaphame, impilo ilungiseke. Uma uKrestu ebadonsa ukuba babheke esiphambanweni, babheke kuYe Yena owagwazwa yizono zabo, umyalo ufinyelela kunembeza.”—Ellen G. White, *Steps to Christ*, pp. 26, 27.

Imibuzo Yokuxoxisana:

❶ **Kungani uJohane eqala ngokukhuluma ngoJesu enguMdali? Lokho kusitshelani ngokubaluleka kwendalo kuzo zonke izifundo zeBhayibheli na? Kungani-ke kubalulekile ukuthi siqondisise kahle ngokudalwa njengoba kutholakala eMibhalweni?**

❷ **Gxila embuzweni osekugcineni kwesigaba sosuku lokuQala. Kwakuyokwenzekani ngesiphambano ukuba esikhundleni sokuthi kufe uNkulunkulu kuso, kufe umuntu odaliwe? Yini ebeyingasilahlekela ukuba uJesu ubengesiyi uNkulunkulu waphakade?**

Ofakazi Abathi uKrestu UnguMesiya



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 1:19-23; Isaya 40:1-5; Johane 1:29-37; Roma 5:6; Johane 1:35-39; Johane 1:43-51; Johane 3:1-21.*

Indimana Yekhanda: “UJesu waphendula wathi kuye: Ngiqinisile, ngiqinisile, ngithi kuwe, uma umuntu engazalwa ngokusha, angewubone umbuso kaNkulunkulu” (*Johane 3:3*).

A kubuzwa, uJesu wanika abantu ubufakazi beMibhalo obunamandla ukwesekela ayekade ekusho maqondana naYe, okuhlanganisa nokuthi: “Ngiqinisile, ngiqinisile, ngithi kini, okholwa Yimi unokuphila okuphakade” (*Johane 6:47*).

Kodwa kusekhona okunye. Ukuguqula amanzi abe iwayini; ukusuthisa izinkulungwane zabantu ngezinkwa ezimbalwa; ukuphulukisa indodana yesikhulu; ukuphilisa indoda echibini laseBethesda; ukuvula amehlo omuntu owayezalwe engaboni, ukuvusa uLazaru ekufeni. Umvangeli ubala izehlakalo ezehlukene, nabantu—abaJuda, abezizwe, izicebi, abampofu, abesilisa, abesifazane, ababusi, abantukazana, abafundile, nabangafundile—ukuba bafakaze ngokuthi ungubani.

Leliviki liqala ngobufakazi obunamandla bukaJohane uMbhabhadisi. Abanye ofakazi nabo bayavela: uAndreya noSimoni Petru, uFiliphu noNathaniyeli, kanye nofakazi ongalindelekile nakancane, umFarisi uNikodemu. Kodwa omunye ufakazi umi kude emathunzini (lowaya mfundi omunye owayenoAndreya kuJohane 1:35, 40)—uJohane uqobo.

Ubufakazi bukaJohane uMbhahhadisi

Njengoba sibonile esifundweni sangeviki eledlule, ivangeli likaJohane liqala ngoJesu Krestu, uLizwi, ngobukhona baKhe ngaphambi kokudalwa. Kodwa kuso lesi sandulelo, uJohane uMbhahhadisi uyaqhamuka njengofakazi ngoJesu. Amanye amaJuda ngezinsuku zikaJesu ayelindele omesiya ababili, ongumpristi, noyinkosi. UJohane ufundisa ngokusobala ukuthi uJohane uMbhahhadisi akazange azibize ngomunye walabo mesiya, kodwa kunalokho wayengufakazi ngoMesiya weqiniso.

Funda kuJohane 1:19-23. UJohane uMbhahhadisi wawuchaza kanjani umsebenzi wakhe wevangeli na?

Abaholi bezenkolo bathumela abapristi nabaLevi ukuyobuza uJohane ukuthi ungubani. Njengoba abantu baseJudiya babebheke ngabomvu ukufika kukaMesiya, kwakubalulekile ukuthi uMbhahhadisi acacise kahle ngobudlelwane bakhe nalokho kulindela kwabantu uMesiya. Wayengesikho ukuKhanya, kodwa wayethunyelwe nguNkulunkulu ukuzofakaza ngokuKhanya, nokulungisela ukufika kukaMesiya (*Johane 1:6-8*). Kungakho-nje wabaphendula ngendlela esobala, ethi: “Angisiye uKrestu mina” (*Johane 1:20*).

Kanti futhi, uJohane wayebhahhadisa ngamanzi, kodwa uKrestu wayezobhahhadisa ngoMoya (*Johane 1:26, 33*). UJohane wayengakulungele ukuthukulula izintambo zezicathulo zikaJesu (*Johane 1:27*). UKrestu wayengaphezu kukaJohane ngoba wayengaphambi kukaJohane (*Johane 1:30*). UJesu wayeyiNdodana kaNkulunkulu, kanti uJohane wayekhomba kuYe-nje (*Johane 1:34*).

Funda kuIsaya 40:1-5 naku Johane 1:23. UJohane uzisebenzisa kanjani lezindimana?

Ngezinsuku lapho imigwaqo yayinezigodi namatshe, izisebenzi zazithunyelwa ngaphambi kwenkosi ukuyohlemba imigwaqo nokulungisa amajika ukuze indlela yenkosi ibe yinhle. Kanjalo-ke, ukugcwalisa isprofetho, uJohane weza ukuzolungisela uKrestu izinhliziyi zabantu.

Kungayiphi indlela thina maSeventh-day Adventist esifanele ngayo ukwenza umsebenzi ofana nalowo kaJohane uMbhahhadisi? Yikuphi okufanayo?

IWundlu LikaNkulunkulu

Isizwe samaHeberu sasibheke uMesiya ozosikhulula ekubusweni amaRoma. Inhloso yevangeli likaJohane kwaku ukuguqula indlela abacabanga ngayo ngoMesiya ukuze kuJesu, babone ukugcwaliseka kweziprofetho mayelana neNkosi eyayizofika. UMesiya wayengeke abe umbusi wasezweni. Weza ukuzogcwalisa zonke izithembiso zeTestamente eliDala eziqondene naYe, ezihlanganisa nokuzinikela kwaKhe ngenxa yezwe, nokuvuselela ubudlelwane phakathi kukaNkulunkulu nabantu baKhe.

Funda kuJohane 1:29-37. Wenza simemezelo sini uJohane uMbhahhadisi ngoJesu? Usebenzisa siphilisi isifanekiso ukudweba isithombe sikaMesiya, futhi kubaluleke ngani ukuqonda ukuthi wayengubani uJesu nokuthi umsebenzi waKhe wawuzokuba yini?

Amazwi oMbhahhadisi mayelana nokuthi uJesu uyiWundlu likaNkulunkulu esekela inhloso yevangeli likaJohane, ukuletha umqondo omusha mayelana nomsebenzi nobunjalo bukaMesiya. UJesu wayezokuba ukugcwaliseka kwesithembiso senkonzo yemihlatshelo, esisuka emuva esithembisweni soMhlengi esanikezwa okokuqala kuGenesis 3:15.

“Ngesikhathi kubhahhadiswa uJesu, uJohane emkhomba ethi uyiWundlu likaNkulunkulu, wakhanya ngokusha umsebenzi kaMesiya. Ingqondo yomprofethi yaya emazwini kaIsaya athi ‘njengewundlu liyiswa ekuhlatshweni.’ Isaya 53:7.”—Ellen G. White, *The Desire of Ages*, p. 136.

Funda uMarko 10:45, amaRoma 5:6, no 1 Petru 2:24. Lezindimana zisisiza kanjani ukuqonda umsebenzi kaJesu njenge “Wundlu likaNkulunkulu na”?

Noma wayefuna ukwazi kangakanani uJohane uMbhahhadisi ngomsebenzi kaJesu, wayeqinisekile ngokuthi uJesu yiloMesiya owayethenjisiwe, Lowo oweza ukugcwalisa isiprofetho.

Cabanga ngokujulile ngaleligama likaJesu elithi uyi “Wundlu likaNkulunkulu.” Liletha miphi imifanekiso engqondweni, futhi ukuxhumana kwalo nezinkonzo zemihlatshelo zeTestamente eliDala kukusiza kanjani ukuba uthokozele intengo enkulu yosindiso lwethu?

Abafundi Ababili BakaJohane

Abafundi ababili bakaJohane uMbhahadisi babemi naye ngesikhathi kudlula uJesu. UJohane wathi: “ ‘Bhekani nanti iWundlu likaNkulunkulu!’ “ (*Johane 1:36*). Labafundi ababili babesizwile isigijimi sikaJohane mayelana noKrestu owayezogcwalisa izithembiso zeTestamente eliDala ezikhuluma ngoMesiya ozayo. Labafundi bamshiya uJohane, balandela uJesu, bebona ukuthi uJesu ungaphezu kukaJohane uMbhahadisi, nokuthi ungukgcwaliseka kwesigijimi sikaJohane.

Funda kuJohane 1:35-39. Benzani labafundi ababili sebezwe ubufakazi bukaJohane ngoJesu?

Ngokufisa ukuba noJesu, bachitha usuku lonke naYe. Ubani owaziyo ukuthi bafunda futhi bazizwela ziphi izinto ezimangalisayo kuleso sikhathi? Kufanele ukuba yizinto ezinkulu, ngoba kungekudala, isifiso kwaku ukwabelana nabanye abantu ngazo. U-Andreya, omunye wabafundi ababili, wathola umfowabo, uSimoni ngokushesha, wathi, “ ‘Simfumene uMesiya’ (okuhunyushwa ngokuthi uKrestu)” (*Johane 1:41*). Ngesikhathi uAndreya eletha umfowabo kuJesu, uJesu watshengisa ngokushesha ukuthi uyamazi, ethi: “ ‘Wena unguSimoni, kaJona. Uzakubizwa ngokuthi uKhefase’ “ (*Johane 1:42*). UJesu wayemazi futhi emqonda uPetru. Ukuthi uJesu uyamazi umuntu, kuyindikimba yevangeli likaJohane. (*Njengesibonelo, bheka kuJohane 2:24, 25.*)

“Ukuba uJohane noAndreya babe nomoya wokungakholwa wabapristi nababusi, babengeke batholakale bengabafundi ezinyaweni zikaJesu. Babezokuza kuYe njengabagxekayo, ukwahlulela amazwi aKhe....Kodwa babengenjalo labafundi bokuqala. Basabela obizweni lukaMoya oNgcwele ngokushumayela kukaJohane uMbhahadisi. Manje sebezwa izwi loMfundisi wasezulwini....Kwakhanya ukukhanya okungcwele phezu kwemfundiso yeTestamente eliDala. Imikhakha eminingi yeqiniso yabonakala ngokukhanya okusha.”—Ellen G. White, *The Desire of Ages*, p. 139.

Into ephambili evangelini likaJohane ukuveza ukuthi ungubani uJesu, ukuze lezindaba ezimnandi kwabelwane ngazo nezwe.

UKrestu, nokukholwa kwakho kuKrestu, kuyiguqule kanjani impilo yakho? Yiziphi ezinye izinguquko osengathanda ukuzibona zenzeka?

UFiliphu noNathaniyeli

Funda kuJohane 1:43-46. Umyalezo kaFiliphu watshengisani ngokukholwa kwakhe kuJesu?

UFiliphu wayezalwa eBethsayida, njengo Andreyu noPetru. UJohane uMbhahadisi wayebize uJesu nge “Wundlu likaNkulunkulu.” UAndreyu wayetshela uPetru ukuthi ufumene “uMesiya.” Kodwa uFiliphu ubiza uJesu ngaLowo uMose nabaprofethi ababhala ngaYe, wenezela ngokuthi, “uJesu waseNazaretha.” Ukubiza kwakhe igama lendawo yaseNazaretha, kwenza umngani wakhe aphendule ngokushesha.

Kubonakala ukuthi uNathaniyeli wayeyicwasa lendawo encanyana yaseNazaretha. Wayengaboni ukuthi kukhona inkosi engavela kuleyo ndawo. Ukucwasa kuvala amehlo abantu, bangababoni abanye ngendlela abayiyo ngempela. Kuyabonakala ukuthi uFiliphu wayazi (Mhlawumbe ekuxoxeni kwakhe noNathaniyeli ngaphambili) ukuthi indlela engcono yokuhlangabezana nokucwasa akusikho ukuphikisana ngamazwi okuhlakanipha noma ngeBhayibheli, kodwa ukumema umuntu ukuba azozizwela iqiniso ngokwakhe. Wavele wathi, “Woza uzobona.” Wenza khona lokho. Waya, wabona.

Funda kuJohane 1:47-51. UJesu wamtshengisa kanjani uNathaniyeli ukuthi ungunani, waphendula kanjani uNathaniyeli?

Esingakutshelwanga phakathi kwendimana 46 no 47 imininingwane ebalulekile uNathaniyeli aphendule ngayo kuleso simemo sikaFiliphu. Wasukuma, waya kobona. Ubungani bakhe noFiliphu babuqine ukwedlula ukucwasa kwakhe, kanti nempilo yakhe yashintshwa kusukela ngalowo mzuzu.

UJesu ukhuluma amazwi amahle ngoNathaniyeli, embiza ngomIsrayeli ongenankohliso (*Johane 1:47*), okuyinto eyehluke kakhulu kunaleyo eyashiwo nguNathaniyeli ngoJesu (*Johane 1:46*). UNathaniyeli uphendula ngokumangala ngoba wayengakaze ahlangele noJesu ngaphambi kwalokhu.

Uyasuka lapho uJesu umtshela ukuthi wambona ehlezi phansi kwesihlahla somkhiwane. Lawo mazwi ambalwa amenelisa uNathaniyeli. Ngokwembulelwa yizulu, uJesu wayembonile uNathaniyeli ethandaza, efuna iqiniso, ephansi kwesihlahla (bheka kuEllen G. White, *The Desire of Ages*, pp. 140, 141). UNathaniyeli useyavuma, ubiza uJesu ngokuthi Rabi, iNdodana kaNkulunkulu, neNkosi kaIsrayeli. Qaphela indlela ukwembulelwa okubonakala kukuncane kangaka, okwenza ngayo isivumo esukhulu sokukholwa.

Ubufakazi bukaNikodemu

Funda kuJohane 3:1-21. Ubufakazi bukaNikodemu buyifakazela kanjani ingqikithi yevangeli likaJohane?

UNikodemu wayengumfundisi ohloniphekile kwaIsrayeli, eyilunga elicebile lesigungu seSanhedrin. Ubufakazi bakhe budlala indima ebalulekile evangelini likaJohane ngenxa yezizathu eziningi. Wabiza uJesu ngokuthi uRabi, wakhomba nezibonakaliso ayezenza uJesu ethi ubufakazi bokuthi umsebenzi waKhe wesekelwe yizulu. Ngaleyo ndlela, ngaphambi kokuthi uNikodemu aqonde ukuthi wenzani, wayesenikeze ubufakazi bokwesekela ukuthi uJesu unguMesiya.

UNikodemu wabuka izibonakaliso njengobufakazi bobizo olungcwele lukaJesu, kodwa akazibonanga zikhomba kuJesu njengokugcwaliseka kwezithembiso zeTestamente eliDala maqondana noMesiya. Ngakhoke uNikodemu weza kuJesu enokungabaza; ngalesikhathi wayengamthathi njengoKrestu uJesu.

Funda kuJohane 3:3-21. Wathini uJesu kuNikodemu eyatshengisa ukuthi ukwazi ukubona ekujuleni kwenhliziyo yakhe na?

UJesu wazi inhliziyi yawo wonke umuntu. Impendulo yaKhe kuNikodemu ingezwakala ilukhuni, kodwa wavele waqonda-ngqo odabeni. Yize noma amaJuda ayekholwa ukuthi abezizwe bayadinga ukuphendukela kuNkulunkulu, abaningi kubona abazanga ukuthi nabo, isizwe esikhethiwe, badinga inguquko. Akekho umuntu ozalwa esindisiwe, akukhathaleki ukuthi owasiphi isizwe noma ibandla.

Akungatshazwa ukuthi umlando omangalisayo wamaJuda, osukela kuAbrahama, wawuwanika amathuba amaningi amahle (*bheka amaRoma 3:1, 2*). Kodwa lokho kukodwa-nje, akwenele. UJesu watshela uNikodemu into ayengayilindele, ukuthi yena engumfundisi nesikhulu kwaIsrayeli, udinga ukuzalwa ngokusha ngokukaMoya!

UJesu wayesemqonda-ngqo uNikodemu ngokungaziqondi izinto zikaMoya ethi: “Wena ungumfundisi wakwaIsrayeli, kodwa awuzazi lezinto?” (*Johane 3:10*). Kungenzeka kanjani ukuthi wena, umfundisi omkhulu, kodwa ungakwazi lokhu? Lawo mazwi kufanele ukuthi ayehlaba.

Noma wayenamibuzo mini uNikodemu ngoJesu ngaleso sikhathi, ekuhambeni kwesikhathi, uNikodemu wathatha uhlangothi lukaJesu nabalandeli baKhe (*bheka kuJohane 19:39*).

Kusho ukuthini ukuzalwa ngokusha,” futhi kungani wayekugcizelela lokho uJesu?

Ukujula Nomcabango: Funda kuEllen G. White, “Nicodemus,” pp. 167-177, encwadini i-*The Desire of Ages*.

UNikodemu waphenya iMibhalo ngendlela entsha, engenzeli impikiswano, kodwa ukuze athole ukuphila komphfumulo. Waqala wabona umbuso kaNkulunkulu njengoba wayevuma ukuholwa uMoya oNgwele....

“Ngokukholwa, sithola umusa kaNkulunkulu; kodwa ukukholwa akusiye uMsindisi wethu. Akuzuzi lutho. Kuyisandla esibamba ngaso uKrestu, samukele ukulunga kwaKhe, ikhambi lesono....Ukuphenduka kuvela kuKrestu njengayo intethelelo.

“Pho-ke, sisindiswa kanjani? ‘Njengoba uMose waphakamisa inyoka ehlane,’ ngokunjalo iNdodana yomuntu yaphakanyiswa, futhi noma ubani owake wakhohliswa futhi walunywa yinyoka, angabuka, aphile. ‘Bheka iWundlu likaNkulunkulu, elisusa izono zezwe.’ Johane 1:29. Ukukhanya okuvela esiphambanweni kuveza uthando lukaNkulunkulu. Uthando lwaKhe lusidonsela kuYe. Uma singakwali lokho kudonsa, sizoholelwa ezinyaweni zesiphambano ukuze siphenduke ezonweni ezabethela uMsindisi.

UMoya kaNkulunkulu ke, ngokukholwa, uveze ukuphila okusha emphefumulweni. Imicabango nezifiso zilalela intando kaKrestu. Inhliziyo, ingqondo, kudalwa kabusha ngokomfanekiso waLowo osebenza kithina ukuthobisa zonke izinto kuYena. Umthetho kaNkulunkulu bese uyabhalwa engqondweni nasenhliziyweni, sisho kanye noKrestu ukuthi ‘Ngiyakuthokozela ukwenza intando yaKho, Nkulunkulu wami.’ Ps. 40:8.”—Ellen G. White, *The Desire of Ages*, pp. 175, 176.

Imibuzo Yokuxoxisana:

- ① UJohane uMbhahadisi weza ukuzolungisela uJesu indlela. Ungathi waba nempumelelo engakanani umsebenzi wakhe, ngokubuka komuntu? Futhi, uma ucabanga ngempendulo yakho, buza nalokhu, okuwumbuzo omqoka: Uyichaza kanjani “impumelelo” ezintweni zikaMoya?
- ② Kamuva, uJohane uMbhahadisi wezwakalisa ukungabaza okuqinisekile (*Mathewu 11:2, 3; Luka 7:29*). Yini eyabangela imibuzo yakhe, futhi singafundani kulokho ukuze siqine ekukholweni kwethu?
- ③ Eklasini, xoxani ngomqondo othi umuntu onjengoNikodemu, umholi ebandleni leqiniso, umuntu onolwazi olubanzi, kungenzeka aswele ulwazi kangaka ngalokho okuyikona okubaluleke kakhulu. Singafunda zifundo zini kuleso simo?

Ubufakazi BamaSamariya



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 4:1-42; Johane 3:26-30; Jeremiya 2:13; Zachariya 14:8; Hezekeli 36:25-27.*

Indimana Yekhanda: “Base bethi kowesifazane: Asisakholwa ngokulanda kwakho-nje, ngokuba sesizizwele ngokwethu, siyazi ukuthi lo ngempela unguMsindisi wezwe” (*Johane 4:42*).

Kwakungobani amaSamariya? Umbuso wasenyakatho noIsrayeli wawunqontshwe abaseAsiriya ngo 722 B.C. ukwakha uzinzo kwezombusazwe. AbaseAsiriya babesabalalisa abathunjwa babo kuwo wonke umbuso wabo. Ngokunjalo, abathunjwa abavela kwezinye izizwe babelethwa ukuze bakhe embusweni wasenyakatho, laba bantu baziwa ngokuthi amaSamariya, ababenolwabo uhlobo lwenkolo yobuJuda.

Kodwa ubudlelwano phakathi kwabo namaJuda babungebuhle. Isibonelo, AmaSamariya ayengahambisani nokwakhiwa kabusha kwethempeli ngemuva kokubuya kwamaJuda eBhabhiloni. AmaSamariya wona ayesezakhele elawo ithempeli entabeni iGerizimu. Kodwa leli thempeli lachithwa umbusi wamaJuda uJohn Hyrcanus ngo 128 B.C.

Ngesikhathi sikaKrestu, yaqhubeka lenzondo. AmaJuda ayegwema iSamariya ngazo zonke izindlela ezingenzeka. Nakuba babehwebelana, okunye ukuxhumana kwakungenzeki. AmaJuda ayengatshelaki kumaSamariya, engamukeli nosizo oluvela kuwona. Phansi kwalesimo esinje, uJohane ubhala ngokunqwamana phakathi kukaJesu nowesifazane emthonjeni, kanye nabantu baseSamariya emzini wase Sikhari.

*Funda isifundo saleliviki ukulungisela iSabatha lika ULwezi 2.

Isimo Sokunqwamana

Funda kuJohane 4:1-4. Yini eyaholela uJesu ukuthi aze adabule eSamariya?

AbaFarisi bathola ukuthi abafundi bakaJesu babhabhadisa abantu abaningi ukwedlula abakaJohane uMbhabhadisi. Lokho kwabangela isimo esishubile phakathi kwabalandeli bakaJohane nabakaJesu. Abafundi bakaJohane ngokulindelekile, babenesikhwele ngodumo nesikhundla sikaJohane (*qhathanisa noJohane 3:26-30*). Impendulo kaJohane ethathekisayo yathi yena Johane akanciphe, kukhule uJesu (*Johane 3:30*). UJesu wasuka eJudiya, waya eGalile mhlawumbe egwema ukungquzulana. Indlela edlula eSamariya iyona eyayiqonde-ngqo phakathi kwalezi ndawo ezimbili, kodwa kwakungesiyo yodwa indlela ekhona. AmaJuda athembekile ayethatha indlela ende, eshona ngasempumalanga, idabule ePeriya. Kodwa uJesu wayenomsebenzi afanele ukuwenza eSamariya.

Funda kuJohane 4:5-9. UJesu walisebenzisa kanjani lelithuba lokuqala ingxoxo nowesifazane emthonjeni na?

Umthombo kaJakobe wawuseduze impela naseShekhemu, kanti iSikhari, lapho kwakuvela khona lo owesifazane, yayiyibanga elingaba ikhilomitha nenxenye ukusuka lapho. UJesu wahlala ngasemthonjeni ngesikhathi abafundi besaye emzini ukuyothenga ukudla. Wayengenayo into yokukha amanzi aphilile asemthonjeni. Wathi uma efika ukuzokukha amanzi owesifazane, uJesu wacela ukuba amphuzise.

KuJohane 3, kuyamangalisa ukuthi uNikodemu, isikhulu kumaJuda noRabi, wazehlisa, weza kuJesu. Weza kusihlwa ukuze angabonwa. Kodwa kuJohane 4, owesifazane ucasha emini kabha!

Mhlawumbe egwema ukuhlangana namanye amakhosikazi ayefike ekuseni, noma ekushoneni kwelanga, lipholile. Futhi-ke, kungani ahamba indlela ende kangaka ukuzokukha amanzi, emini sekushisa? Noma ngabe siyini isizathu sakhe sokuba lapho, ukuhlangana kwakhe noJesu kwaguqula impilo yakhe.

Yini eyalandela lapho? Umfundisi wamaJuda uqhathaniswa nowesifazane waseSamariya onodumo olubi. Yeka lokho kuqhathanisa! Nokho, phansi kwaso leso simo, kwenzeka ukunqwamana okuthathekisayo.

Esizweni sakini, yiziphi ezinye zezinto eziyihlazo noma amahloni, ezingaba umgoqo ekufakazeni kwabanye abantu? Singazinqoba kanjani lezo zinto? Woza nempendulo yakho eklasini ngeSabatha.

Owesifazane Emthonjeni

Funda kuJohane 4:7-15. UJesu wakusebenzisa kanjani lokhu kunqwamana ukuze afakaze kulo wesifazane?

“Inzondo phakathi kwamaJuda namaSamariya yavimbela owesifazane ukuba enzele uJesu isenzo somusa; kodwa uMsindisi wayefuna ukuthola isihluthulelo salenhliziyi. Ngobuhlakani bothando basezulwini, wacela usizo, akusiye owaphana ngalo. Ukuba wayephane ngomusa, wawungase wenqatshwe lowo musa; kodwa ukwethemba kwakha ukwethemba.”—Ellen G. White, *The Desire of Ages*, p. 184.

Njengoba kwakunjalo ekunqwamaneni kwaKhe noNikodemu, uJesu uyakwazi okusezinhliziyweni zabanye abantu. Ukuphendula ukumangala kwalomame ukuthi umJuda acele usizo kumSamariya, uJesu waqonda-ngqo odabeni. " 'Ukuba ubusazi isipho sikaNkulunkulu, nokuthi ubani othi kuwe , "Ngiphuzise," bewuzocela kuYe, akuphe amanzi aphilayo' " (*Johane 4:10*).

Ukuphendula kowesifazane kwakunjengokukaNikodemu owabuza ngokuqondene nokuzalwa kabusha wathi: " 'Kungenzeka kanjani lokhu?' " (*Johane 3:9*) Owesifazane wabuza wathi, " 'Awuphethe lutho lokukha amanzi, nomthombo ujulile; uwathathaphi pho lawo manzi aphilayo na?' (*Johane 4:11*). Kuzo zombili lezi ziwombe, uJesu wayebakhomba bobabili emaqinisweni okukholwa ababedinga ukuwezwa bawaqonde (omunye wayengumfundisi oqgamile wamaJuda; omunye engowesifazane waseSamariya onesimilo esingesihle). UJesu wayebatshele into efanayo, ukuthi: badinga ukuguquka.

Yisiphi isisekelo seTestamente eliDala samazwi kaJesu mayelana namanzi aphilayo? (*Jeremiya 2:13, Zakariya 14:8*).

Amanzi ayadingeka ukuze kube khona ukuphila; abantu abakwazi ukuphila ngaphandle kwamanzi, ngakhoke amanzi awumfanekiso omuhle nofanelekile wokuphila kwaphakade. Kungakho-nje uJesu ethi: " 'Lowo ophuza amanzi engizokumnika wona ngeke aphinde ome. Kodwa amanzi engizokumnika wona azokuba umthombo wamanzi okuphila kwaphakade ngaphakathi kwakhe' " (*Johane 4:14*).

Funda kuJohane 7:37, 38. Uthini kithina ngalezindimana uJesu, futhi sizizwela kanjani lokho akwethembisayo lapha?

“ ‘Nkosi, Ngiphe lawo Manzi’ ”

“ ‘Ngiyakunifafaza ngamanzi ahlambulukileyo, nihlambuluke, ngihlambulule zonke izithombe zenu. Ngiyakuninika inhliziyi entsha, ngifake phakathi kwenu umoya omusha, ngikhiphe inhliziyi yetshe enyameni yenu, ngininike inhliziyi yenyama. Ngiyakufaka umoya waMi phakathi kwenu, ngenze ukuba nihambe ngezimiso zaMi, niyakugcina izahlulelo zaMi, nizenze.’ ” (Hezekeli 36:25-27).

UHezekeli 36:25-27 uwabonakalisa kanjani amaqiniso uJesu ayefuna ukuwanika uNikodemu nowesifazane emthonjeni na?

Kuzo zombili lezikhathi, uJesu wayefuna ukufinyelela kulabantu namaqiniso enkolo, yize noma wasebenzisa izifanekiso azithatha endalweni uma enza lokho.

Ekuqaleni, bobabili abaqondanga ukuthi usho ukuthini uJesu. UNikodemu wabuza wathi: umuntu angazalwa kanjani okwesibili na? Angangena kanjani esizalweni sikanina? UNikodemu wayecabanga ngokwasemhlabeni, yize uJesu wayemkhomba emaqinisweni kaMoya. Nalona wesifazane, wathatha amazwi kaJesu mayelana namanzi, njengoba enjalo, kanti uJesu wayekhuluma ngokwasenkoleni.

Impendulo yowesifazane uma uJesu ethi uzomnika amanzi aphilayo yathi, “Ngiphe lawo manzi, ukuze ngingabe ngisoma, noma ngize kulomthombo ukuzokukha” (Johane 4:15). Wacabanga ukuthi lamanzi azovela kuJesu azophelisa ukuza emthonjeni, kanjalo-ke agweme ukubonana nabanye abantu. Kuyathathekisa ukuthi ingxoxo yashesha kangakanani ukusuka kulesiya sicelo sikaJesu sokuphuziswa, kwaba owesifazane manje ocela amanzi.

Funda kuJohane 4:16. UJesu wasabela kanjani kuleso sicelo sowesifazane?

Kungalindelekile, uJesu useshintsha ingxoxo, etshela owesifazane ukuthi akayobiza indoda yakhe, eze nayo. Eyani lenguquko eshesha kangaka engxoxweni? Ukwenza kowesifazane kwatshengisa ukushalaza. UJesu wafunda inhliziyi yakhe. Kudingeka abhekane nesimo sakhe ukuze athole ukuphiliswa. “Ngaphambi kokuthi lomphfumulo uthole isipho uJesu ayefuna ukuwunika sona, kwakudingeka ubone isono sawo noMsindisi waso.”—Ellen G. White, *The Desire of Ages*, p. 187.

Ukwambulwa kukaJesu

Funda kuJohane 4:16-24. Wenzani uJesu olwatshengisa ukuthi wazi izimfihlo zalona wesifazane ezisekujuleni, yena wasabela kanjani?

Ukukhanya kwakuxhophha ngendlela yokuthi wawungeke ukubheke. Nakuba wavuma ukuthi uJesu ungumprofethi, owesifazane uyashalaza futhi. Ubuza uJesu umbuzo obanga impikiswano ngenkolo phakathi kwamaJuda namaSamariya—ukuthi iyiphi okuyiyona ndawo efanelekile yokukhonzela.

Empendulweni yaKhe, uJesu waphawula ngokuthi amaSamariya awayazi into ayikhonzayo. Ukukhonza kwawo kuxuba inkolo yamaJuda neyobuhedeni. AmaJuda akhonza uNkulunkulu ozibonakalisayo—okunye ukuvuma okubalulekile okwenziwa umSamariya.

Ukukhonza uNkulunkulu weqiniso akuyi ngendawo ethile. Ngakhoke ingxoxo mayelana nendawo yokukhonzela yayingaqondene nalengxoxo. Ngokuba uNkulunkulu ungumoya, nalabo abamkhonzayo abamkhonze ngomoya nangeqiniso. Owesifazane walamukela iqiniso elisobala, elikhulunywa uJesu, futhi wayesabheke amanye amaqiniso.

Funda kuJohane 4:25, 26. UJesu wazembula kanjani kuyena ukuthi ungubani?

Kuzo zozine izincwadi zevangeli, le, iyona yodwa indimana lapho uJesu washo khona ngokusobala emntwini ngaphambi kokuthethwa kwecala laKhe ukuthi unguMesiya. Futhi lokho akakushongo esixukwini esikhulu noma ebantwini ababalulekile; wakusho kowesifazane waseSamariya, esingazi negama lakhe, eyedwa, emthonjeni kaJakobe. Unaka noma ubani onesizungu, ozizwa engeyona inxenye yabanye abantu, eyedwa.

Kanjalo-ke, kulo wesifazane, owayengesiye-nje owezizwe kuphela, kodwa futhi owayengenaso isimilo esihle. UJesu wazidalula ngokusobala ukuthi ungubani. Esemshelile izimfihlo zakhe eziyihlazo, lokho kwamnika isizathu esikhulu sokukholwa kuYe.

Lendaba ifanele isitsheleni ngokuthi ivangeli lifanele lidilize izindonga ezenziwe yithina bantu phakathi kwethu sisodwa?

Ubufakazi BamaSamariya

Funda kuJohane 4:27-29. Senzo sini esimangalisayo esenziwa yilona wesifazane?

Ingxoxo kaJesu nowesifazane yaphazanyiswa ukufika kwabafundi. Nakuba babemangele ngokuthi ukhuluma nomuntu wesifazane, abambuzanga. Kunalokho, bamxusa ukuba adle.

Owesifazane yena, washiya imbiza yakhe yamanzi, wanikela emzini ukwabelana nabanye ngalokho asanda kukuthola kuJesu.

Funda kuJohane 4:30-42. Yini eyenzeka ngemuva kwalokhu, futhi kusifundisani ngendlela yokusabalalisa ivangeli?

Kubonakala kuyinqaba ukuthi uJesu afake udaba lwesivuno kulendaba yokuphenduka kwabantu abaningi emzini. Kodwa uJohane ufuna ukuthi sibone indlela uJesu abuka ngayo okwenzekayo. Ukwabelana ngecebo losindiso nowesifazane waseSamariya kwakubaluleke kakhulu kuyena kunokudla. Ukuholela imiphefumulo ekusindisweni kwakuyinjongo yaKhe, futhi wasebenzisa lelithuba ukufundisa abafundi baKhe ukuphuthuma kokwabelana ngevangelini nabo bonke abantu, ngisho nalabo abangafani nabo.

Kunamaphuzu amaningi amqoka evangelini likaJohane. Ngokuqinisekile, uJohane 4:39-42, elinye lawo. AmaSamariya amaningi akholwa ngenxa yobufakazi bowesifazane owafakaza wathi: “Ungitshela konke engake ngakwenza” (*Johane 4:39*).

AbaseSamariya bacela uJesu ukuba ake ahlale nabo. Umphumela kwaba ukuthi abanye futhi abaningi bakholwa ngenxa yeZwi likaJesu. “Base bethi kowesifazane: ‘Asisakholwa ngokulanda kwakho nje, ngokuba sesizizwele ngokwethu, siyazi ngempela ukuthi lo, unguMsindisi wezwe’” (*Johane 4:42*).

Lendaba kufanele isitsheleni ngamandla obufakazi ngisho bomuntu oyedwa? Wena ungufakazi onamandla kangakanani ngalokho akwenzele kona empilweni yakho uJesu?

Ukujula Nomcabango: Funda uEllen G. White, “At Jacob’s Well.” pp. 183-195, encwadini i-*The Desire of Ages*.

“Masinyane-nje ngemuva kokuthola uMsindisi, owesifazane waseSamariya waletha abanye kuYe. Wazibonakalisa ukuthi ungumvangeli owedlula abafundi bakaJesu. Abafundi ababonanga lutho eSamariya olutshengisa ukuthi leyo ndawo iyinsimu ethembisayo. Imicabango yabo yayigxile emsebenzini omkhulu owawudinga ukwenziwa ngesikhathi esizayo. Ababonanga ukuthi bazungezwe yisivuno esidinga ukubuthwa. Kodwa ngenxa yowesifazane oyedwa, ababembukela phansi, umuzi wonke wakwazi ukuzwa uMsindisi. Waphakamisa ukukhanya ngaso lesi sikhathi ebantwini bakubo.

“Lo, wesifazane uyisibonelo sokukholwa kuKrestu okusebenzayo. Wonke umlandeli kaKrestu oqinisekile uzalelwe embusweni kaNkulunkulu njengomvangeli. Lowo ophuza amanzi aphilayo uba umthombo wokuphila. Owamukelayo, uphenduka ophayo. Umusa kaKrestu emphefumulweni ufana nomthombo ogwadule, ochichimayo, uphuzise bonke, wenze labo osekuseduze ukuthi bafe, balangazelele ukuphuza amanzi okuphila.”—Ellen G. White, *The Desire of Ages*, p. 195.

Imibuzo Yokuxoxisana:

- ① Eklasini, xoxani ngezimpindulo zenu embuzweni wokugcina wesigaba sosuku lokuQala. Wuphenduleni ngeqiniso. Yiziphi izinto esizweni sakini ezingaba umgoqo owenza nibe nokucwasa kuze kukhinyabezeke ukufakaza kwenu kwabanye abantu?
- ② Ucabanga ukuthi kungani uJesu wamukeleka ngendlela efudumele kangaka kumaSamariya, ngokungafani nakubantu bakubo?
- ③ Zibeke esikhundleni salomame waseSamariya. Nangu umuntu oyisihambi, angamazi, emthshela ukuthi uyazazi izimfihlo zakhe ezijulile. Umuntu wayengakwazi kanjani lokho, kakhulukazi oyisihambi? Akumangalisi ukuthi wathatheka ngoJesu. Lendaba kufanele isitsheleni ngendlela iNkosi eyazi ngayo konke ngathi, nezimfihlo zethu ezijulile, eziyihlazo, esingafuni kube khona noyedwa owaziyo ngazo? Kodwa futhi isitshelani ngendlela uJesu amphatha ngayo nangendlela afuna ukusebenzisana nathi ngayo, yize ezazi izimfihlo zethu? Ungathola kuphi ukududuzeka kuleliqiniso?
- ④ Yiziphi izingqikithi ezisevangelini likaJohane esesifunde ngazo kuze kube manje, ezitholakala ekuvangelini kukaJesu lomame waseSamariya emthonjeni?

Obunye Ubufakazi NgoJesu



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 3:25-36, Johane 1:32-36, Johane 1:32, Daniyeli 7:18, Johane 6:51-71, Johane 5:36-38, Johane 7:37-53.*

Indimana Yekhanda: “...’Mina, nxa ngiphakanyiswa emhlabeni, ngiyakubadonsela Kimi bonke” *(Johane 12:32).*

UJesu akagcini-nje ngokusho izinto ezimangalisayo ngaYe, noma ngokuthi ungubani, noma ukuthi wathunywa ngubani, noma ukuthi wavelaphi. Watshengisa ukuthi ungubani ngezimangalisano nezibonakalisano ayezenza. Njengoba abanye befakaza ngoJesu bethi: “ ‘UKrestu, nxa esefikile, uyakwenza izibonakalisano eziningi kunalezi azenzayo lana na?’ ” *(Johane 7:31).*

Wafakazela amazwi aKhe ngezenzo ezabonakalisa ukuthi amazwi aKhe aqinisele.

Kodwa ngokuqhubeka kwezinto, kwaqala kwaba khona ukwehlukana phakathi kwabantu. Ukuphiliswa komuntu echibini laseBethesda kwathukuthelisa abanye abaholi. Ingxoxo eKhaphenawumi ngemuva kokusuthiswa abayizinkulungwane ezinhlanu kwenza ukuthi izixukuku zimphike uJesu. Ukuvuswa kukaLazaru kwakha ukukholwa kwabanye, kodwa kwabanye kwavusa ubutha obaze baholela ekubethelweni kukaJesu.

Isifundo saleliviki sibuka abanye balabo abambona uJesu, bafakaza ngaYe. Kuzo zonke lezigezameko, kwembulwa okuthile okusitshela ukuthi wayengubani uJesu, sezizonke, zakha umbono ojulile ngoJesu, uMesiya.

**Funda isifundo saleliviki ulungisela iSabatha lika ULwezi 9.*

Ukuzehlisa Komphefumulo: UJohane UMbhabhadisi Uyafakaza Futhi

Isifundo 2 sichazile ukuthi ubufakazi bukaJohane uMbhabhadisi babaletsa kanjani abafundi bokuqala kuJesu—uAndreyu noJohane, uPetru, uFiliphu, noNathaniyeli. Ungalindela ukuthi uMbhabhadisi, njengoba wayesebunikele ubufakazi bakhe, wayesezoziqhelisa. Kodwa uyavela futhi izikhathi ezimbalwa evangalini likaJohane.

Funda kuJohane 3:25-36. UJohane uMbhabhadisi uziqhathanisa kanjani noJesu?

Kwavela impikiswano phakathi kwabafundi bakaJohane uMbhabhadisi nomJuda ongabiziwe ngegama, mayelana ngokuhlanjululwa, okubonakala kuwumbuzo oqondene nosizo lombhabhadiso (*qhathanisa noMarko 1:4, 5*). Ngesikhathi abafundi bakaJohane beza kuye ukuzothola isisombululo ngalombuzo, bafaka igama likaJesu, bethi: “‘Uyabhabhadisa, bonke abantu baya kuYe’ “ (*Johane 3:26*). Kulula ukubona isizathu: banomona ngoJesu—bazikhweleza bona kanye nomholi wabo uMbhabhadisi.

Kwakungaba lula kakhulu ukuthi uJohane azihlanganise nalokho kukhweleza, kodwa akakwenzanga lokho, ngoba wayewazi umsebenzi awuthunyiwe. Kunalokho, wakhumbuza abafundi bakhe ukuthi akazange azibize ngokuthi unguKrestu. Esikhundleni salokho: wayeze ukuzokhomba abantu kuYe, ukumlungisela indlela, ukuba ufakazi ngaYe (*Johane 1:6-8*).

Ngokusebenzisa umfanekiso womshado, uzibiza ngomngani womkhwenyana, uJesu Yena engumkhwenyana. *Umakoti* abantu bakaNkulunkulu (*qhathanisa noHoseya 2:16-23, Isaya 62:1-5*). Kwase kuthi esesebenzisa amazwi atshengisa ubukhulu bakhe bangempela uJohane, wathi: “Umelwe ukukhula Yena, nginciphe mina” (*Johane 3:30*).

UJohane 3:31-36 uyaqhubeka nokuqhathanisa uJesu noJohane, etshingisa ubukhulu bukaMesiya ngaphezu kukaJohane. Njengoba ubufakazi bukaJohane bukhomba kuJesu, kugcizelela ukufakaza. Labo abamukela lobo bufakazi, bakholwe kuJesu, banokuphila okuphakade. Labo abangamamukeli, bahlala bephansi kwentukuthelo kaNkulunkulu. Isho njalo indimana. UNkulunkulu wathanda izwe, waze wathumela iNdodana yaKhe ukuzolihlenga (*Johane 3:16, 17*). Kodwa labo abasenqabayo isipho abaphiwa sona kuyofuneka bathwale icala lezono zabo—ukufa kwaphakade.

Singasifunda kanjani isifundo sokuzehlisa phambi kukaNkulunkulu nabanye abantu? Yini esingayifunda ngesibonelo sikaJohane ngokuzehlisa komphefumulo?

Ukuqonda uMesiya Ngendlela Entsha

Funda kuJohane 1:32-36. Uthini lapho uJohane uMbhahhadisi ngoJesu okuy-into ababengaliyilindele abantu maqondana noMesiya okwakukade elindelwe?

AmaJuda ayebheke uMesiya ozayo owayezowakhulula ekuphathweni amaRoma. Ngemuva kwesikhathi eside sengcinezelo, amaJuda ayekholwa ukuthi uMesiya ngeke agcine ngokuketula umbuso weRoma, kodwa futhi wayezobamisa njengesizwe esikhulu nesinamandla. Kodwa amazwi kaJohane abiza uJesu nge”Wundlu likaNkulunkulu” yize noma ayekhomba emhlatshelweni waKhe ngenxa yezono, abawaqondanga. Abazanga ukuthi ukhuluma ngani.

Kanjalo, uJohane, ngevangeli lakhe, wayefuna ukuguqula indlela abaqonda ngayo uMesiya ukuze babone kuJesu ukugcwaliseka kweziprofetho ezimayelana nokufika kweNkosi nokuthi iyokwenzani. Wayengezi njengomholi kwezombusazwe noma ezempi, kodwa wayezozinikela njengomhlatshelo ngenxa yezono zezwe. Kwakuyileyo injongo yaKhe. Umbuso wawuzofika ngemuva kwalokho, sekufezeke yonke into (*bheka uDaniyele 7:18*).

“Ngesikhathi uJohane ebhahhadisa uJesu, ememezela ukuthi uJesu uyiWundlu likaNkulunkulu, kwakhanya ukukhanya okusha mayelana nomsebenzi kaMesiya. Amazwi omprofethi ayeqondiswe kulawo kaIsaya athi: ‘Njengewundlu eliyiswa ekuhlatsshweni.’ Isaya 53:7.”—Ellen G. White, *The Desire of Ages*, p. 136.

UJohane uthi kuJohane 1:31, “ ‘Nami ngangingamazi.’ “ Pho-ke, uJohane wathola kanjani ukuthi uJesu unguMesiya na? Impendulo ithi iNkosi eyathuma uJohane yayikade ithe kuye: “ ‘Lowo oyakubona uMoya ehla ahlale phezu kwakhe, nguyena obhahhadisa ngoMoya oNgewele.’” Mina ngibonile, ngafakaza ukuthi Lo uyiNdodana kaNkulunkulu” (*Johane 1:33, 34*). Ngamanye amazwi, uNkulunkulu wembhula kuJohane ukuthi uJesu unguMesiya.

“UKrestu ungamandla nobufakazi bukaNkulunkulu” (*1 Korinte 1:24*). Ukwazi ukuthi uJesu unguKrestu, kuvela kuNkulunkulu uqobo ngamandla oMoya waKhe. Leliphuzu livela izikhathi ngezikhathi kuJohane. Usindiso aluveli ngokuhlakanipha kwasezweni, isayensi, noma imfundo ephakeme. Luvela kuNkulunkulu kuphela luye enhliziyweni ezungezwe ukukholwa nokulalela uJesu.

Sasingalazi kanjani iqiniso lokuthi uJesu unguhlatsshelo wezono zethu ngaphandle kokuthi silembulelwe? Ngakhoke, kubaluleke ngani ukwazi iBhayibheli nezimfundiso zalo?

Ukwamukelwa Nokwaliwa

Isifundo 2 sichaze ukusuthiswa kwezinkulungwane ezinhlano kuJohane 6, kodwa asenabanga ngesiqephu sokugcina saleyo ndaba okuyiyona esizofunda ngayo lapha.

Funda kuJohane 6:51-71. UJesu wathini leyo eyaba yinkinga ukuthi abantu bayamukele na?

Ngemuva kokuthi uJesu ephe abantu ukudla ngendlela eyisimangaliso, base befuna ukumenza inkosi (*Johane 6:1-15*). Kodwa ngesikhathi ekhuluma nabo kamuva esinagogeni laseKaphernawomi, wabachazela umfuziselo waleso simangaliso ngokwasenkoleni, ethi: “Mina ngiyisinkwa sokuphila,” (*Johane 6:35*). Wajula ngokuchaza ethi lesi sinkwa siyinyama yaKhe, nesokuphilisa umhlaba (*Johane 6:31*).

Lawo mazwi avula amehlo esixuku, sabona ukuthi uJesu ngeke abe inkosi yasezweni. Wayengahambisani nalokho abakulindele. Abavumanga ukuphenduka, okwakuzoguqula indlela abacabanga ngayo ukuze babone futhi bamukele uJesu njengoMesiya. Abafundi baKhe abaningi bamfulathela ngalesi sikhathi (*Johane 6:66*).

Ngokubuka komuntu, kumelwe ukuthi lokho kwakubuhlungu kuJesu. Kumnandi ukunconywa yizixuku. Ubani ongathandi ukuthandwa? Kodwa ukubona abantu abaningi sebehlehlela kude nawe, bengabaza nezimfundiso zakho, kuyadumaza. Ngokubona izixuku zimshiya, uJesu wabuza abafundi baKhe abasondele kakhulu kuYe, labo abayishumi nambili, ukuthi nabo bafuna ukuhamba yini.

Kulapho-ke uPetru wenza khona isivumo esimangazayo, esingubufakazi bokuthi uJesu unani, nokuthi ungubani. “‘Nkosi, siyakuya kubani na? Amazwi okuphila Okuphakade akuWe. Siyakholwa, siyazi ukuthi Wena ungongcwele kaNkulunkulu’” (*Johane 6:68, 69*).

Abafundi base behambe noJesu iminyakana, bebona izimangaliso zaKhe, bezwa izintshumayelo zaKhe. Babezazela ukuthi akekho omunye ongalinganiswa naYe. Bakholwa ukuthi noma ezinye izimo zingabonakala zingejwayelekile kanjani, lomuntu Yena unguMesiya—kungakhathalekile ukuthi kusekuningi kangakanani abangakakuqondi ngenjongo yokuza kwaKhe. Baze baqala ukuqonda ukuthi uJesu wayezeleni emhlabeni, ngemuva kokufa nokuvuka kwaKhe.

Singafundani kulendaba ngeqiniso lokuthi iningi livame ukuphaphalaza? Kungani sidinga ukuhlale sikukhumbula lokho, kakhulukazi maqondana nezimfundiso zenkolo yethu ezingathandeki kwabaningi—ngisho neningi lamaKrestu?

Ubufakazi BukaYise

Ivangeli ngokukaJohane liqala ngokukhuluma ngeZwi (*Logos*) elikuNkulunkulu; kushiwo uNkulunkulu uYise (*Johane 1:1*). Ngesikhathi iZwi liba inyama, uMoya wafakaza ngoJesu wahlala phezu kwaKhe mhla ebhabhadiswa (*Johane 1:32-34*). Kodwa uYise naYe wafakaza ngoJesu ngezinsuku zokusebenza kwaKhe emhlabeni.

Funda kuJohane 5:36-38. Uthini lapha uJesu ngoYise?

UJesu wahlanganisa uYise nemisebenzi nezimangaliso ayekade ezenza. Usho ngokusobala ukuthi wathunywa nguYise Lowo owafakaza ngaYe.

Funda kuMathewu 3:17, Mathewu 17:5, Marko 1:11, nakuLuka 3:22 (*bheka naku 2 Petru 1:17, 18*). Uthini uYise ngoJesu?

Embhabhadisweni kaJesu, uYise noMoya bahlanganyela neNdodana ukwenza lesikhathi esibalulekile: isiqalo sokusebenza kukaJesu. UYise uthi uJesu uyiNdodana yaKhe ethandiweyo, athokozayo ngaYo. Kodwa ngesikhathi esibucayi somsebenzi kaKrestu, uYise uyaphinda akhulume; njengoba kubhalwe evangelini likaJohane.

Izinto zase zifinyelela kumvuthwandaba ngezinsuku zokugcina zalokho kusebenza. Abaholi bezenkolo sebehlulekile ukumvimba (*bheka kuJohane 12:19*) base bemfuna efile. Izixuku zazithathekile ngaYe, kakhulukazi ngokuzwa imibiko yalabo abambona evusa uLazaru ekufeni (*Johane 12:17, 18*), zase zimlandela uJesu. Ngisho namaGriki imbhala, ayeze ukuzogubha umkhosi, afuna ukubona uJesu.

Ngalesikhathi, ngokusabela kuJesu uma ethi kuJohane 12:28, ‘Baba, khazimulisa igama laKho’ uYise waphinde wakhuluma esezulwini wathi: ‘Ngilikhazimulisile, ngobuye ngilikhazimulise’ (*Johane 12:28*).

Njengoba sesibonile, ihora lokukhazimuliswa kukaJesu yisiphambano. Ngakhoke, ubufakazi bukaYise ngoJesu bukhomba kulowo mhlatshelelo omkhulu weWundlu likaNkulunkulu ngenxa yezono zezwe. Yiwo lowo umvuthwandaba womsebenzi waKhe wasemhlabeni. Ukufa kwaKhe, efela thina kwakhokha yonke inhlawulo yazo zonke izono zethu, futhi kuYena, ngokukholwa, asisadingi ukuzithwalela lesi sijeziro thina ngokwethu.

Ubufakazi Besixuku

“Kepha ngosuku lokugcina olukhulu lomkhosi uJesu wema wamemeza wathi: Uma ekhona owomileyo, akeze Kimi, aphuze. Okholwa Yimi, njengokusho kombhalo, esiswini sakhe kuyakugobhoza imifula yamanzi aphilayo” (*Johane 7:37, 38*).

UJohane wabhala izikhathi eziningi ngoJesu ekhuluma ngokusobala ngaYe, ukuthi ungubani, nokuthi weza lapha ukuzokwenzani.

Lamazwi abhalwe lapha ngenhla, acashunwe kuJohane 7:37, 38, ayisibonelo esinye futhi salokho uJesu akushoyo ngaYe, nokuthi uyokwenzani kubo bonke abeza kuYe. Kwaku amazwi anesisindo lawo.

Ngesikhathi uJesu ekhuluma namaJuda ayeze emkhosini wamadokodo, abaningi kuleso sixuku basabela kanjani? *Johane 7:37-53*

Abanye bathi unguMprofethi njengoba wayeshilo uMose endulo (*Duteronomi 18:15-19*). Abanye bathi unguKrestu. Kodwa lokho kwasusa impikiswano ngokuthi uMesiya wayengezukuvela eGalile—kwakufuneka abe yinzalo kaDavide, azalelwe eBethlehema—okwakunjalo ngempela ngoJesu (*qhathanisa noMathewu 1-2*), kodwa abaningi babengakwazi lokho!

Ngisho nalabo ababezombopha, bamangaliswa yindlela akhuluma ngayo ngokukhululeka. AbaFarisi baphendula izikhulu ngomunye umbuzo: “Ukhona yini ezikhulwini nakubaFarisi oke wakholwa nguYe na?” (*Johane 7:48*). Lombuzo wabaFarisi wanika uJohane ithuba lokufaka uNikodemu, yena owathi ngemuva kokuhlangana noJesu, wafuna ukuvikela uJesu kumacebo abo. “Konje umthetho wakithi uyamlahla yini umuntu ungakamuzwa kuqala, uze wazi akwenzayo, na?”

Ngabe uNikodemu wamamukela yini uJesu njengoMesiya? Nakuba lokhu kungesibo ubufakazi bokuthi wamamukela, phakathi kwalesehlakalo nalokho akwenza kamuva ngemuva kokufa kukaJesu (*bheka uJohane 19:39, 40*), iBhayibheli lisinika ubufakazi obuqinile bokuthi uNikodemu nangempela wakholwa kuJesu.

Ngakhoke impendulo embuzweni wabo yathi, Yebo, omunye wabaFarisi wakholwa kuYe.

Funda kuJohane 7:49. Yini leyo eyashiwo abaholi, eyatshengisa ukubukela phansi abantu ababelandela uJesu? Singathola sifundo sini lapho?

Ukujula Nomcabango: Funda uEllen G. White, “The Crisis in Galilee, pp. 383-394; “In the Outer Court,” pp. 621-626, encwadini i-*The Desire of Ages*.

“ ‘Sizoya kubani?’ Abafundisayo bakwalsrayeli babeyizigqila zezinhlelo. Ukushiya uJesu kwakuzokusho ukuwela ezandleni zabantu abagcina amasiko, futhi abanezinjongo zokuzikhulisa bona, befuna olwabo udumo. Abafundi basebethole ukuthula nentokozo enkulu ukwedlula impilo yabo yonke yangaphambili selokhu bamukela uKrestu. Babengabuyela kanjani emuva kulabo ababe hlekise baze bashushisa uMngani wezoni? Kwase kuyisikhathi eside belindele uMesiya; manje wayesefikile, babengeke basuke kuYe baye kulabo ababemzingela, behlupha nabo abafundi ngokuba abalandeli baKhe.

“ ‘Sizoya kubani?’ “ Ngeke sisuke ezimfundisweni zikaKrestu zothando nomusa, siye ebumnyameni bokungakholwa, ububi basezweni. Yize noma uMsindisi wadlwa abanengi ababebone imisebenzi yaKhe emangalisayo, uPetru wezwakalisa ukukholwa kwabafundi ethi: ‘Wena unguye Lowo Krestu.’ Lowo mcabango-nje wokulahlekelwa yihange lemphefumulo yabo wabagcwalisa ngokwesaba nobuhlungu. Ukungabi noMsindisi kufana nokuntanta olwandle olumnyama kunesiphepho.”—Ellen G. White, *The Desire of Ages*, p. 393.

Imibuzo Yokuxoxisana:

- ① Eklasini, xoxani ngombuzo olukhuni othi: kungani abanye abantu uma benikwe ubufakazi bokuthi uJesu unguMesiya, nobeqiniso lobuKrestu, belamukela ngokujabula, kanti abanye uma benikwa bona lobo bufakazi, bayabenqaba?
- ② Yiliphi elinye iqiniso elibalulekile elingase libe khona, ngaphandle kokuthi uJesu Krestu wafela izono zethu? Kodwa, salazi kanjani leliqiniso elimqoka na? Ngesayensi? imithetho yemvelo? inkolo yemvelo? ukuhlakanipha? Yize noma konke lokhu kungase kusiholele ekukholweni kuNkulunkulu onguMdali, akukho kulokhu kukodwa, noma kukonke, okungasifundisa iqiniso elibaluleke kakhulu esidinga ukulazi, elithi: uKrestu wafela izono zethu. Lokho, ukuthi konke lokuhlakanipha okubaliwe ngenhla, ngeke kusiholele entweni eyodwa esiyidinga ngempela—ukusifundisa ngokubaluleka kokwenza iBhayibheli libe yisona siphephelo sethu sokugcina ezindabeni zokukholwa?
- ③ Kungani kubaluleke kangaka enkolweni yomuntu ukukhuluma ngezinto ozenzelwe nguNkulunkulu empilweni yakho?

Babusisiwe Abakholwayo



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 8:54-58, Genesis 12:3, Roma 4:1-5, Johane 12:1-8, Johane 19:4-22, Johane 20:19-31, Daniyeli 2, Daniyeli 7.*

Indimana Yekhanda: “UJesu wathi kuye, ‘Ngokuba ungibonile, ukholiwe na? Babusisiwe abakholwa bengabonanga” (*Johane 20:29*).

Kuyo yonke incwadi yakhe yevangeli, uJohane wayenezinhlobo ezehlukene zabantu—abantu abehlukene ngezindlela zokuphila, inkolo, namava—ababefakaza ngokuthi ungubani uJesu.

“ ‘Bheka, nanto iWundlu likaNkulunkulu!’ “ (*Johane 1:36*). “ ‘Simfumene uMesiya’ “ (*Johane 1:41*). “ ‘Simfumene Lowo aloba ngaYe uMose’ “ (*Johane 1:45*). “ ‘Rabi, uyiNdodana kaNkulunkulu, uyiNkosi kaIsrayeli!’ “ (*Johane 1:49*). “ ‘Kungebe nguYe uKrestu na? (*Johane 4:29*). “ ‘Sesizizwele ngokwethu, siyazi ukuthi lo ngempela unguMsindisi wezwe’ “ (*Johane 4:42*). “ ‘Nkosi siyakuya kubani na?’ “ (*Johane 6:68*). “ ‘Nkosi, ngiyakholwa ukuthi Wena unguKrestu, iNdodana kaNkulunkulu obezakuzwa ezweni’ “ (*Johane 11:27*). “ ‘Bengiyimpumputhe, manje sengiyabona’ “ (*Johane 9:25*). “ ‘Bhekani iNkosi yenu!’ “ (*Johane 19:14*). “ ‘Angifumani cala kuYe’ “ (*Johane 19:6*). “ ‘Nkosi yami, Nkulunkulu wami!’ “ (*Johane 20:28*).

Babengobani abanye balabantu, futhi kungani bafakaza ngalendlela ukuchaza uJesu na?

Funda isifundo saleliviki ukulungisela iSabatha lika ULwezi 16.

Ukusukela kuAbrahama

UJesu wayengenamahloni ukusho ukuthi ungubani, nokubiza abazofakaza ngaYe, ngisho nofakazi asebafa kudala, okuhlanganisa noAbrahama. “ ‘UAbrahama uyihlo wathokozela ukubona usuku lwaMi, walubona, wajabula’ “ (*Johane 8:56*).

Babubaluleke ngani ubufakazi bukaAbrahama, buze bufakwe evangalini likaJohane? *Genesis 18:16-18, Genesis 26:4, Mathewu 1:1, Izenzo 3:25.*

“Ngezifanekiso nezithembiso, uNkulunkulu ‘washumayela kuAbrahama ngaphambi kwevangeli.’ Galatiya 3:8. Ukukholwa kukaAbrahama kwakugxile kuMhlengi owayezofika. UKrestu wathi kumaJuda: ‘UAbrahama, uyihlo, wathokoza ngokubona usuku lwaMi; walubona, wajabula.’ Johane 8:56. Inqama eyanikelwa esikhundleni sikalsaka yayimele iNdodana kaNkulunkulu, eyayizonikelwa esikhundleni sethu. Ngesikhathi umuntu ephansi kwesigwebo sokufa ngenxa yokweqa umthetho kaNkulunkulu, uBaba, ebuka iNdodana yaKhe, watshele isoni wathi: ‘Phila, ngisitholile isihlengo.’ —Ellen G. White, *Patriarchs and Prophets*, p. 154.

UAbrahama wayenguyise wesizwe samaJuda. Wanikwa isithembiso esithi zonke izizwe ziyobusiswa ngenxa yakhe. Lesithembiso seza ngoMesiya, owuzalo lwakhe uAbrahama.

UAbrahama futhi wayenguyise walabo abasabela kuNkulunkulu ngokukholwa (*Heb. 11:8, 17-19*). Ukuvuma kwakhe ukunikela ngendodana yakhe uIsaka (*Genesis 22*), indodana yesithembiso, kwakungesona-nje isibonakaliso sokukholwa, kodwa futhi kwakuyifasitela lokubuka icebo losindiso.

Ngesikhathi uJesu ethi: “ ‘uAbrahama uyihlo wajabula ukubona usuku lwaMi’ “ (*Johane 8:56*), abaholi basabela ngokuthi, “ ‘Awukabi neminyaka engamashumi amahlanu, kanti uAbrahama usuke wambona na?’ “ (*Johane 8:57*).

Ipendulo kaJesu yethusa. “ ‘Ngiqinisile, ngiqinisile ngithi kini: Engakabikho uAbrahama, ngangikhona Mina’ “ (*Johane 8:58*). UJesu usebenzisa amazwi afana nalawo asetshenziswa nguNkulunkulu kuMose esihlahleni esasivutha. Wayesho ukuthi unguNkulunkulu, uMvelinqangi.

Ngaphandle kokungabaza, abaholi baqonda kahle ukuthi usho ukuthini ngoba bathatha amatshe befuna ukumkhanda ngawo” (*Johane 8:59*).

Funda kumaRoma 4:1-5. UPawulu lapha uyisebenzisa kanjani lendaba kaAbrahama ukuveza iqiniso elikhulu lokusindiswa ngokukholwa kuphela, ngaphandle kwemisebenzi yomthetho? Lezindimana zisisiza kanjani ukuqonda ukuthi uAbrahama uyise walabo abaphila ngokukholwa?

Ubufakazi bukaMariya

Sekusele izinsuku eziyisithupha kube yiphasika, uJesu wavakashela uMariya, uMartha, noLazaru umfowabo, yena lowo owavuswa nguJesu ekufeni. USimoni, owayekade ephiliswe ekugulisweni yisilepero, wenza idili lokubonga uJesu ngalokho ayemenzele kona. UMartha wayebhekene nezokudla, kanti uLazaru wayehlezi etafuleni nabamenyiwe (*Johane 12:1-8*).

Zazibaluleke ngani izenzo zikaMariya lapha? Lokho kwaba kanjani ubufakazi bokuthi ngubani ngempela uJesu? *Johane 12:1-3.*

Amakha ayebiza imali eningi, elingana nomholo wonyaka wonke womuntu osebenza imisebenzi ephansi. UMariya weza nalesipho ukutshengisa ukubonga uMsindisi ngokumthethelela izono zakhe nokuvusa umfowabo ekufeni. Wayehlose ngaso ukuthi ngelinye ilanga sisetshenziswe emngcwabeni kaJesu. Kodwa-ke wase ezwa ukuthi kungekudala, uJesu uzogcotshwa njengenkosi. Uma kunjalo-ke, wayefuna ukuba owokuqala ukuhlonipha uJesu ngaleyo ndlela.

UMariya wayengahlosile ukuthi isenzo sakhe sidonse amehlo abantu, kodwa uJohane uthi: “Indlu yagcwala iphunga elimnandi lamakha” (*Johane 12:7, 8*).

Lomcabango utholakala njalo encwadini kaJohane. UJesu uyakwazi okusebantwini (*Johane 2:24, 25; Johane 6:70, 71; Johane 13:11; Johane 16:19*). Ngalesi sikhathi, edilini likaSimoni, uJesu wayekwazi okungaphakathi kukaJudasi. UJohane uyaqaphelisisa ukuveza ukuthi wayengubani uJudasi—isela elinake okwalo (*Johane 12:6*).

“Isipho esinuka kamnandi uMariya owayecabanga ukuthi uzosisebenzisa ukugcoba isidumbu sikaJesu, wasisebenzisa emzimbeni waKhe ophilayo. Emngcwabeni, iphunga laso elimnandi lalizonandisa ithuna kuphela; kodwa ngalesi sikhathi, lathokozisa inhliziyu yaKhe uJesu ngesiqiniseko sokukholwa nothando lukaMariya. Kwathi lapho ebhekene nobumnyama bokuthethwa kwecala laKhe, wayesikhumbula lesenzo sokugcotshwa ngamakha, isibonakaliso sothando ayezoluthola kwabasindisiwe kuze kube phakade.”—Ellen G. White, *The Desire of Ages*, p. 560.

UJesu wayekwazi okusenzelisiweni kaMariya nenhliziyu kaJudasi. Futhi uyakwazi okusenzelisiweni yakho. Leliqiniso lithini ngokudinga kwethu uKrestu ongukulunga kwethu, ozosiguqula asemboze?

Ubufakazi bukaPilatu Engazimisele

Izikhathi ngezikhathi uJohane ubhala ngemizamo yabaholi bezenkolo ukubamba uJesus, bamfake enkantolo, agwetshwe ukufa. Ingqikithi evangelini likaJohane, ayevame ukuyisho uJesus, ukuthi isikhathi saKhe noma ihora laKhe lalingakafiki, okusho isikhathi sokubethelwa kwaKhe (*Johane 2:4; Johane 7:6, 8, 30; Johane 12:7, 23, 27; Johane 13:1; Johane 17:1*).

Manje lase lifikile ihora. UJesus waboshwa eNsimini yaseGethsemane, walethwa phambi kuka Anas, wadluliselwa kuKhaifase umprihi omkhulu, wayiswa izikhathi ezimbili kuPilatu.

UJohane ubize ofakazi abaningi abenza imisebenzi enhlobonhlobo, ukuzofakaza ukuthi uJesus unguKrestu. Manje uJohane ubiza uPilatu, umbusi owayethetha icala likaJesus. Kwaku ubufakazi obubalulekile lobu ngoba uPilatu wayeyisakhamuzi saseRoma, umbusi, nomahluleli; invamisa yabanye ofakazi babengamaJuda, futhi bengabantukazana.

Isinqumo sikaPilatu sixhumene kanjani nengqikithi yevangeli likaJohane?
Johane 18:38, Johane 19:4-22.

UJesus walethwa kuPilatu ngolwesiThupha ekuseni (*Johane 18:28*). Ngokohlelo lwakhe wayefuna ukusheshe aqede ngoJesus. Kodwa ukuziphatha kukaJesus kwadonsa amehlo kaPilatu. Lombusi waphonsa imibuzo kuJesus, wezwa wazizwela okushiwo nguJesus ukuthi, “Ngizalelwe lokho, ngafikela lokho ezweni ukuba ngifakazele iqiniso. Bonke abeqiniso bayalizwa izwi laMi” (*Johane 18:37*).

Yize noma umbusi wagcina ngokugweba uJesus ukuthi afe, nokho, izikhathi ezintathu wamemezela ukuthi uJesus umsulwa Ia (*Johane 18:38; Johane 19:4, 6*). Esiphambanweni wabhala lamazwi athi: “UJesus waseNazaretha, iNkosi yamaJuda” (*Johane 19:19*), ephelelisa ubufakazi bakhe bokuthi ungubani uJesus. Kodwa yize enze lobo bufakazi ngobumsulwa bukaKrestu, wangweba ukuthi afe.

Iqiniso uqobo lwalo, lalimi phambi kukaPilatu, kodwa, ngokuvumela isixuku ukuba simlawule, *uPilatu wagweba uJesus ukuthi afe!* Isibonelo esidabukisayo sokungalandeli lokho okutshelwa unembeza wakho nenhliziyo yakho ukuthi kufanelekile!

Singafundani kulesibonelo sikaPilatu ngengozi yokulandela okushiwo yiningi, noma ingcindezi, esivimba ukuthi singenzi lokho esikholwa ukuthi kufanelekile?

Ubufakazi bukaTomase

Funda kuJohane 20:19-31. Yini esingayifunda endabeni kaTomase mayelana nokukholwa nokungabaza? Yiliphi iphutha elikhulu alenza uTomase na?

UKrestu wabonakala kubafundi baKhe ngemuva kovuko lwaKhe, ngesikhathi babevalelene egumbini ngenxa yokwesaba. UTomase wayengekho. Kamuva, wezwa imibiko yovuko ngabanye abafundi, kodwa walahla ithemba. Lokho kwakungahambisani nesithombe anaso ngombuso. Futhi, nakanjani wayezibuza ukuthi kungani uJesu wazibonakalisa kwabanye abafundi engekho yena.

UTomase wathi: “Ngaphandle kokuthi ngibone amanxeba ezipikili, ngifake umunwe wami phakathi, nesandla sami ohlangothini lwaKhe, ngeke ngikholwe’ “ (*Johane 20:25*).

UTomase wayeyalela imibandela yokukholwa kwakhe. Ukuza ngomqondo onjalo kuJesu kulokhu kuvela izikhathi ngezikhathi kuJohane. UNikodemu waphendula uJesu wathi: “ ‘Umuntu angazalwa kanjani esemdala?’ “ (*Johane 3:4*). Owesifazane emthonjeni wabuza wathi: “ ‘Nkosi, awuphethe lutho lokukha amanzi, umthombo ujulile; uwathathaphi pho lawo manzi aphilayo?’ “ (*Johane 4:11*). Isixuku esasikade siphawe izinkwa nezinhlanzi sabuza sathi: “ ‘Usinika sibonakaliso sini?’ “ (*Johane 6:30*).

Ivangeli likaJohane liphikisana nalomqondo othi “ngizokholwa ngokubona.” Uma uJesu esehlangana noTomase ngemuva kovuko, wammema ukuthi eze abone, athinte umzimba wakhe ovuke ethuneni. Kodwa wayesethi: “Babusisiwe abangabonanga, kodwa bakholwa’ “ (*Johane 20:29*).

“UNKulunkulu akasho ukuthi asikholwe engasinikanga ubufakazi obanele esizokwakhela phezu kwabo ukukholwa kwethu. Ubukhona baKhe, isimilo saKhe, ubuqiniso bezwi laKhe, konke lokhu kuqiniswa ubufakazi obuzwakalayo ezingqondweni zethu; kanti buningi lobo bufakazi. Nokho, uNKulunkulu akalisusanga ithuba lokungabaza. Ukukholwa kwethu makwesekelwe phezu kobufakazi, hhayi isibonakaliso.”—Ellen G. White, *Steps to Christ*, p. 105.

Sinikezwe ubufakazi bokukholwa kuJesu obuningi ngendlela emangalisayo ngezwi likaNKulunkulu, ngeNdalo, nangamava ethu.

Ukuba umuntu angakubuza athi: Kungani ukholwa kuJesu? Ungathini?

Ubufakazi Bethu NgoJesu

Izikhathi ngezikhathi, uma uJohane ethula ofakazi ngoJesu, injongo yakhe ukwenza sivume ukuthi: “Izibonakaliso ezinye eziningi uJesu wazenza phambi kwabafundi baKhe, ezingalotshiwe kulencwadi; kodwa lezi zilotshiwe ukuba nikhholwe ukuthi uJesu unguKrestu, iNdodana kaNkulunkulu, nokuba nikhholwe, nibe nokuphila egameni laKhe” (*Johane 20:30, 31*).

Ake uzicabange ulapho wena uqobo, ngokwenyama, umbonile uJesu enza izimangaliso eziningi. Noma kanjani, singakholwa, akunjalo? Sifuna ukucabanga kanjalo; kodwa, ngezinye izindlela, sinobufakazi obuningi bokuthi sikhholwe kuJesu ngaphezu kwalabo ababona izimangaliso zaKhe.

Kanjani?

Yiziphi ezinye izinto esinazo namhlanje ababengenazo labo ababephila ngesikhathi sikaJesu, okufanele zisisize sikhholwe, Isibonelo, *Mathewu 24:2, Mathewu 24:14, Mathewu 24:6-8.*

Kungenxa yokuthi asigcini-nje ngokuba nezindaba ezithathekisayo evangalini likaJohane, kodwa futhi sinenhlamba enkulu yokubona okuningi okwaprofethwa uJesu nabanye ababhali beBhayibheli kugcwaliseka, njengokuchithwa kwethempeli (*Mathewu 24:2*), ukwanda kwevangeli emhlabeni (*Mathewu 24:14*), uhlubuko olukhulu (2 Thesalonika 2:3), nomhlaba ulokhu uqhubeka ukuba indawo ewile nambi (*Mathewu 24:6-8*). Kuyo yonke impilo kaJesu nomsebenzi waKhe, abalandeli baKhe babeyisixukwana esincane nesihlushwayo, abesilisa nabesifazane, okwakufanele ngokubuka kweso lomuntu, ngabe kudala banyamalala emlandweni. Babezokwazi kanjani, njengoba sazi thina, ukuthi zonke lezi zinto ziyokwenzeka? Nangempela zenzeka. Empeleni, nokwethu ukukholwa imbhala, sinakho njengokugcwaliseka kwesiprofetho sikaJesu uqobo esithi ivangeli liyokuya kuwo wonke umhlaba.

Futhi namhlanje, ngemuva kweminyaka elinganiselwa kweyizinkulungwane ezimbili, njengabalandeli bakaJesu, nathi sinelungelo lokuhambisa ubufakazi ngoJesu nalokho asenzele kona. Akuyi ngobugagu bukaNathaniyeli, uNikodemu, owesifazane waseSamariya, noma izimfundiso zabaFarisi

ukuthi siyazazela uJesu njengoMesiya. Kungokufunda iMibhalo ngokusizwa amandla kaMoya oNgcwele ukuze samukele uJesu njengoMsindisi womhlaba.

Futhi-ke, ilowo nalowo kithina, ngeyethu indlela, nokuqhutshwa ubudlelwane bethu noNkulunkulu, kukhona esingakusho ngoJesu. Kungenzeka esikushoyo kungathathekisi njengokuvuswa kwabafuleyo noma ukuvulwa kwamehlo omuntu owazalwa engaboni, kodwa akusho lutho lokho. Okubalulekile ukuthi siyazazela ngokwethu uJesu, bese sifakaza ngaYe ngeyethu indlela njengoba kwenza labo abasevangalini likaJohane.

Ukujula Nomcabango: Funda uEllen G. White, “The Test of Faith,” pp. 145-155 kuPatriarchs and Prophets; “In Pilate’s Judgment Hall,” pp. 723-740, ku *The Desire of Ages*.

UTomase “wazilahlela ezinyaweni zikaJesu, ekhala ethi, ‘Nkosi yami noNkulunkulu wami.’”

“UJesu wasamukela isivumo sikaTomase, kodwa ngobumnene, wakhuza ukungakholwa kwakhe ethi: ‘Tomase, ukholwa ngoba ungibonile: babusisiwe abangabonanga kodwa bakholwa.’ Ukukholwa kukaTomase kwakuzomthokozisa kangcono uKrestu ukuba wayevumile ukukholwa ubufakazi babazalwane bakhe. Ukuba umhlaba bewungalandela Isibonelo sikaTomase, akukho muntu obengakholwa aze asindiswe; ngoba bonke abamukela uKrestu bamamukela ngobufakazi babanye.

“Abaningi abangabazayo babeka izaba zokuthi ukuba bebenabo ubufakazi uTomase ayebuthole kubazalwane bakhe, ngabe bayakholwa. Ababoni ukuthi abagcini-nje ngokuba nabo lobo bufakazi, kodwa kuningi nokunye abanakho. Abaningi, njengoTomase, balindela ukuthi kusuke konke okubangela ukungabaza, ngeke basithole isifiso sabo. Kancane, kancane, bayacwila ekungakholweni. Labo abazifundise ukubuka uhlangothi olubi, bakhononde, abazi ukuthi benzani. Batshala imbewu yokungabaza. Bayovuna isivuno sokungabaza. Ngesikhathi lapho ukukholwa nokwethemba kudingeka kakhulu, abaningi bayozithola bengenamandla okwethemba nokukholwa.”—Ellen G. White, *The Desire of Ages*, pp. 807, 808.

Imibuzo Yokuxoxisana:

- ① Yini umehluko ekutshengiseni ukukholwa phakathi kuka Abrahamana noTomase? Yini esingayifunda ngamava abo?
- ② Eklasini, labo abafunayo, abafakazele uJesu, njengoba sibonile kwenziwa evangelini likaJohane. Nakuba ubufakazi bungefani, bathini, futhi bebonke bayifakazela kanjani iNkosi eyodwa na?
- ③ UPilatu wabuza umbuzo wokuhlakanipha ethi: “Liyini iqiniso?” Nikeza eyakho impendulo njengoba sesifunde kangaka kuJohane.
- ④ Bheka iziprofetho zikaDaniyeli 2 no 7. Nakuba labo ababephila ngesikhathi sikaJesu babenazo lezahluko zombili, yimaphi amathuba amakhulu esinawo thina ababengenawo ngalezo zinsuku uma sibheka ukugcwaliseka kwazo okusinika izzathu eziningi zokuba sikholwe?

Ukugcwalisa Iziprofetho zeTestamente eliDala



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 5:17, 20, 36-40, 46, 47; Johane 13:18; Johane 17:12; Jeremiya 2:13, Zakariya 9:9; Johane 8:12-30.*

Indimana Yekhanda: “ ‘Kepha nginabo ubufakazi obukhulu kunobukaJohane, ngokuba imisebenzi uBaba anginike yona ukuba ngiyifeze, yona lemisebenzi eniyenzayo, iyangifakazela ukuthi uBaba ungithumile’ “ (*Johane 5:36*).

Siyabona izikhathi eziningi, encwadini kaJohane izinto uJesu azisho, wazenza, ezibonakalisa ukuthi uMesiya, uKrestu, ufikile kwalsrayeli. Empeleni wayefike njengomunye wabo, umJuda ozalelwe eBetlehema, njengoba yayishilo iMibhalo.

Kodwa, njengoba wabhala uJohane, “Wayekhona ezweni, izwe lavela ngaYe, kepha izwe alimazanga. Amazwi ethusayo lawo, futhi njengoba sibona kuJohane nezinye izincwadi zevangeli, abantu abaningi abamazanga, yize kwakufanele bamazi, kakhulukazi ngenxa yazo zonke izinto azikhuluma, nalezo azena. Nangaphezu kwalokho, ngenxa yeMibhalo yeTestamente eliDala eyayikhomba kuYe.

Kuleliviki sizoke sibuke ezinye futhi izindlela uJohane aveza ngazo uJesu njengoMesiya, futhi sizobuka ukuthi kungani abanye abantu baqhubeka nokumphika—phezu kwazo zonke izizathu ezinamandla eziqiniso ukuthi unguKrestu.

Singafundani ngamaphutha abo?

*Funda isifundo saleliviki ukulungisela iSabatha lika ULwezi 23.

Izibonakaliso, Imisebenzi, Nezimangaliso

Ukwenezela phezu kwezimangaliso ezasetshenziswa nguJohane ukukhomba ukuthi uJesu unguMesiya, wabhala nangezibonakaliso, imisebenzi, kanye nezimangaliso ezenziwa nguJesu.

Izimangaliso nezibonakaliso zizodwa-nje, zazingebona ubufakazi bokuthi unguMesiya, ngoba abaprofethi abaningi, ngisho nabamanga, nabo babezenza izimangaliso. UJohane akazibhalanga lezibonakaliso ngoba-nje zikhomba kulowo omkhulu ozenzayo. Izibonakaliso abhala ngazo uJohane zazehlukile ngoba zazikhomba kuJesu njengoMesiya, nokuthi ngokweqiniso wayevela kuNkulunkulu uYise.

Funda kuJohane 5:17, 20, 36-38. **Lezindimana zibuchaza kanjani ubudlelwane phakathi kukaJesu noNkulunkulu uYise, kakhulukazi uma sibuka izibonakaliso?**

UJesu wasebenzisa izibonakaliso ukutshengisa ubudlelwane obusondelene noYise. Bona bobabili babemunye. Imisebenzi yatshengisa ukuthi “ ‘UBaba uKimi, naMi ngikuYe’ “ (*Johane 10:38,; bheka noJohane 14:10, 11.*)

Injongo yokuza kukaJesu kwaku ukuzokwenza imisebenzi yaLowo omthumile, akuze lemisebenzi ibonakale ezweni. Okusho ukuthi weza ukuzokwenza umsebenzi awuthunywe nguBaba, kanti imisebenzi ayenza yafakaza ngokusobala ukuthi wayevela kuYise.

Kodwa, njengoba sesibonile, yize kukhona izibonakaliso ezinkulu nobufakazi babantu abaningi, abantu bakhetha ukungakholwa.

Abaholi bezenkolo bathi kuJesu: “ ‘Koze kube nini ulibazisa izinhliziyi zethu na? Uma wena unguKrestu, sitshele ngokucacileyo.’ UJesu wabaphendula wathi: ‘Nganitshela, kodwa anikhawanga. Imisebenzi engiyenzayo egameni likaBaba, iyona efakaza ngaMi’ “ (*Johane 10:24, 25.*)

Ukuba uJesu wayephumele obala washo ukuthi unguMesiya, abaholi bezenkolo—babezomdumela. Njengoba wayekwazi lokho, uJesu wakhetha ukukhomba imisebenzi ayenzayo. Ukuba uJesu wayethe unguKrestu, babezokuphika lokho. Kodwa babengaziphika kanjani izibonakaliso, imisebenzi, nezimangaliso? Konke lokho kwaku ubufakazi obunamandla bokuthi ungubani, nokuthi uvelaphi.

Singazivikela kanjani ekubeni nezinhliziyi ezilukhuni njengalezo zabaholi bezenkolo na? kungenzeka ngaziphi izindlela ukuthi silwisana nomsebenzi kaNkulunkulu ezimpilweni zethu?

Igunya leMibhalo

Ngaphezu kwezibonakaliso nobufakazi obasetshenziswa nguJohane ekhomba ukuthi uJesu unguMesiya, uJohane wasebenzisa negunya leTestamente eliDala neziprofetho zalo, ezaprofetha ngomsebenzi kaKrestu. ITestamente eliDala liyingqikithi, kungekuphela eyevangeli likaJohane, kodwa kulo lonke iTestamente eliSha. Isiqiniseko ngoJesu, ukuthi wayengubani, wayevelaphi, ukuthi wenzani, nokuthi uzokwenzani—sesekelwe phezu kweMibhalo, iTestamente eliDala.

Funda lezindimana ezilandelayo: *Johane 5:39, 40, 46, 47*. Zisifundisani ngendlela uJesu ayebuka ngayo igunya leMibhalo na?

Kuzo zonke izincwadi zevangeli, kaningi-ningi, uJesu ukhuluma ngegunya leMibhalo njengobufakazi obuqamile ngaYe. Isibonelo: uJesu wayevamile ukusebenzisa izigameko ezithathwe eTestamenteni eliDala ngenhloso yokukhomba kuYena nokuthi wenzani. Okulandelayo lapho esinye Isibonelo, lapho ethatha isigameko kuNumeri 21:5-9. “Njengokuba uMose waphakamisa inyoka ehlane, kanjalo iNdodana yomuntu imelwe ukuphakanyiswa” (*Johane 3:14*). Lapha, uJesu akagcini-nje ngokukhuluma ngalendaba, kodwa uyibhekisa kuYe, ngenye indlela usinika okuyiyona ncazelo esemthethweni yalendaba.

Futhi kungeYena yedwa uJesu, kodwa nabanye basebenzisa iTestamente eliDala ukukhomba kuJesu. Isibonelo; ngasekuqaleni kwencwadi kaJohane, sifunda amazwi kaFiliphu: “ ‘Simfunene Lowo aloba ngaYe emthethweni uMose, kanye nabaprofethi” (*Johane 1:45*).

Funda lezindimana ezilandelayo: *Johane 13:18; Johane 17:12; Johane 19:23, 28, 36*. Zifundisani ngegunya leMibhalo ngokokuqonda kukaJesu noJohane? Lokho kufanele kusitsheleni ngeqhaza elimqoka layo yonke iMibhalo ekukholweni kwethu?

Yiziphi izimfundiso namhlanje ezidicilela phansi, ngokusobala noma ngokomshoshaphansi, ukukholwa kwethu kulo igunya leBhayibheli na? Woza nempendulo yakho eklasini ngeSabatha.

Iziprofetho ZeTestamente eliDala NgoJesu: Isigaba 1

Ekuxoxeni kwaKhe nabaholi bezenkolo mayelana nokuthi ungubani, uJesu waqinisa ukwethembeka kweMibhalo. Uma ubuka, ungathi sasingekho isidingo salokho ngoba abaholi bezenkolo babekholwa yiBhayibheli. Kodwa-ke, nakubona, uJesu wagcizelela igunya leMibhalo. Wakwenza lokho ukuze abatshengise ukuthi ungubani—kungakhathalekile ukuthi izinhliziyi zabo zilukhuni kangakanani, kungakhathalekile futhi ukuthi babelwa kangakanani nonembeza.

Kusenjalo, uJohane wabhala izicaphuno eziningi zeTestamente eliDala, ezikhomba kuJesu njengokugcwaliseka kwesethembiso seTestamente eliDala ngoMesiya.

Lezindimana zeTestamente eliDala nezeliSha zixhumene kanjani? Ngamanye amazwi, iTestamente eliSha lizisebenzisa kanjani lezindimana ukufakaza ngoJesu?

Johane 1:23, Isaya 40:3 _____

Johane 2:16, 17; iHubo 69:9 _____

Johane 7:38, Jeremiya 2:13 _____

Johane 19:36, Numeri 9:12 _____

Akusiye uJohane yedwa, kodwa noPetru, uPawulu, uMathewu, uMarko, uLuka, nabo bonke ababhali beTestamente eliSha, ngokuphefumulelwa uMoya oNgcwele, izikhathi ngezikhathi, bayagcizelela ukuthi impilo kaJesu waseNazaretha, ukufa kwaKhe, uvuko lwaKhe, nokwenyuka kwaKhe eya esihlalweni sobukhosi sikaNkulunkulu, konke kungukugcwaliseka kweziprofetho zeTestamente eliDala.

Nakuba uJesu wayelokhu ekhomba abafundi eMibhalweni, eyayiprofetha ngomsebenzi waKhe—abafundi bagcina beqonde nini ukuthi iMibhalo ikhomba kuYe? Baze babona ngemuva kokufa kwaKhe, ukuvuka kwaKhe, nokubonakala kwaKhe kubona. “Kuthe esevukile kwabafuleyo, abafundi baKhe bakhumbula ukuthi washo njalo kubo; bakholwa uMibhalo nezwi abelishilo uJesu” (*Johane 2:22; bheka noJohane 20:9*).

Iziprofetho ZeTestamente eliDala NgoJesu: Isigaba 2

UJesu wathi kubaholi bezenkolo: “ ‘Nihlola iMibhalo ngokuba nithi ninokuphila okuphakade kuyo; iyona efakaza ngaMi’ “ (*Johane 5:39*). Akukholakali lokhu akusho ngaYe!

Izibalo ziyashiyashiyana, kodwa osolwazi abathile bathi uJesu waseNazaretha wafeza amakhulu eziprofetho zeTestamente eliDala. Noma zingaki, amathuba okuthi umuntu oyedwa angafeza noma ezimbalwa zazo, mancane. Ngezikhathi ezehlukene kuye kuqhamuke umuntu asebenzise umfanekiso onje: Cabanga-nje ugcwalisa indawo elingana nesifundazwe saseTexas ngezinhlamvu zemali eziphakeme ngango 2 feet, upende olunye uhlamvu ngombala obomvana, bese uzixuba zonke. Ukusuka lapho, unike umuntu ovalwe amehlo ithuba elilodwa ukuthi athole lolo hlamvu olupendiwe. Angakanani amathuba okuthi ngokuzama kanye-nje, angaluthola lolo olupendiwe?

Akubuzwa—ukuzalwa kukaKrestu, impilo yaKhe, nokufa kwaKhe kwakuprofethwe yiTestamente eliDala, okungubufakazi obunamandla bokuthi unguLowo Mesiya owayelindelwe. UJohane ukhomba lezindimana zeTestamente eliDala ephinda-phinda ukugcizelela ukuthi wayengubani uJesu, nokuthi kungani simelwe ukukholwa kuYe, samukele usindiso asipha lona.

Lezi ndimana ezilandelayo ezithathwe evangelini likaJohane zembulani ngokuthi uJesu ungukgcwaliseka kwesiprofetho ngoMesiya na?

Johane 12:13, iHubo 118:26 _____

Johane 12:14, 15; Zakariya 9:9 _____

Johane 13:18, iHubo 41:9 _____

Johane 19:37, Zakariya 12:10, Zakariya 13:6 _____

Ugxile kangakanani kulokho okholwa yikho? Uma kungase kube khona okuphonsela inselelo, abuze ukuthi kungani ukholwa kuJesu njengoMesiya, ungamphendula uthini, futhi unyayaphi, ngasizathu sini, ukuvikela lokho kukholwa?

Abaphansi

Kuze kube manje ekufundeni kwethu incwadi kaJohane, sibonile ukuthi uJohane utshengisa kanjani ukuthi uJesu nangempela, yiLowo Mesiya owathenjiswa, ithemba elikhulu elalilangazelelwe amaJuda.

Kodwa, abaningi kubaholi bezenkolo, abaqondisi babantu kwezikaMoya, yibo ababeyizitha ezinkulu zaKhe.

Ngoba yini na?

Funda kuJohane 8:12-30. Kwenzekani lapha phakathi kukaJesu nalabo baholi bezenkolo? Yiziphi izindimana ezisizayo ukuchaza isizathu sokuba abaningi bamphike?

UJesu wathi abamazi Yena, noYise futhi (*Johane 8:19*). Babemelwe ukubazi bobabili, kodwa laba bantu babezikhohlisa. Babebambebele emasikweni abo nokuhlakanipha kwabo kangangoba uJesu ephambi kwabo, enza konke lokho ayekwenza, esho lokho ayekusho—konke ukwembulwa kukaYise—baqhubeka nokumphika.

Okwesibili, uJesu wathi kubo: “ ‘Nina ningabaphansi’ “ (*Johane 8:23*). Ngamanye amazwi, noma babekholwa kangakanani, laba bantu, babengebona abantu abanoNkulunkulu. “ ‘babenesimo sokukhonza’ ” (*2 Thimothewu 3:5*), kodwa kwakuphelele lapho. Babenikolo yangaphandle, kodwa bengakholwa ngaphakathi.

Kwakungeyona into entsha leyo: “ ‘Bangidumisa ngemilomo yabo nangezindebe zabo, kodwa bazidedisile kude naMi izinhliziyi zabo, nokungesaba kwabo kungumyalo wabantu’ “ (*Isaya 29:13*). UJesu wakusho naYe lokhu ngemuva kwamakhulu eminyaka, lapho ethi: “ ‘Kodwa bangikhonza ngeze befundisa izifundiso eziyimiyalo yabantu’ “ (*Marko 7:7*). Izifundiso zabo zabantu, imiyalo yabo yabantu, kwaku “eyalelizwe” (*Johane 8:23*) futhi, njengoba uJesu washo: “Angisiye owalelizwe” (*Johane 8:23*). Kwakuyinto embi ukuzikhohlisa kwalabantu; kodwa okubi kakhulu ukuthi baholela abanye ekwenzeni ububi, yize noma uJohane wabhala ngokuthathekisayo, wathi, ngenxa yempikiswano ebhalwe kulezindimana, “abaningi bakholwa kuYe” (*Johane 8:30*).

Ngakhoke, noma kwakukhona abaholi abangalungile, amaJuda amaningi akwazi ukubedlula labaholi, azibonele ukuthi ungubani uJesu.

Uthola zifundo zini empikiswaneni phakathi kukaJesu nabaholi bezenkolo? Singenza kanjani ukuze sibe “abangaphezulu” singabi “abaphansi”—futhi singawazi kanjani umehluko?

Ukujula Nomcabango: Funda uEllen G. White, “ ‘Let Not Your Heart Be Troubled,’ “ pp. 662-680 encwadini i-*The Desire of Ages*.

“Njengomcebo wegolide, iqiniso laliphathiswe isizwe samaHeberu. Indlela yokukhonza yamaJuda, enesigxivizo sezulu, yayiqanjwe nguKrestu uqobo lwaKhe. Amaqiniso amakhulu osindiso ayesithwe yizifanekiso nezimpawu. Kodwa kwathi lapho efika uKrestu, amaJuda awamazanga Yena okwakukhomba kuYe zonke lezo zifanekiso. Babenalo ezandleni zabo izwi likaNkulunkulu; kodwa amasiko ayedluliselwe esuka kokhokho besinye isizukulwane kuye kwesinye, nendlela ababehumusha ngayo iMibhalo kwabacashisela iqiniso njengoba linjalo kuJesu. Ukubaluleka kweMibhalo engcwele kwabalahlekela. Indlu yengcebo yalo lonke ulwazi yayibavulelekile, kodwa abayazanga.

“UNkulunkulu akabafihleli abantu iqiniso laKhe. Balenza ngezenzo zabo ukuthi lingabonakali kubona. UKrestu wanika amaJuda ubufakazi obuningi bokuthi unguMesiya; kodwa imfundiso yaKhe yayidinga kulandele inguquko yangempela ezimpilweni zabo. Babona ukuthi uma bamukela uKrestu, kuyodingeka bahlukane namasiko abo abawakhonzile nezisho zabo, kanye nemikhuba yabo yobugovu nokungakholwa. Kwakudinga ukuzidela ukuze bamukele iqiniso laphakade elingaguquki. Ngakhoke ababamukelanga ubufakazi obunamandla uNkulunkulu ayebanika bona ukuqinisa ukukholwa kwabo kuKrestu. Babethi bayayikholwa iMibhalo yeTestamente eliDala, kodwa abavumanga ukwamukela ubufakazi elibukethe mayelana nempilo kaKrestu nesimilo saKhe. Babesaba ukuvuma amaqiniso, hleze baguquke, baphoqeke ukuthi behlukane nemicabango yabo. Umcebo wevangeli, iNdlela, iQiniso, nokuPhila, kwakuphakathi kwabo, kodwa benqaba isipho esikhulukazi izulu elalingaphana ngaso.”—Ellen G. White, *Christ's Object Lessons*, p. 105.

Imibuzo Yokuxoxisana:

- ① Iziprofetho ezagcwaliseka empilweni kaKrestu zikwakha kanjani ukukholwa?
- ② Yiziphi izikhubekiso ezinkulu ezintathu noma ezine ezazimi endleleni yabaholi bezenkolo, ukuba bangakholwa nguJesu? Zona lezo, zibonakala kanjani namhlanje?
- ③ Ake uzihlole, ubone ukuthi ithemba lakho limiphi namhlanje. Yiziphi izinyathelo ocabanga ukuthi zingaqinisa ukukholwa kwakho?
- ④ Impendulo yakho embuzweni osekugcineni kwesifundo sangolwesiBili kumelwe isifundiseni ngegunya leMibhalo, futhi kungani sifanele ukulahla konke okunye okwenza singabaze igunya leMibhalo na?

Umthombo Wokuphila



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 1:4; Johane 10:10; Johane 1:12, 13; Johane 6:61-68; Numeri 13:23-33; Mathewu; Numeri 13:23-33; Mathewu 4:1-4.*

Indimana Yekhanda: “ ‘Mina ngiyindlela, neqiniso, nokuphila; akakho oza kuBaba ngaphandle kwaMi’ “ (*Johane 14:6*).

Ngesikhathi uJesu ebuzwa evangelini likaJohane, ukuthi ungubani, waphendula ngamazwi aqondiswe ku Nkulunkulu. Ukuthi “NGINGUYE,” ngokungangabazeki, kwakubhekise eNkosini uqobo, eyayibonakale kuMose esihlahleni esivuthayo. Wathi kuMose “ ‘NGINGUYE ENGINGUYE.’ “ (*Eksodusi 3:14*). Yena Lowo Nkulunkulu, u “NGINGUYE,” “waba inyama, wahlala phakathi kwethu, sabona inkazimulo yaKhe, inkaziulo njengeyozelwe yedwa kuYise, egcwele umusa neqiniso (*Johane 1:14*).

Ingqikithi ethi “NGINGUYE” ithubeleza yonke incwadi kaJohane. Indimana yekhanda yaleliviki ibonakalisa leyo ngqikithi: “ ‘Mina ngiyindlela, neqiniso, nokuphila’ “ (*Johane 14:6*). U “NGINGUYE” ungokuKhanya kwezwe, Isinkwa Sokuphila, iSango noma Umnyango wezimvu, uMalusi Olungileyo, noMvini weQiniso.

Leliviki liqhubeka nokwembulwa kukaNkulunkulu njengoba sikunikiwe kuJohane. Futhi sizobheka ngokujulile olunye uhlangothi ULwezinto, lapho khona, yize kunobufakazi obuqinile bokuthi uJesu unguMesiya, abanye bamphika. Sizofunda ngalokho ngenxa yezizathu ezimbili: ukugwema ukwenza iphutha elifanayo, kodwa futhi sifune ukuthi singabafinyelela kanjani labo abasenzozini yokwenza lelophutha.

*Funda isifundo saleliviki ukulungisela iSabatha lika ULwezi 30.

KuYena Kwakukhona Ukuphila

KuJohane 1:1, umphostoli usho ngokusobala ukuthi uJesu unguNkulunkulu, iNdodana engcwele. Ngakhoke, kuJohane 1:4—“Ukuphila kwakukuYe, ukuphila kwakungukukhanya kwabantu”—uma kukhulunywa ngokuphila lapha kushiwo ukuphila kwasezulwini, okungatshelekiwe, okwaphakade, okokuzimela. Ngoba unokuphila ngaphakathi kwaKhe, uyakwazi ukukubeka phansi, abuye akuthathe futhi (*Johane 5:21; qhathanisa noJohane 14:19*).

Leligama elithi *ukuphila (zoe)* livela izikhathi ezingu 36 evangelini likaJohane, cishe amaphesenti angu 25 okusetshenziswa kwalo eTestamenteni eliSha. KuJohane 1:4, ngaphandle kokukhuluma ngomthombo wokuphila emhlabeni wethu, leligama liphinde lixhunyaniswe nosindiso. Kuyo yonke incwadi kaJohane esele, lomqondo wokuphila (*zoe*) uvame ukusho *ukuphila kwaphakade*, isithembiso sosindiso (*bheka kuJohane 3:15, 16, 36; Johane 4:14, 36; Johane 6:27, 40, 47, 54, 68; Johane 10:27, 28*). Kanjalo-ke, Lowo owanika ukuphila mhla kudalwayo, kusenguYena oletha usindiso, ukuphila okuphakade, emhlabeni odukile.

Wezelani kulomhlaba uJesu? *Johane 1:29, Johane 3:16, Johane 6:40, Johane 10:10, Johane 12:27.*

“Njengokuba uMose waphakamisa inyoka ehlane, kanjalo iNdodana yomuntu imelwe ukuphakanyiswa, ukuba yilowo nalowo okholwa yiyo abe nokuphila okuphakade” (*Johane 3:14, 15*).

Njengoba inyoka yethusi yathatha isikhundla samalsrayeli ayekade elunywe yizinyoka, kanjalo uJesu wathatha indawo yethu, thina esilinyazwe yisono. Wathwala isijeziwo okwakungesethu ukuze sibe nokuphila okwakungokwaKhe.

Futhi uKrestu ufisa ukuthi sibe nokuphila, sibe nakho kuchichime (*Johane 10:10*). Kanjalo-ke, “bonke abamamukelayo, wabapha amandla okuba babe ngabantwana bakaNkulunkulu, labo abakholwa egameni laKhe: abangazalwanga ngagazi, nantando yenyama, nantando yendoda, kodwa bazalwa nguNkulunkulu” (*Johane 1:12, 13*).

UKrestu weza ukuzositshengisa uYise. “Akakho oke wabona uNkulunkulu; iNdodana ezelwe yodwa esesifubeni sikaYise iyona embonakalisile” (*Johane 1:18*). Ngokubona isimilo sikaJesu, singabona isimilo sikaYise.

Yini esingayifunda empilweni kaJesu ngesimilo sikaYise? Kungani lokhu kwambulelwa kuyizindaba ezimnandi kangaka?

Amazwi Okuphila Kwaphakade

Funda kuJohane 6:61-68. Ngesikhathi uJesu ebuza abafundi ukuthi bazomshiya yini, yayisho ukuthini impendulo kaPetru?

Amazwi kaPetru “ngokuphila okuphakade” athinta isihloko esilokhu sivela njalo evangelini likaJohane. nkulumo mayelana nokuphila okuphakade ivela izikhathi eziningi kuJohane 6, ngesikhathi kusuthiswa abangu 5 000 (*Johane 6:27, 40, 47, 54, 68*). UJesu uthi uyiSinkwa Sokuphila (*Johane 6:35*), esho ukuthi ukuphila kwaKhe, ukufa kwaKhe, novuko lwaKhe kungumthombo wosindiso lwaphakade.

Amazwi athi *ukuphila okuphakade* noma amanye asho okufanayo, avela okungenani, izikhathi ezingu 17 evangelini likaJohane. Akushiwo imimoya lapha, noma ukuba yinxenye yesidalwa esiphila njalo-njalo, noma amadlozi. Kushiwo lawo mandla anika ukuphila okuletha usindiso nesizathu sokuphila kwethu manje nasekuphileni okungeke kunqamuke, ekubuyeni kweNkosi yethu. Njengoba uJesu waba yinyama, kanjalo uvuko akhuluma ngalo luyokwenzeka ngempela emizimbeni. Ukuvuka ekufeni, ukwenziwa busha kokuphila esake saba nakho e-Edeni.

Sikuthola kanjani ukuphila kwaphakade? *Johane 3:15, 16; Johane 5:24; Johane 6:40, 47; Johane 8:31; Johane 12:46; Johane 20:31.*

Ngokukholwa kuphela, siyakholwa ukuthi uJesu Krestu weza ukuzophila nokufa ngenxa yethu. Lokhu kukholwa kuza kithina njengesipho, kodwa kudingeka sizinikele kuJesu, siguquke, samukele igazi laKhe ukuze kuthethelelwe futhi kuhlanzwe izono.

Ngesikhathi uJesu ebuza uPetru ukuthi naye uzomshiya yini, impendulo kaPetru ethi: “ ‘Nkosi, sizakuya kubani na? Amazwi okuphila okuphakade aKuwe’ “ (*Johane 6:68*), asho konke ngosindiso nendlela yokuluthola. Alufiki ngokuhlakanipha, umlando, isayensi—okuyimizamo yabantu. Luvela kuJesu, Yena owathi enokuphila okuphakade, wakunika abonke abasabelayo kuMoya oNgcwele, bakwamukele.

Isithembiso sokuthola ukuphila kwaphakade sinamthelela muni ekubukeni kwethu ukuphila kwethu la? Kumelwe sibe namthelela muni?

Ukukholwa Nokuzalwa Kabusha

Funda kuJohane 1:12, 13. Yiziphi izinyathelo ezichaziwe lapha zokuba umKrestu?

UJohane wabhala ivangeli lakhe ukuze sikholwe nguJesu, ngokukholwa, sibe nokuphila okuphakade egameni laKhe (*Johane 20:31*). KuJohane 1:12, 13, lokhu kuchazwa ngezinyathelo ezimbili. Esokuqala, siyamamukela, okusho ukukholwa kuYe. Esesibili, usinika igunya noma amandla ukuthi sibe abantwana bakaNkulunkulu, okuchazwa endimaneni ka13 njengokuzalwa nguNkulunkulu. Ngakhoke, kukhona umkhakha wobuntu nowezulu ekubeni umKrestu. Sidinga ukwenza izinto ngokukholwa, simamukele Yena, sivumele ukukhanya, kodwa uYena odala inhliziyi kabusha.

Empeleni, kwakona-nje ukukholwa kuyisipho sikaNkulunkulu esiza ngokukholwa yiZwi laKhe (*Roma 10:17*). “Ukuze sibe nokukholwa kweqiniso, okuhlala njalo kuKrestu, simelwe ukumazi njengoba echaziwe ezwini.”—Ellen G. White, *Fundamentals of Christian Education*, p. 433. “UMoya esebenza engqondweni yomuntu, eyikhanyisa, wakha ukukholwa kuNkulunkulu.”—Ellen G. White Comments, *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 940.

Labo abakholwa noma abamukela iNdodana njengoMesiya, bathola ukuphila okuphakade. UJohane uphinde agcizelele ukwamukela noma ukukholwa yiZwi elakhulunywa nguJesu (*Johane 5:24, 38, 47*). Umsebenzi kaMoya oNgcwele ukuthinta inhliziyi (*Johane 16:7, 8; qhathanisa namaRoma 8:16*).

Funda kumaRoma 8:16. Yimuphi umthetho wokusindiswa ngoJesu esiwuthola lapho?

Ukukholwa, ukukholwa kweBhayibheli, okwakhelwe phezu kukaMoya oNgcwele ezinhliziyweni zethu, yisisekelo sokukholwa kwethu. “Ukukholwa kuyisibusiso esikhulu—ihlo elibonayo, indlebe ezwayo.”—Ellen G. White, *In Heavenly Places*, p. 104. Indlela yabantu yokubuka ukukholwa ithi asithole isisekelo, isizathu sokukholwa, bese siyakholwa-ke. Ngokuphambene nalokho, indlela yeBhayibheli ithi ukukholwa yisisekelo, isipho esivela kuNkulunkulu (*Efesu 2:8, 1 Korinte 1:17-24, 1 Korinte 2:1-6*). Siqala ngesisekelo sokukholwa, ukusuka lapho, siyakhula ekuqondeni nasemseni.

Ukuba umuntu ubengakubuza ukuthi kwesekelwe phezu kwani ukukholwa kwakho, bewungaphendula uthini?

Ukwala Umthombo Wokuphila

Ezinye izindaba ezidabukisa kakhulu kulo lonke iBhayibheli zitholakala encwadini kaJohane. “Ukukhanya kukhanya ebunnyameni, kepha ubumnyama abukwamukelanga...Wayekhona ezweni, izwe lavela ngaYe, kepha izwe alimazanga. Weza kwabakubo, abakubo abamamukelanga” (*Johane 1:5, 10, 11*). U “NGINGUYE” waphikwa abaningi besizwe sakubo.

Akumangalisi ukuthi uPawulu waxwayisa wathi: “Ngakhoke maningalahli isibindi senu” (*Heberu 10:35*). Njengoba sesibonile kaningi-ningi, uKrestu waphikwa ngoba abantu bengalamukeli iZwi laKhe.

“Indlela yokucabanga yabantu banamhlanje iqala ngokungabaza. Abantu bangabaza yonke into befuna ukuthola ukuthi liyini iqiniso. Lokho okuwumelayo lowo mlilo wemibuzo, kwamukelwa njengolwazi oluqine njengedwala, abangasekela phezu kwalo ukukholwa kwabo. Abanye basebenzisa indlela efanayo noma sekufikwa eBhayibhelini, bebuza yonke into, kusukela kwisayensi, kuye emlandweni, nokuhlakanipha, nezifundo ngezimbiwa, befuna ukuthola ukuthi liyini iqiniso eBhayibhelini. Kwayona lindlela abayisebenzisayo iqala, futhi yakhele, phezu kokungabaza ubuqiniso beMibhalo. UKrestu wabuza wathi: ‘Mhla ibuyayo iNdodana yomuntu iyokuthola yini ukukholwa emhlabeni?’ (*Luka 18:8*).—E. Edward Zinke and Roland Hegstad, *The Certainty of the Second Coming*, (Hagerstown, MD: Review and Herald Publishing Association, 2000) p. 96.

Funda kuNumeri 13:23-33. Yini eyenza umehluko phakathi kwemibiko emibili eyabuya nezinhlozi mayelana nezwe laseKhenani?

Isono samaHeberu ngesikhathi eseKadeshi Barniya kwaba ukungabaza iZwi likaNkulunkulu. UNkulunkulu wayethe abenyuke balidle izwe. Kwathunyelwa izinhlozi eziyishumi nambili ukuyohlola izwe laseKhenani. Zabuya nemibiko emibili. Eziyishumi zaletha umbiko ongemuhle. Zathi: kukhona iziqhwaga kuleliyazwe, imizi yakhona ibiyelwe ngezindonga, banezikhali esingakaze sizibone ngaphambili, amabutho abo aqeqeshwe kahle ngempela. Uma kuqhathaniswa, thina sasikade siyizigqila ezweni laseGibhithe, singazi lutho ngezempi. Izinhlozi eziyishumi zavumelana ngombiko omubi, owawesekelwe ubufakazi obethusayo ngokubuka komuntu. Izinhlozi ezimbili zavotela ukuthi akuyiwe phambili, ngokwesekelwa ukukholwa kwazo amandla amakhulu eZwi likaNkulunkulu.

Singagwema kanjani ukwenza iphutha elifana nalelo elenziwa lapha? Kusenjalo, futhi singakugwema kanjani ukwenza into yobuwula, esicabanga ukuthi intando kaNkulunkulu, engeke yehluleke?

Ukulahlwa

“Okholwa Yiyo kahlulelwa; ongakholwa usahlulelwe, lokhu engakholwanga egameni leNdodana ezelwe yodwa kaNkulunkulu...ngokuba yilowo nalowo owenza ububi uzonda ukukhanya, akezi ekukhanyeni ukuba imisebenzi yakhe ingasolwa. Kepha owenza iqiniso uyeza ekukhanyeni” *Johane 3:18-21*), *qhathanisa noJohane 1:10*).

Kungani abantu beya ekwahlulelweni? *Johane 3:18, 36; Johane 5:36; Johane 5:24, 38; Johane 8:24; Johane 12:47.*

Ukwaliwa kukaJesu Krestu, ukuKhanya kwezwe, kusishiya sivulelekele ukungabaza nezilingo zikaSathane. Ukushiya ukukhanya, uye ebumnyameni.

U-Eva wayenikwe ukukhanya nendlela yokuziphatha ngokuqondene nomuthi ophakathi nensimu. USathane wamlinga ukuba angabaze ukukhanya. Wavivinya izwi likaNkulunkulu ngokucabanga ukuthi uNkulunkulu wothando ngeke azibhubhise izidalwa azenzile. Futhi wethembela emizweni yakhe. Inyoka yasidla isithelo, yase ithola amandla okukhuluma. Mhlawumbe inyoka ikhuluma iqiniso nje. *Uma ngisidla isithelo, ngingaba njengoNkulunkulu!* Esekohlisiwe, wafulathela ukukhanya. Umyeni wakhe naye wakhetha leyo ndlela.

Funda kuMathewu 4:1-4. UKrestu wasebenzisa ziphi izimiso elingwa ehlane, ukunqoba izinkohliso zikaSathane?

UKrestu wayenaso leso sikhali sokucabanga esasetshenziswa nguAdamu noEva , abantu ababephila ngaphambi kukazamcolo, noIsrayeli eKadesh Barniya. Wayenakho ukubuza ukuthi uNkulunkulu wothando wayengayishiyelani iNdodana yaKhe ehlane izinsuku ezingu 40, ngaphandle kokudla nokuvikeleka. Futhi wayenakho ukuzimisela ngokutshengisa ukuthi uyiNdodana—athi ngizowaguqula lamatshe abe yizinkwa, kodwa kunalokho, waphendula ngeZwi likaNkulunkulu. Wayenza izinto ngokwendlela yasezulwini, hhayi indlela yezwe yokucabanga. Kwakulula kakhulu ukuthi avele avikele indlela yokwenza isinqumo esingalungile, okuyinto abantu abaningi, ngisho nabakholwayo, abayenzayo.

Ukujula Nokufunda: U-Ellen G. White, “ ‘God With Us,’ ” pp. 19-26; “Controversy,” pp. 601-609, encwadini I *The Desire of Ages*.

“Ngokuzehlisa athathe isimo sobuntu, uKrestu wabonakalisa isimilo esiphikisana naleso sikaSathane. Kodwa waqhubeka nokwehlela phansi ngokuzithoba. ‘Wathi efunyenwe enjengomuntu ngesimilo, wazithobisa elalela kwaze kwaba sekufeni, yebo, ekufeni kwesiphambano.’ Filipi 2:8. Njengoba umprihi omkhulu wakhumula izingubo zakhe ezinhle zobuprihi, wenza umsebenzi wakhe egqoke ilineni elimhlophe eligqokwa abaprihi bezinga eliphansi, kanjalo noKrestu wathatha isimo senceku nomhlatshelo, Yena uqobo engumprihi, futhi Yena uqobo enguMhlatshelo. ‘Yebo, yalinyazwa ngenxa yeziphambeko zethu, yachotshozwa ngobubi bethu: isijeziso sasiphezu kwaYo ukuba sibe nokuthula.’ Isaya 53:5.

“UKrestu waphathwa ngendlela eyayifanele thina, ukuze siphathwe ngendlela eyayifanele Yena. Wagwetshwa ngenxa yezono zethu ayengenasabelo kuzo, ukuze senziwe abalungileyo ngokulunga kwaKhe esasingenasabelo kukho. Wafa ukufa kwethu, ukuze sithole ukuphila kwaKhe. ‘Nangemvimbo yaYo siphilisiwe thina.’ —Ellen G. White, *The Desire of Ages*, p. 25.

Imibuzo Yokuxoxisana:

- ❶ UJesu wanikela ngokukhulu kakhulu ukuze asindise izwe. Yiziphi izindlela ozibona zizinhle kakhulu zokusiza abanye ukuba babona leliqiniso elimangalisayo, beze kuYe ngokukholwa?
- ❷ Yikuphi okwehluke kakhulu ekwenzeni izinqumo ezingeni labantu, lasezweni uma kuqhathaniswa nokwenza izinqumo ngokwembulelwa yizulu?
- ❸ Izinto ezifana nokuhlakanipha nokusebenzisa umqondo zingena kanjani ekuqondeni iZwi likaNkulunkulu? Yiziphi izizathu zomqondo esinazo zokwamukela ukukholwa? Izinto ezifana nokugcwaliseka kwesiprofetho noma ubuhle obumangalisayo bomhlaba odaliweyo zisikhomba kanjani ekuthini ukhona ngempela uNkulunkulu, naseqiniseni lecebo losindiso?
- ❹ Eklasini, xoxani ngempendulo yombuzo osekugcineni kwesifundo sangolwesiThathu. Ukukholwa kwakho kwesekelwe phezu kwani? Ukuba umuntu ubengakubuzwa ukuthi kungani ukholwa kuJesu nalokho okushiwo yivangeli, ungaphendula uthini?

INdlela, IQiniso, nokuPhila



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 13:1-20; Johane 14:1-3; Daniyeli 7:27; Johane 14:5-11; Johane 1:14; Kolose 1:16, 17; Johane 5:38-40.*

Indimana Yekhanda: “Akekho oke wabona uNkulunkulu; iNdodana ezelwe Yodwa esesifubeni sikaYise yiyona embonakalisile” (*Johane 1:18*).

Ivangeli likaJohane lehlukene izigaba ezinkulu ezine: Isingeniso (*Johane 1:1-18*), Incwadi Yezibonakaliso (*Johane 1:19-12:50*), Incwadi Yenkazimulo (*Johane 13:1-20:31*), nesiPhetho (*Johane 21:1-25*). Kuze kube manje besigxile ekufundeni ngeSingeniso neNcwadi Yezibonakaliso, lapho kutshengiswa khona ukuthi ungubani uJesu ngezimangaliso zaKhe (izibonakaliso), izingxoxo nabanye abantu, kanye nezimfundiso. Manje izifundo zizogxila esigabeni sesithathu sikaJohane, iNcwadi yeNkazimulo.

Ngokuthathekisayo, amazwi aziwayo ayisikhombisa athi “NGINGUYE” akha ibhuloho phakathi kweNcwadi Yezibonakaliso neNcwadi yeNkazimulo. Sisho “isinkwa sokuphila” (*Johane 6:35, 41, 18, 51*), “ukukhanya kwezwe” (*Johane 8:12, Johane 9:5*), “isango” (*Johane 10:7, 9*), “umalusi olungileyo” (*Johane 10:11, 14*), “ukuvuka nokuphila” (*Johane 14:6*), “nomvini owonawona” (*Johane 15:1, 5*).

Isifundo saleliviki sizoqala ngenhloso yentshumayelo yokuvalelisa nesingeniso sayo, nokubaluleka kwesenzo sikaJesu egeza izinyawo zabafundi baKhe. Bese siphendukela emazwini athi “NGINGUYE” esahlukweni 14 (“Ngiyindlela, neqiniso, nokuphila”).

*Funda isifundo saleliviki ukulungisela iSabatha lika UZibandlela 7.

Ngininike Isibonelo

Intshumayelo yokuvalalisa (*Johane 13-17*) iyisexwayiso kubafundi bakaJesu ngesikhathi esizayo. Indlela ebhalwe ngayo ifana nokuvalalisa kukaMose kuDuteronomi noma uJakobe ebusisa amadodana akhe (*Genesis 47-49*) noma iziyalo zikaDavide kuSolomoni (*I IziKronike 28-29*). UJesu ududuza abafundi baKhe ngesikhathi esezobashiya. Ubathembisa uMoya oNgcwele oyokuba nabo; (*Johane 14-16*). Uprofetha ngosizi oluyofika (*Johane 15-16*), akhuthaze abafundi ukuba bahlale bethembekile (*Johane 15*).

Funda kuJohane 13:1-20. Yini eyayenzeka lapha, futhi ibaluleke ngani lendaba? Zifundo zini ayefuna ukuzifundisa uJesu?

Kulelozwe ngezinsuku zikaJesu, abantu babegqoka izimbadada, noma bangagqoki lutho onyaweni. Izinyawo zazigcwala uthuli, zingcole. Kwakungumkhuba ukuthi isisebenzi noma isigqila sigeze izinyawo zalabo abeze ekudleni. Kodwa sasingekho isisebenzi kulesidlo sikaJesu nabafundi baKhe ngaphambi kokuboshwa kwaKhe.

Kwethuka wonke umuntu uJesu esukuma ekudleni, egeza izinyawo zabo bonke. UJohane 13:4, 5 ulanda okwenziwa nguJesu isinyathelo ngesinyathelo. Kuxoxwa ngokujulile ngalendlela ukugcizelela isenzo seNkosi yabo esingakhokakali sokuzithobisa.

Ngokubhala indlela uPetru asabela ngayo, uJohane 13:8-11, ugcizelela ukwethuka nokunqondani kwabafundi bakaJesu ngesenzo saKhe. Kanjani ukuthi uJesu, iNkosi, uMesiya, enze umsebenzi ophansi kangaka? UPetru wenqaba ukuthi uJesu amgeze izinyawo kodwa uJesu wamtshela ukuthi uma engavumi, ngeke abe nesabelo kuJesu. UPetru wase ecela okungaphezulu, efuna ukuxhumana noJesu yonke indlela.

Ukubaluleka kwesenzo sikaJesu kuphathelele nokuthi ungubani. KuJohane 13:13 uthi unguMfundisi neNkosi. Babembiza kanjalo, uyaqinisekisa ukuthi kunjalo ngempela. Lamagama atshengisa igunya namandla.

Kodwa, uJesu ufundisa ukuthi amandla negunya akusetshenziselwe ukukhonza abanye, hhayi ukuzicabangela wena wedwa. Ibandla lama Adventist liyasamukela lesibonelo sikaJesu, ukuthatha inkonzo yokuzithoba njengeyandulela isidlo seNkosi.

Inkonzo yokuzithobisa ikufundisani ngokulandela ezinyathelweni zikaJesu nendlela yokukhonza abanye ngokuzithoba na?

Ngiqinisile, Ngiyobuya Futhi

Funda kuJohane 14:1-3. UJesu wayewasho phansi kwasiphi isimo lamazwi?

Ekugcineni kukaJohane 13, uJesu uthi uyemuka (*Johane 13:33*). Lokho kwenza uPetru abuze ukuthi uyaphi (*Johane 13:36*). Abafundi babengaqondi ukuthi uJesu wayekhuluma ngokufa kwaKhe, uvuko, nokwenyuka. UPetru uthi uzimisele ukubeka phansi ukuphila kwakhe ngenxa kaJesu (*Johane 33:37*). Kulapho-ke uJesu esho khona ukuthi uPetru uyomphika (*Johane 13:38*).

Kwakuphansi kwalesimo lapho uJesu watshela abafundi ukuthi izinhliziyi zabo azingakhathazeki (*Johane 14:1*). Igama elisho ukukhathazeka ngesiGriki lithi tarasso, okusho *ukuphehla, ukuphazamisa, ukungabikho kozinzo, ukwenza isidididi*. Akumangalisi ukuthi abafundi babengadideka ngalamazwi kaJesu.

Kodwa ngokuqondiswe ekwesabeni kwabo, ukhuluma ngekhyala likaYise lapho kunezindlu eziningi (hhayi izigodlo, kodwa amakamelo njengasehhotela). Uya lapho ukuyobalungisela indawo. Amazwi aKhe abona ngaphesheya kwesiphepo sesiphambano esizayo, abona isikhathi sokubuya kwaKhe ukuzohlenga abantu baKhe. Ubheke isikhathi lapho lonke lolusizi lwesono luyobe selwedlule unomphepo (*bheka kuDaniyeli 7:27*).

UJesu uthi: “ ‘Uma ngihamba...ngiyobuya futhi nginamukele, ukuze lapho ngikhona, nibe khona nani’ “ (*Johane 14:3*). Ngokusobala, yisithembiso sokuza kwaKhe kwesibili.

Ithemba laleso sithembiso lesekelwe phezu kwani? Abaningi bangakhomba ukugcwaliseka kwesiprofetho seBhayibheli; futhi kuyiqiniso lokho. Kodwa kuJohane 14:3, isisekelo sichazwe ngenye indlela. Kulendimana amazwi athi *Ngiyokuza* aqondise esikhathini samanje ngokolimi lwesiGriki (*Ngiyeza*). Lokhu ukusetshenziswa kwesikhathi samanje ngesiGriki okuthiwa i-*futuristic present*. Yisigameko esizayo okukhulunywa ngaso ngesiqiniseko size sichazwe sengathi sesiyenzeka. Kanjalo-ke kufanelekile ukhumusha ngokuthi *ngokuqinisekile, ngiyabuya*.

Isisekelo sethemba lethu ngokubuya kweNkosi yethu akusikho-nje ukugcwaliseka kwesiprofetho seBhayibheli. Ngokuqiniseke kakhulu, lelo themba lesekelwe kuLowo owasenza lesa sithembiso. Wathi ngokuqinisekile, uyeza futhi, ukuzothatha abantu baKhe. Singabeka ithemba lethu kuleso sithembiso ngenxa yaLowo owasenza.

Isiphambano sisifundisani ngokuqiniseka kokubuya kukaKrestu? Ngaphandle kokubuya kwaKhe, ukufa kukaJesu kwakuzosizani ekufikeni kwaKhe kokuqala?

NgiyiNdlela, iQiniso, nokuPhila

Funda kuJohane 14:5, 6. Wabuza mbuzo muni uTomase ngokuthi uyaphi uJesu? Waphendula kanjani uJesu?

Umbuzo kaTomase uzwakala unomqondo. Uma ungazi ukuthi umuntu uyaphi, ungayazi kanjani indlela yokumlandela? UJesu wawuphendula lombuzo ngokuthi Yena uqobo, uyiNdlela. Indlela eyaphi? Indlela eya kuBaba. Esingenisweni (*Johane 1:1-18*) ukuxhumana okusondelene phakathi kweZwi (*Logos*), uJesu Krestu, noYise, kugcizeleliwe.

UJohane 1:18 uthi iNdodana ezelwe yodwa (isihumusho esingcono sithi *ongafani nabanye*) iYona eyazise uBaba. *Ukwazisa* kulendimana yigama lesiGriki elithi *exegeomai*, okusho *ukuchaza, ukuhumusha*. Sithola igama elithi exegesis lapho. Lisho ukukhipha umnyombo. Kanjalo, uJesu Krestu uyikhongco elixhumanisa noYise, ochaza noma ahumushe uYise kulomhlaba owile. Ngakhoke uyindlela eya kuBaba. Ngaphandle kwaKhe ulwazi lwethu lufishane.

Funda kuJohane 14:7-11. UJesu wakususa kanjani ukunqondani kukaFilipi na?

UFilipi wacela ukuboniswa uBaba, okuyinto okungekho muntu wesono ongayenza aphile (*qhathanisa noEksodusi 33:17-34:9, Johane 1:18*). UJesu wakukhuza ukweswela ukuqonda wase ethi obone Yena, ubone uBaba (*Johane 14:9*).

Kanjalo-ke, kusobala ukuthi uJesu uyindlela eya kuNkulunkulu. Ngaphandle kwaKhe, indlela iba mnyama, ingaqiniseki. Ungukukhanya okukhanyisa indlela eya kuNkulunkulu.

UJesu uhlanganisa ndawonye amagama amathathu: *indlela, iqiniso, nokuphila*. Igama elisho indlela lisetshenziswe kuphela kuJohane 1:23 ngokuqondene nomsebenzi kaJohane umbhabhadisi wokulungisela uJesu indlela, futhi lisetshenziswe kuJohane 14:6. Kodwa lawo athi iqiniso nokuphila ayizingqikithi ezinkulu evangelini. Izifundo zangolwesiNe nolwesiHLanu zizogcizelela lomqondo *weqiniso*, okuyisihloko esimqoka, kakhulukazi emhlabeni lapho ukukhuluma-nje nge"qiniso" kuletha imibuzo.

Kungani kuyinto eduduzayo ukwazi ukuthi uJesu yikona kwambulelwa okuhle kakhulu esinakho ngokuthi unjani uBaba?

NgiyiQiniso

Funda kuJohane 1:14, 17; Johane 8:32, Johane 14:6, noJohane 15:26. UJohane ulihlanganisa kanjani iQiniso noJesu-ngqo?

Kaninginingi evangelini likaJohane, iqiniso lihlanganiswe noJesu, noYise, kanye noMoya oNgcwele. Iqiniso lihlangene noJesu, uLizwi (*Logos*), nokukhanya futhi—okuphikisana nobumyama (*Johane 1:1-14, Johane 3:19-21*). Kanti futhi, amanga ahlangene noSathane, nesono (*Johane 8:44-46*). Ngaleyo ndlela, iqiniso encwadini kaJohane, akusiwo amazwi-nje nezibalo. Liyazihlanganisa nazo lezinto, kodwa ngaphezu kwalokho, iqiniso liqukethe ukwethembeka kuNkulunkulu nentando yaKhe.

“Baningi abafuna uNkulunkulu ophilayo, abalangazelele ubukhona baKhe. Okushiwo ukuhlakanipha kwabantu, ukubhala okuthathekisiyo, noma kungakuhle kangakanani, ngeke kuyanelise inhliziyi. Okushiwo abantu nalokho abakuqambayo akusizi. Akuvunyelwe izwi likaNkulunkulu likhulume nabantu. Labo abezwe izinganekwane kuphela nje, nokuhlakanipha kwabantu, akebezwe iphimbo laLowo ozwi laKhe livuselela umphefumulo uthole ukuphila okuphakade.”—Ellen G. White, *Christ's Object Lessons*, p. 40.

Cabanga ukuthi kusho ukuthini kuJesu ukuba yiQiniso. UJesu yiLogos, uLizwi owayenoNkulunkulu kusukela ekuqaleni, nonguMdali wazo zonke izinto ezidalileyo (*Johane 1:1-4*). Emunye noYise kusukela phakade kuze kube phakade, uJesu ufuze uYise, ngaleyo ndlela naYe ungu “NGINGUYE.” Ukuphila kwaKhe akwencikile kunoma ubani. Ayikho into, okuhlanganisa ulwazi, ekhona ngaphandle kwaKhe. Futhi yonke into ekhona, eyadalwa, yadalwa nguJesu kuphela, futhi ikhona ngenxa yaKhe. “Ngokuba kwadalelwa kuYo konke okusezulwini nasemhlabeni, okubonwayo nokungabonwa, nokuba kuyizihlalo zobukhosi, nokuba kuyimibuso nokuba kuyizikhulu, nokuba kuyiziphathimandla; konke kwadalwa ngaYo, kwadalelwa Yona. Yona ingaphambi kwakho konke, nezinto zonke zimi ngaYo” (*Kolose 1:16, 17*).

UJesu akasona-nje isifanekiso seqiniso. UyiQiniso. Iqiniso akusiyo into engumcabango. LinguMuntu!

Iqiniso, uJesu Krestu, lingafaniswa nelanga elikhanyisa umhlaba (*Johane 8:12*). Lihambisana nalokho okwashwiwo ngu C.S. Lewis ngobuKrestu, ethi: “Ngikholwa ebuKrestwini njengoba ngikholwa ukuthi ilanga liphumile, hhayi kuphila ngoba ngilibona, kodwa ngoba ngenxa yelanga, ngibona yonke into. —“Is Theology Poetry?” (n.p.: Samizdat University Press, 201 (n.p.: Samizdat University Press, 2014), p. 15, originally presented 1944.

Kungenxa kaJesu, oyiQiniso, ukuthi siyakwazi ukuhumusha kahle umhlaba osizungezile.

IMibhalo neQiniso

Kuyo yonke lencwadi yevangeli, iMibhalo idlala indima ebalulekile ukusitshela ngaLowo oyindlela, iqiniso, nokuphila. Kuzo zonke izincwadi zevangeli, njengakulo lonke iBhayibheli, iTestamente eliDala neliSha, iMibhalo idlala indima egqamile yokwembula iqiniso. Leliqiniso libonakala kakhulu uma sesifundiswa ukuthi uJesu ungubani, nokuthi wezelani emhlabeni.

Funda kuJohane 5:38-40. Yini eshiwo nguJesu lapha mayelana neMibhalo?

UJesu nabafundi baKhe babehlala ngokucaphuna iMibhalo izikhathi ngezikhathi ukufakaza ukuthi unguMesiya. UKrestu wathi: “ ‘Uma benikhholwa nguMose, beniyakukholwa yimina, ngokuba yena waloba ngaMi. Kodwa uma ningakholwa yimibhalo yakhe, niyakukholwa kanjani ngamazwi aMi na?’ ” (Johane 5:46, 47).

Funda kuLuka 24:27. Kubaluleke ngani ukuthi uJesu waqala ngokucaphuna iMibhalo ukuze atshengise ukubaluleka komsebenzi waKhe na?

Kwenye indawo, ecaphuna encwadini kaEksodusi, uKrestu wathi: “ ‘Anifundanga yini okwakhulunywa kuni nguNkulunkulu na? (Mathewu 22:31). UZakariya wakhuluma ngezithembiso zikaNkulunkulu ethi “Njengalokhu yakhuluma [iNkosi] ngomlomo wabaprofethi bayo abangcwele basendulo” (Luka 1:70). Entshumayelweni yakhe ngosuku lwePentekoste, uPetru wathi: “ ‘Kwakumelwe ukuba kugcwaliseke uMbhalo uMoya oNgcwele awukhulumayo ngaphambili ngomlomo kaDavide” (Izenzo 1:16).

IBhayibheli akusiyo incwadi yesayensi. Alichazi indlela yokuqhumisa izikhali zenuzi, futhi alihlinzi ubuchopho babantu. Kodwa lenza okubaluleke nangaphezu kwalokho. Lisinika isimo esisibonisa isizathu sokuba khona komhlaba namazulu. Liyisihluthulelo esivula umnyango, yisibani esisikhanyiselayo. Ngaphandle kwalo, besizokuba semnyameni ngobukhona bukaNkulunkulu, iqhaza laKhe phezu kwendalo, ukuthi thina sivelaphi, isizathu sokuphila, nekusasa.

Yimaphi amanye amaqiniso afundiswa yiBhayibheli isayensi engeke izwe iwafundise?

Ukujula Nomcabango: Funda uEllen G. White: “The Light of Life,” pp. 463-475, encwadini i-*The Desire of Ages*; Edward Zinke, “The Authority of the Bible and the Certainty of the Second Coming,” *The Certainty of the Second Coming*, pp. 23-36.

Ngesikhathi uJesu ethi: “Ngingukukhanya kwezwe,” Wayesegumbini lethempeli elaliphathelene ngokukhethekile nomkhosi wamadokodo. Maphakathi naleligumbi, kwakukhona izinsika ezimbili ezinde, eziphase izibani ezinkulu. Ngemuva komhlatsshelo wakusihlwa, kwakukhanyiswa zonke izibani, zikhanyise iJerusalema. Lenkonzo yayigubha insika yomlilo eyayihola ulsrayeli ehlane, futhi yayithathwa ngokuthi ikhomba kuMesiya ozayo. Kusihlwa lapho izibani sezikhanyisiwe, igumbi laliyindawo yentokoza...

“Ngokukhanyiswa kweJerusalema, abantu babetshengisa ithemba labo ngoMesiya ozofika asabalalise ukukhanya kwaKhe phezu kukaIsrayeli. Kodwa kuJesu kwakusho okukhulu kunalokho. Njengoba izibani zethempeli zazikhanyise yonke indawo, kanjalo uKrestu, umthombo wokukhanya komphefumulo, ukhanyisa ebumnyameni basemhlabeni. Noma kunjalo, lesi sifanekiso sasisilela. Ukukhanya okukhulu okwakubekwe yisandla saKhe emazulwini kwakuyisifanekiso esingcono somebenzi waKhe emhlabeni.

“Kwakusekuseni; ilanga lalisanda kuphuma phezu kwentaba yeMinqumo, imisebe yalo yayikhazimula ezakhiweni ze-marble, ikhanyisa igolide elinamekwe ezindongeni zethempeli, ngesikhathi uJesu ezisho ethi: ‘Ngingukukhanya kwezwe.’”—Ellen G. White, *The Desire of Ages*, pp. 463, 464.

Imibuzo Yokuxoxisana:

① Eklasini, xoxani ngempendulo yenu embuzweni wokucina wangolwesiHlanu. Yimaphi amaqiniso amqoka afundiswa yiBhayibheli esingeke size siwafunde ngesayensi? Isibonelo, isiphambano? Noma uvuko? Noma ukubuya kweNkosi? Yimaphi amanye amaqiniso eBhayibheli abalulekile esidinga ukuwembulelwa—kungenjalo ngeke siwazi?

② Cabanga ngokuwa kukaLusifa, isidalwa esingenasici, esasimazi kangaka ukuthi unjani uNkulunkulu. Kodwa phezu kwakho konke lokho, wahlubuka kuNkulunkulu. Kusitshelani lokho ngelungelo lokuzikhethela, lona lelo esinalo—nokuthi kungani umzuzu nomzuzu sidinga ukukhetha ukunikela lelo lungelo kuNkulunkulu?

Uyise, iNdodana, noMoya oNgcwele



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 14:10, 24; Genesise 3:7-9; Johane 16:27, 28; Johane 16:7-11; Johane 17:1-26.*

Indimana Yekhanda: “**Kepha uMduduzi, uMoya oNgcwele, uBaba ayakumthumela egameni laMi uyakunifundisa konke, anikhumbuze konke enginitshale khona**” (*Johane 14:26*).

Ivangeli ngokukaJohane inhlangezisela yezingqikithi. UJohane usebenzisa izibonakaliso (izimangaliso) ukutshengisa ukuthi uJesu unguMesiya owathenjiswa ngabaprofethi. UJohane usebenzisa ofakazi abaningana ukumemezela uJesu njengoKrestu. Uphinde asebenzise amagama athi ‘NGINGUYE’ ukufakaza ngobuNkulunkulu baKhe.

Zozintathu iziqu zobuNkulunkulu kukhulunyiwe ngazo kuJohane 1 (*Johane 1:1-4, 14, 18, 32-34*). Emakhulwini eminyaka, abantu bebelokhu bezama ukuqonda isimo sobuNkulunkulu, kodwa ngenxa yokuthi asikwazi, abanengi bavele bakuphike. Ubuwula lobo, ukuphika into ngoba-nje ungayiqondi ngokuphelele, noma ngoba ingahambisani nomqondo wakho omncanyana.

UJohane uthi uma ufuna ukwazi uNkulunkulu, bheka kuJesu, nalokho okwembuliwe eBhayibhelini. Ukwenza lokho kusivulela umhlaba omusha noma ubudlelwane obusha—phakathi kweziqu ezintathu zobuNkulunkulu, phakathi kwazo kanye nabantu uqobo. Isifundo sangalelisonto sibuka indlela ivangeli likaJohane elethula ngayo uBaba, iNdodana, noMoya oNgcwele, kodwa manje ngaphansi kwesimo sokuvalalisa (*Johane 13-17*).

*Funda isifundo saleliviki ukulungisela iSabatha lika UZibandlela 14.

UBaba Wasezulwini

Ivangeli likaJohane lesekelwe yindaba yonke yeBhayibheli, kusukela kwimvelaphi yethu. “Ekuqaleni uNkulunkulu wenza izulu nomhlaba” (*Genesis 1:1*). Noma: *Ekuqaleni uBaba, iNdodana, noMoya oNgcwele badala amazulu nomhlaba*. Bangumthombo wakho konke okukhona. Badala amazulu, okuhlanganisa nezidalwa ezihlala kuwona. Emhlabeni wethu kwaba khona ukudalwa okukhethekile kokuphila, kanti okuyiyona ndalo ekhetheke kakhulu, abantu. Inhloso kaNkulunkulu ngokudala abantu ukuthi sihlalisane ngokuzwana naYe kanye nabanye abantu.

Ngeshwa, uLusifa waletha isono kulomhlaba. Isono, phakathi kwezinye izinto, sisho ukuthikamezeka kobudlelwane bethu noNkulunkulu. Sihlanekezela lokho ayikho uNkulunkulu. Kanjaloke, uJesu wathatha isimo somuntu ukuze abuyisele ulwazi ngoNkulunkulu, alethe usindiso ebantwini.

Ngesikhathi esemhlabeni, uJesu wayekela impilo yaKhe kuYise, ephila ngokuholwa uYena. Wathi: “ ‘Mina noBaba simunye’ “ (*Johane 10:38*). “Uma ngingenzi imisebenzi kaBaba, maningakholwa Yimi’ “ (*Johane 10:37*)

Yiziphi ezinye izindima zikaBaba njengokuchazwe kulezindimana ezilandelayo?

Johane 3:16, 17; Johane 6:57 _____

Johane 5:22, 30 _____

Johane 6:32; Johane 14:10, 24 _____

Johane 6:45 _____

Johane 16:15, Johane 16:23 _____

Lezindimana zitshengisa uBaba enobudlelwane obusondelene noJesu Krestu, iNdodana. UBaba uthintene eduze nomhlaba wethu, futhi unomdlandla omkhulu ekusindisweni kwethu. Leliqiniso lisifundisani ngothando lukaNkulunkulu ngathi?

UJesu noYise

Sadalwa nguNkulunkulu ukuze sibe nobudlelwane obusondelene naYe (*Gen. 1:26, 27*). Kodwa, ngenxa yesono, lobo budlelwane bathikamezeka kakhulu. Singawubona umthelela walokho kuthikamezeka endabeni yaseNsimini yaseEdeni.

Funda kuGenesisise 3:7-9. Lokhu kukubonakalisa kanjani ukonakala okwabangelwa yisono, futhi kusho ukuthini ukuthi uNkulunkulu owabafuna, akubona abamfuna?

Inhloso kaNkulunkulu kwaku ukuletha ukwelashwa kubo bonke abantu ngenxa yokoniwa yisono, yize noma kungesibo bonke abantu abayokwamukela.

Ukuze kube khona ukulungiswa kwalobu budlelwane, esinye isiqu sobuNkulunkulu saba umuntu. Ngakhoke, iZwi laba yinyama, lahlala phakathi kwethu, libonakalisa inkazimula kaNkulunkulu (*Johane 1:14-18*). Umphumela ukuthi abantu bathola ukuphelela kwaKhe nomusa. Yikho lokhu uJesu eza ukuzokwabelana ngakho, ukwazisa inkazimulo kaNkulunkulu ukuze ubudlelwane oboniwa yisono bubuyiselwe kubo bonke abavumayo ukwamukela ngokukholwa abakuphiweyo kuJesu Krestu.

Sinathemba lini elimangalisayo elibonakalayo lapho kulezindimana? (*Johane 1:1, 2; Johane 5:16-18; Johane 6:69; Johane 10:10, 30; Johane 20:28.*)

“KuKrestu kukhona ukuphila, kwemvelo, okungatshelakiwe, okungathathwanga kwenye indawo.”—Ellen G. White, *The Desire of Ages*, p. 530. Kodwa njengoba iNdodana eyazalwa emhlabeni yabeka phansi” (*Filipi 2:7*) amalungelo aYo, uKrestu, ekhuluma ngempilo yaKhe yasemhlabeni njengomuntu phakathi kwabantu, wakhuluma ngokuphila kwaKhe njengesipho esivela kuNkulunkulu. “UbuNkulunkulu bukaKrestu buyisiqiniseko somuntu okholwayo ngokuphila okuphakade.”—*The Desire of Ages*, p. 530.

Abantu abamazanga uNkulunkulu (*Johane 17:25*). Ngalokho, wathumela iNdodana yaKhe eyodwa (*Johane 16:5*) ukuze Yena Baba, aziwe.

Eqondise emhlabeni namazulu, othile ongakholwa kuNkulunkulu wabhala wathi: “Njengoba singelutho-nje, kubo bonke lobu bubanzi, akubonakali ukuthi lungaba khona usizo lokusisindisa kithina.” Lifundisani iBhayibheli olutshengisayo ukuthi lendoda yayisephutheni elingakanani?

Ukwazi iNdodana, Ukwazi uYise

Kulo lonke ivangeli likaJohane, lomphostoli uchaza ukuthi uJesu, iNdodana, wenza izenzo ezikhomba kuYise. UJesu uchaza ukuthi ungubani uYise, atshengise futhi ukuthi unabudlelwane buni nalomhlaba wethu. Konke lokhu kuhambisana noJohane 1:18, othi wenza ukuthi uYise aziwe (*exegeomal* ngesiGriki: ukuchaza, ukuhumusha, ukwembula). UJesu ukwenza lokhu izikhathi ngezikhathi. Igama elithi *Baba (pater)* livela izikhathi ezingu 136 kuJohane, ezingu 18 ezahlukweni 1-3, ngaphezu kwesigaba sesithathu kulo lonke iTestamente eliSha. Intshumayelo yokuvalelisa enye yezindawo ezigqamile lapho khona uJesu azisa uYise.

UJesu wayengomele uYise emhlabeni, futhi ngesimo somuntu weza ukuzophila intando kaYise, hhayi eYakhe (*Johane 5:30*). Ekuqaleni, lokhu kungezwakala kwethusa, kodwa kutshengisa indlela uJesu ayezinikele ngayo ngokuphelele kuYise embethe isimo somuntu.

Futhi uJesu wathi, uthunywe nguYise ukuzoqedela umsebenzi—ukusindiswa kwabantu—nokuthi uYise uqobo uyafakaza ngomsebenzi waKhe (*Johane 5:36-38*).

UJesu wathi uYise wamthuma ukuzokhonza njengaLowo okungukuphela kwaKhe abantu abangeza ngaYe kuYise (*Johane 6:40, 44*). UBaba ufuna ukuthi abantu babe nokuphila kwaphakade okutholakala kuJesu, owethembisa ukubavusa ngosuku lovuko.

Zisifundisani lezindimana ezilandelayo ngobudlelwane bukaJesu noYise?

Johane 7:16; Johane 8:38; Johane 14:10, 23; Johane 15:1, 9, 10; Johane 16:27, 28; Johane 17:3.

Kuyababazeka okushiwo nguJesu ngobudlelwane baKhe noYise. Uthi zonke izimfundiso zaKhe yizimfundiso zikaYise; athi konke akushoyo, wazizwela kona kuYise; ukukholwa kuYe yinto eyodwa nokukholwa kuYise; amazwi aKhe nemisebenzi, konke okukaYise; Yena noYise babumbene ngokuthanda abantu nokusebenzela ukusindiswa kwabo. Lobo ubufakazi obunamandla bokusondelana kukaJesu kuYise ezulwini!

Beyingashintsha kanjani impilo yakho uma imicabango yakho nezenzo zakho bezibonakalisa ngokuphelele intando kaNkulunkulu ngempilo yakho? Ngamanye amazwi, singakuphila kanjani ngendlela engcono lokho esikwaziyo, ngokubukela kuJesu, ukuthi kuyintando kaNkulunkulu ngathi na?

UMoya oNgcwele

UMoya oNgcwele akagqamile kangako njengoYise neNdodana evangelini likaJohane. Kodwa, indima yaKhe ibalulekile ukuze uphumelele umsebenzi kaJesu.

Funda kuJohane 1:10-13. Lendimana isifundisani ngokubaluleka kukaMoya oNgcwele ekuphendukeni?

Esahlukweni sokuqala sikaJohane, singabona ukuthi libaluleke kangakanani iqhaza likaMoya oNgcwele. UJohane uthi bonke abamukela iZwi, okusho ukuthi bonke abakholwa kuYe, banikwa ukuba abantwana bakaNkulunkulu, “abangazalwanga ngegazi nantando yendoda, kodwa bazalwa nguNkulunkulu” (*Johane 1:13*). Lokhu kwenzeka kuphela ngokusebenza kukaMoya oNgcwele.

Zisitshelani lezindimana ezilandelayo ngokusebenza kukaMoya oNgcwele?

Johane 3:5-8, Johane 6:63, Johane 14:26, Johane 15:26, Johane 16:7-11.

“Ngesikhathi echazela abafundi baKhe ngomsebenzi kaMoya oNgcwele, uJesu wayefuna ukubafaka ugqozi lwentokozo nethemba olwalusenhliziyweni yaKhe. Wathokoza ngosizo oluningi ayelunike ibandla laKhe. UMoya oNgcwele kwakuyisona siphosiphakeme kunazo zonke ayengasicela kuYise ukuze kuphakanyiswe abantu baKhe. UMoya wayezonikezwa abe amandla okuvuselela, kanti ngaphandle kwawo, umhlatshele kaKrestu wawungeke usize lutho. Amandla obubi ayelokhu ekhula emakhulwini eminyaka, futhi nokuzinikela kwabantu kulokhu kuthunjwa nguSathane kwakumangalisa. Isono kwakungamelwana naso, sinqotshwe, kuphela ngamandla esiqu sesithathu sobuNkulunkulu, owayezofika namandla angenamkhawulo, kodwa ngokugcwala kwamandla ezulu.”—Ellen G. White, *The Desire of Ages*, p. 671.

Ngakhoke kuyisibusiso esikhulu ukwamukela uMoya oNgcwele, Yena ofakazayo ukuthi uNkulunkulu uqinisile (*Johane 3:33*). UMoya osiqondisa ngesono, ngokulunga, nangokwahlulela (*Johane 16:8-11*). Ngakho-ke isihluthulelo sethu sokwazi okulungileyo, okuyiqiniso, nokuhle, ukuthobisa ingqondo yethu namava empilo yethu eZwini likaNkulunkulu ngamandla kaMoya oNgcwele asiqondisayo.

Umthandazo kaJesu

UJohane 17 ngesinye isikhathi ubizwa ngokuthi umthandazo kaJesu wompristi omkhulu. Uphetha intshumayelo yokuvalelisa. UJesu weza kulomhlaba ukuze abantu babuyiselwe ebudlelwaneni basekuqaleni noNkulunkulu. Wazenza ngokwethembeka izibonakaliso ayezinkwe nguNkulunkulu ukuba azenze. Ngamazwi nangezzenzo, watshela abantu ngoNkulunkulu.

UJesu wayesezowushiya lomhlaba kungekudala. Wayefisa ukuzwa uthando lwabafundi baKhe futhi. Wayefuna baqonde ngobudlelwane obusondelene phakathi kwaKhe, uYise, noMoya oNgcwele. Futhi wayefuna ukubafaka kulobo budlelwane ayenabo Yena noNkulunkulu noMoya.

Funda kuJohane 17:1-26. Yimaphi amazwi kulesahluko abonakalisa isifiso sikaJesu sobudlelwane obusondelene bothando phakathi kwaKhe, uYise, nabafundi baKhe?

Abangingi bezwa uJohane 17 sengathi ugqamisa ubunye nothando kuphela. Akubuzwa, injongo kaNkulunkulu ukusibuyisela ebudlelwaneni naYe nabo bonke abanye abantu. Kodwa uma ufundisisa uzothola ukuxhumana okukhulu phakathi kothando neqiniso.

“Ukuphila okuphakade yilokhu, ukuba bazi Wena Nkulunkulu wedwa oqinisileyo’ “(Johane 17:3), hhayi noma yimuphi-nje esimcabangayo. “Ngibonakalisile igama laKho kubantu ongiphe bona....baligcinile izwi laKho...bazi isibili ukuthi ngivela Kuwe’ “(Johane 17:6, 8). “Bangcwelise ngeqiniso, izwi laKho liyiqiniso’ “(Johane 17:17).

UKrestu weza ukuzokwembula uYise. Lokhu kwembulwa kwakubalulekile ngenxa yemibono eminingi engelona iqiniso ngoNkulunkulu. Ivangeli likaJohane libonakalisa indlela yokuzimisela kukaJesu ngalomsebenzi. Walimela ngendlela efanele iZwi likaNkulunkulu nezenzo zaKhe. Uma iqiniso lalingabalulekile, wayezokwenzelani konke lokhu?

UJesu waphila impilo yobunzima obukhulu, waze waliwa abaholi bezenkolo. Abantu babengamnakile, ngesinye isikhathi ngisho nabafundi baKhe babengamnaki. Omunye wabafundi baKhe wamkxhaphela, omunye wamphika izikhathi ezintathu. Waquliswa icala elidonsayo, wafa esiphambanweni ngezandla zabo labo ayeze ukubasindisa.

Ungalubonisa ngayiphi indlela engcono empilweni yakho, uthando lukaNkulunkulu, njengoba lunjalo phakathi kukaJesu noYise?

Ukujula Nomcabango: Funda uEllen G. White, “ ‘Let Not Your Heart be Troubled,’ “ pp. 662-680, encwadini i-*The Desire of Ages*; “Additional Note on [John] Chapter 1,” *The SDA Bible Commentary*, vol. 5, pp. 911-919.

Ekuhloleni ukuthi ungubani uJesu, izitha zaKhe zehlulela ‘ngokwenyama’ (*Johane 8:15*). Into embi ukwedlula ukwahlulela ngokwamehlo”leyo (*Johane 7:24*). Lapha basebenzisa ukwahlulela ngokwenyama, kwabantu abawile, emhlabeni owile, ngaphandle kokuqhutshwa nguMoya (*Johane 3:3-7*). Bambona “enyameni”, kodwa abazange bacabange ukuthi angase abe yiZwi elenziwa inyama (*Johane 1:14*). Ukubuka uKrestu ngesilinganiso esifishane kangaka, kusho ukumlinganisa ngokubuka kwezwe (*2 Korinte 5:16*).

“UMthokozisi ubizwa ngokuthi ‘uMoya weqiniso.’ Umsebenzi wakhe ukuchaza nokulonda iqiniso. Kuqala, uhlala enhliziyweni njengoMoya weqiniso, kanjalo-ke uba uMduduzi. Kukhona ukududuzeka nokuthula eqinisweni, kodwa akukho ukuthula nokududuzeka kwangempela emangeni. USathane uthola amandla akhe phezu kwengqondo ngezimfundiso zamanga namasiko. Ngokukhomba abantu ezimfundisweni zamanga, wonakalisa isimilo. UMoya oNgeweke ukhuluma nengqondo ngeMibhalo, agcizelele iqiniso enhliziyweni. Ngaleyo ndlela uwabeka obala amanga, awaxoshe emphefumulweni. NgoMoya weqiniso, esebenza ngezwi likaNkulunkulu, uKrestu uthambisa abantu baKhe abakhethiwe.”—Ellen G. White, *The Desire of Ages*, p. 671.

Imibuzo Yokuxoxisana:

- ① Ukuphila okuphakade ukwazi uNkulunkulu (*Johane 17:3*). Kusho ukuthini ukwazi uNkulunkulu, uma kuqhathaniswa nokwazi amaqiniso athile ngaYe, njengokuthi unamandla, unothando, noma unguNkulunkulu wobulungisa? Uma umuntu ubengakubuza athi: “Uyamazi yini uNkulunkulu?” Ungathini? UJesu ungena kanjani empendulweni yakho?
- ② Ngokuya ngalokho okwenzeka nsuku zonke, kuqondweni ngamazwi kaJesu athi: “izwi laKho liyiqiniso? (*Johane 17:17*).
- ③ UJesu wathandaza wathi: “ ‘Angiceli ukuba ubasuse ezweni, kodwa ukuba ubalonde kokubi’ ” (*Johane 17:15*). Indlela esenza ngayo izinqumo inamthelela muni ekuphendulweni kwalomthandazo kwezethu izimpilo?

Isiphetho: Ukwazi uJesu neZwi laKhe



NGESABATHA NTAMBAMA

Kuleliviki Funda ku: *Johane 21; Johane 11:9, 10; Johane 8:42-44; Johane 4:46-54; 2 Thimothewu 3:16; Johane 15:1-11.*

Indimana Yekhanda: “‘Nihlola iMibhalo, ngokuba nithi ninokuphila okuphakade kuyo; yiyona efakaza ngaMi’” (*Johane 5:39*).

Ivangeli likaJohane, njengelikaMarko, liphetha ngomhlangano eGalile. Lesifundo sokucina ngencwadi kaJohane, siphathelene nalokho kuhlanguana kodwa likuhlanganisa nengqikithi yokuthi simazi kanjani uJesu neZwi likaNkulunkulu—okungumcabango otholakala kulo lonke lelivangeli lesine.

Nokuba babekade benoJesu isikhathi esingaphezu kweminyaka emithathu, abafundi babengakakulungeli ukubethelwa nokuvuka kwaKhe, yize uJesu wayebatshele izikhathi eziningi ngokwakuzokwenzeka.

Ngeshwa, abalithathanga linjalo izwi laKhe.

Nathi namhlanje singaba sengozini yokwenza iphutha elifanayo: sizwe, size silifunde iZwi likaNkulunkulu, kodwa singalilaleli; singahlali kulo; futhi singalilaleli. Ngamanye amazwi, singalamukeli njengokukhanya okufanele kuqondise imicabango nezenzo zethu. La, kulapho ngeshwa, amaKrestu amaningi ezithola ekhona engahlosile.

Kulesifundo sethu sokucina ngoJohane, sizobuka amanye amaphuzu amqoka alelivangeli, angasisiza ukwazi uJesu ngokuthe xaxa kunokumazi ngengqondo-nje, kodwa simazi kangcono, sihlale eduze naYe neZwi laKhe.

**Funda isifundo saleliviki ukulungisela iSabatha lika UZibandlela 28.*

Ukuhlungana eGalile

Funda kuJohane 21:1-19. Yimaphi amaqiniso amqoka embuliwe lapha, kakhulukazi maqondana nomusa kaNkulunkulu—nokuzithoba komuntu?

UJohane 20 uphetha ngenhloso yalencwadi, okuyindawo efanelekile yokuphetha, kodwa kukhona esinye isahluko. Isahluko 21 siqala ngabanye babafundi sebubuyele eGalile, uPetru eveza umbono wokuthi akuyiwe echibini ebusuku. Kubonakala sekubuye okwakudala, abafundi babuyela emsebenzini wabo wakudala, ukudoba. Kodwa ababambanga luthu ngalobo busuku.

Ekuseni, umuntu ongaziwa ubatshela ukuthi abaphonse amanetha abo ngakwesokunene kwesikebhe. Base bebamba izinhlazi eziningi ngendlela yokuthi abakwazanga ukudonsa inetha. Kwakufana nasekuqaleni komsebenzi wabo wokuvangela noJesu (*bheka kuLuka 5:1-11*). Ngokushesha, uJohane wabona ukuthi uJesu lona, watshele uPetru, owagxumela emanzini ngaleso sikhathi, wahlamba eya ogwini.

UJesu ubuza uPetru imibuzo emithathu, yonke iphathelene nokuthanda iNkosi yakhe. Ngaphambi kokubethelwa kukaJesu, uPetru uyafunga uyagomela uthi angabeka phansi ukuphila kwakhe ngenxa kaJesu (*Johane 13:38*). Kulokhu kuhlungana kwaseGalile, uPetru akazigqamisi, kodwa ubeka uJesu phambili, ethi: “‘Nkosi, wazi konke Wena; uyazi ukuthi ngiyakuthanda’” (*Johane 21:17*).

Abanye baphawula bathi uJesu ngesikhathi ebuza uPetru wasebenzisa igama elithi agapao, elisho ukuthanda, ngaphandle ngesikhathi esebuza okokugcina. Bathi uPetru wayelokhu ephendula ngokuthi phileo, okusho ukuthanda, kodwa ukuthanda njengomngani. Okusho ukuthi uPetru wayengakafinyeleli othandweni olusezingeni eliphakeme.

Empeleni, impendulo kaPetru itshengisa ukuzithoba. Njengoba wayelokhu ekhumbula ukuwa kwakhe, kuyabonakala ukuthi uPetru usebenzisa igama “lothando olungaphakeme” ngoba engafuni ukugagamela athathe izinga eliphakeme. Yilokho kuzithoba-ke uJesu akuncomayo, nokubalulekile kakhulu emsebenzini wovangelo, ngoba uJesu Krestu kuba uYena ogqamile, hhayi umina.

Ukubuyiselwa kukaPetru neqhaza lakhe lokuba umholi ebandleni obunye bobufakazi obunamandla kakhulu ukuthi uJesu wavuka ekufeni. Kwakuyokuba lukhuni ukuchaza ukugqama kukaPetru ukuba uJesu wayengambuyiselanga emsebenzini kukhona abanye abafundi.

Kungani ukuzithoba kubaluleke kangaka kunoma ubani ofuna ukwazi uNkulunkulu? Ngokuqondene nesiphambano, yini thina sonke, esinayo esingazigabisa ngayo?

Ukubhekisa Amehlo kuJesu

Funda kuJohane 21:20-22. Mbuzo muni owaholela uPetru endleleni okungeyona? UJesu wayiqondisa kanjani indlela?

UJesu wayesanda kubuyisela uPetru emsebenzini, wathi kuye: “Ngilandele” (Johane 21:19). UPetru wayezolandela uJesu ngempela ukuya ogwini ngoba uPetru wabhaka emuva, wabona uJohane elandela uJesu naye, wase uyabuza ngoJohane ethi: “‘Nkosi, lona-ke yena?’” (Johane 21:21).

Ngokubuyisela uPetru emsebenzini, uJesu waprofetha ngendlela uPetru ayokufa ngayo (Johane 21:18). Kubonakala sengathi uPetru wayefuna ukwazi ngokufa kukaJohane. UJesu ubuyisela umqondo kaPetru odabeni lokumlandela, hhayi ukukhathazeka ngokuyokwenzeka komunye umfundi.

Funda kuJohane 21:23-25. Kwaba kanjani ukunqaqondakali kwamazwi kaJesu? Umphostoli uJohane wakulungisa kanjani lokho kunqaqondakali?

Abantu abezwisisanga uma uJesu ethi: “‘Uma ngithanda ukuthi ahlale ngize ngifike, kuyini kuwe na? Wena landela mina!’” (Johane 21:22). Babecabanga ukuthi uJesu uthi uyobuya engakafi uJohane. Ngokuhamba kwesikhathi, noJohane eguga, kwakuzokuba yinkinga ukuba wayezofa (vele kodwa wacina efile) uJesu engakabuyi. UJohane uyawulungisa lowo mbono ngokuthi kwakuyisifiso sikakaJesu, wayengaprofethi.

Ukugxilisa amehlo kuJesu esikhundleni sabanye abantu, indlela enamandla esiholayo uma singena kulesifundo saleliviki. UJesu, uJesu yedwa, onguMsindisi wethu. Abantu bazokujabhisa, baze bakuzwise ubuhlungu.

Amaqiniso asesifundweni angolwesiThathu kuye kolwesiHlanu azoxhuma kulengqikithi yokuqonda iZwi likaNkulunkulu, ngenjongo yokwazi nokulandela uJesu, okunguYena yedwa ofanele ukuba iNkosi yethu nomHoli wethu—kungakhathalekile ukuthi sithola luphi olunye usizo, neziyalo, nokuholwa okuvela kwabanye abantu.

Kukangaki abanye, okade ubathemba, bekuphoxa? Zifundo zini, noma zilukhuni kangakanani, owazifunda ngalokho?

Ukukhanya Nobumnyama

Funda kuJohane 1:4-10; Johane 3:19-21; Johane 5:35; Johane 8:12; Johane 9:5; Johane 11:9, 10; noJohane 12:35. Yikuphi okuphikisana kakhulu lapha, futhi kungani lokho kuphikisana kubalulekile ekuqondeni kahle iqiniso?

Umhlaba usebumnyameni; awukufuni ukukhanya, futhi awukwazi ngokwawo, ukuthola indlela eya kuNkulunkulu weqiniso, uNkulunkulu wethu wendalo, wesambulo, nosindiso.

“Abantu, ngokwabo, ngeke baze bafinyelele ekwazini okukaNkulunkulu. Kuphakeme njengezulu; Yini ongayenza? Kujule njengendawo yabafileyo; yini ongayiqonda?” Job 11:8. Umoya wokutholwa nguNkulunkulu kuphela ongasembulela izinto ezijulile zikaNkulunkulu, ezingakaze zibonwe yihlo lomuntu, nandlebe yazizwa, noma kwangena enhliziyweni yomuntu.’ ‘uNkulunkulu usembulele zona ngoMoya waKhe.’ “—Ellen G. White, *The Desire of Ages*, p. 412.

UJesu Krestu kuphela “ombonakalisile,” uBaba (*Johane 1:18*). Igama lesiGriki lithi exegeomai, okusho “ukuhumusha,” “ukuchaza,” “ukwembula”. UJohane wembula uJesu njengesithunywa sezulu, Lowo ochaza ukuthi kusho ukuthini ukwazi uNkulunkulu. UNkulunkulu singamazi ngoJesu kuphela.

Funda kuJohane 8:42-44. UJesu usichaza kanjani isisekelo okungesona seqiniso, abaholi bakwaIsrayeli ababakhele kuso inkolo yabo?

Labo abangamile eqinisweni, bazikhulumela okwabo. “Babona” okushiwo yindimana ngamehlo abantu. Ngokuphikisana nalokho, kufuneka samukele ukuthi uKrestu ungukukhanya kwezwe, silandele Yena uma sichaza iZwi. USathane ukhuluma “okungokwakhe” (*Johane 8:44*). Uma singaqaphele, singazinikele ngokukholwa nokulalela kuNkulunkulu, sisengozini yokwenza okufanayo: ukufunda indimana ngokwesekelwe phezu kwezethu izifiso, izimfuno, nomqondo, okuyinto esingayenza kalula kunokuba sicabanga.

Usabela kanjani kulawo maqiniso “akunyathela izinzwane,” uma kuqhathaniswa nendlela ofanele ukusabela ngayo kulawo maqiniso?

Imfundiso Evela “Ngaphezulu” noma “Phansi”

Funda kuJohane 4:46-54. Iyiphi inkinga eyaletha isikhulu kuJesu, futhi yini okwakuyiyona nkinga ngempela la?

Lendoda yeza kuJesu ukuKhanya kwezwe, kodwa yase iqedile emqondweni wayo ukuthi iyokholwa kuphela uma uJesu engaphilisa ingane yayo. Singathi “imfundiso yalendoda kwaku eyaphansi.” imfundiso yaphansi ibekela uNkulunkulu neZwi laKhe imigomo nemibandela. Imibono yabantu, njengoba iphaphalaza kangaka, futhi isilela nje, iyona eyizwi lokugcina ngendlela abantu abahumusha ngayo iZwi likaNkulunkulu. Ugibe oluyingozi lolo!

Imfundiso “evela ngaphezulu” ngakolunye uhlangothi, isabela ngokukholwa, ukukholwa kuNkulunkulu neZwi laKhe kuqala (*Johane 4:48; Johane 6:14, 15; 2 Thimothewu 3:16*). Uma iBhayibheli lamukelwa ngokukholwa, lizichaza lona ngokwalo. Okushiwo yiMibhalo, kunokucabanga kwalesi sikhathi, yisona isiqondiso sokuqonda nokuchaza iMibhalo. Imibono yabantu ayibe ngaphansi kweZwi likaNkulunkulu, kungabi yiZwi likaNkulunkulu elizokuba ngaphansi kokuhumusha nemibono yabantu.

Masikholwe amazwi eMibhalo uma sifuna ukukholwa amazwi kaJesu (*Johane 5:46, 47*). “Uma nimi ezwini laMi, ningabafundi baMi isibili” (*Johane 8:31*). “Uma singabaza iZwi likaNkulunkulu iZwi laKhe ngeke lihlale kithina (*Johane 5:38*). “Ongalayo, engawamukeli amazwi aMi unomahlulelayo; izwi engalikhulumayo yilona eliyakumahlulela ngosuku lokugcina. Ngokuba mina angikhulumanga ngokwami, kodwa uBaba ongithumileyo nguYe onginike umyalo wokuba ngizakuthini, ngikhulumeni” (*Johane 12:48, 49*).

Ukuzwa iZwi likaNkulunkulu akusikho-nje ukuthola ulwazi. Kusho ukwenza intando kaNkulunkulu. Yikho-ke lokhu ukusabela ezwini likaNkulunkulu. “Uma umuntu ethanda ukwenza intando yaKhe, uzakwazi ngemfundiso noma ivela kuNkulunkulu noma ngizikhulumlela okwaMi” (*Johane 7:17*).

Lokhu kuzwa, nokwenza, iZwi likaNkulunkulu kutshengisa uthando kuYe. “Uma umuntu engithanda, uyakugcina iZwi laMi; uBaba uyakumthanda, siyakuza kuye, sihlale kuye” (*Johane 14:23*).

Kunabudlelwane buni phakathi kokuthanda kwethu uJesu nokulalela? Kungani okunye “ukulalela” okungesekelwe phezu kothando kuyingozi yokuthi kungaba ukuzama ukuthola ukusindiswa ngokugcina umthetho?

Ukuhlala kuJesu

Funda kuJohane 12:32. Lamazwi anohlonze alichaza kanjani igunya likaJesu Krestu?

Njengoba sibonile kuzo zonke izifundo zalekota, ivangeli likaJohane lisidonsela kuJesu, kodwa kuphela uma sivuma ukwazi uNkulunkulu nokwenza intando yaKhe. Kulo lonke ivangeli laKhe, abantu abahlangana noJesu bamukela ukukhanya, bakhule, kungenjalo bayakwala ukukhanya baphuphuthethe. UNikodemu, owesifazane emthonjeni, isikhulu sombuso, indoda echibini laseBethesda, izinkulungwane ezinhlanu ezaphiwa izinkwa nezinhlanzi, abafowabo kaJesu, abaholi bezenkolo, indoda eyayizalwe iyimpumpu, uMariya noMartha, uPilatu—bonke bahlangana noJesu, benza izinqumo maqondana neqiniso nokukhanya ayekulethile.

Imfundiso yaphansi iqala ngengoxo phakathi kwabantu, befuna ukuthola nokuhlala ukuthi ukhona ngempela yini uNkulunkulu nokuthi uyisimo esinjani. Umqondo womuntu njengoba unamaphutha, uwele esonweni, unezizindlo ezimbi, bawenza uhambe phambili ukwedlula uNkulunkulu, ongewele, ophелеle, owazi yonke into. Imfundiso yaphansi, noma kanjani, izodukisa abantu, njengoba kwenzekile ngaphambili nanjengoba kusazokwenzeka futhi esikhathini esizayo (*bheka iSambulo 14:1-12*), lapho ukuhlakanipha kwabantu, kuzama ukwedlula okwezulu, kuzozama ukuphoqelela inkolo yamanga emhlabeni.

Funda kuJohane 15:1-11. Iyini imfihlo yokukhula komphefumulo nokuphila kwawo?

Imfihlo ukuhlala uxhumene noJesu. UyiZwi likaNkulunkulu, iSinkwa sokuPhila, ukuKhanya kwezwe, uMnyango wezimvu, uMalusi Olungileyo, Ukuvuka nokuPhila, iNdlela, iQiniso nokuPhila, noMvini owonawona.

Iziqu zobuNkulunkulu neZwi lazo iBhayibheli, zifana nozibuthe. Uma zingaphikiswa, zizosidonsela kuzo. “Iphimbo likaNkulunkulu likhuluma nathi ngeZwi laKhe, kanti maningi amaphimbo esizowezwa; kodwa uKrestu wathi asibaqaphele abazokuthi: Nangu uKrestu noma nanguya. Pho, sizokwazi kanjani ukuthi abakhulumi iqiniso, ngaphandle kokuthi sihlale konke ngeMibhalo?”—Ellen G. White, *The Advent Review and Sabbath Herald*, April 3, 1888. Futhi-ke kudingeka sidele eyethu imibono, sibambebele kuleyo eseZwini likaNkulunkulu.

Ukujula Nomcabango: Indlela abuka ngayo uNkulunkulu yehluka kakhulu kuneyomuntu. UNkulunkulu wabelana nathi ukubona kwaKhe ngeZwi laKhe iBhayibheli, ngamandla kaMoya oNgcwele. Kukithina ukuthi sizokhetha ukuhamba ebunmyameni noma samukele ukukhanya okuvela kuJesu Krestu njengoba kwembulwe eZwini.

Inxenye enkulu yalokhu kukhetha, ukuzinikela kwethu uqobo kuJesu Krestu, iNdodana kaNkulunkulu noMsindisi wabantu. Ngamandla kaMoya oNgcwele, uNkulunkulu uYise usembulele—ngokuphila, ukufa, nokuvuka kukaJesu—ukujula kothando lwaKhe. Futhi siyazi ngoJesu ngoba ukuphila kwaKhe, ukufa, nokuvuka kubhaliwe eZwini likaNkulunkulu.

“Izingelosi zikaNkulunkulu zehla zenyuka phakathi kwezulu nomhlaba. Izimangaliso zikaKrestu ngenxa yabagulayo nabahluphekayo, zenziwa ngamandla kaNkulunkulu esebenzisa izingelosi. NgoKrestu, kusebenza izithunywa zaKhe zasezulwini, sithola zonke izibusiso ezivela kuNkulunkulu ziza kithina. Ngokuthatha isimo somuntu, uMsindisi wethu uxhumanisa izifiso zaKhe nalezo zamadodana namadodakazi ka Adamu acwile esonweni, kanti ngobuNkulunkulu baKhe ubamba isihlalo sobukhosi sikaNkulunkulu. Kanjalo-ke, uKrestu uyindlela yokuxhumana kwabantu noNkulunkulu, noNkulunkulu nabantu.”—Ellen G. White, *The Desire of Ages*, p. 143.

Imibuzo Yokuxoxisana:

- ① Kuzo zonke izindaba ezisencwadini kaJohane, iyiphi ekhuluma nawe kakhulu ngothando nesimilo sikaNkulunkulu? Abelana neklasi ukuthi kungani ikuthinta kangako leyo ndaba.
- ② Ngendlela ebonakalayo, umuntu angalifuna kanjani iqiniso?
- ③ Kungani kuvame ukuba lukhuni ukwehlukana no “mina” ekufuneni iqiniso? Singakwenza ngempela kodwa lokho, noma ubantu bethu ngandlela thize, buzoqhubeka kube nomthelela endleleni esibuka ngayo iMibhalo? Kungani sidinga ukukwazi lokhu, futhi ukuzithoba kungena kanjani ukusisiza sinikele imicabango esinayo eZwini likaNkulunkulu?
- ④ Indaba yobuKrestu baseNtshonalanga igcwele izibonelo ezethusayo zalokho okwenzekayo uma iZwi likaNkulunkulu libekwa ngaphansi kwezombusazwe nemicabango yabantu. Yiziphi ezinye zezibonelo zalokhu, futhi zifundo zini esingazifunda kuzo namhlanje ngokuthi kuyingozi kangakanani uma ukucabanga kwabantu kuyikho okuhunyushwa ngakho iBhayibheli?
- ⑤ Ngawakho amazwi, goqa isithombe esikhulu sevangeli likaJohane. Siyini isigijimi salo esingumongo kithina namhlanje?