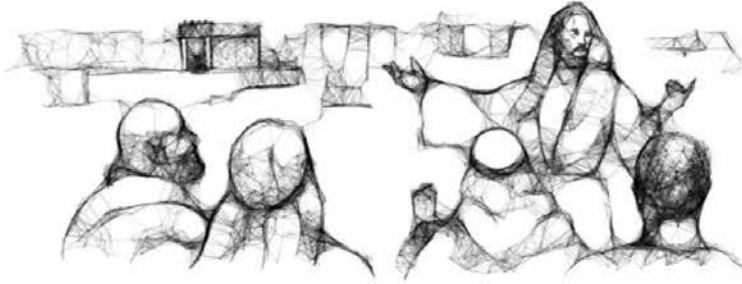


Niya Kuba Ngamangqina Am



SABATHA EMVAKWEMINI

Fundela Isifundo Sale Veki:

IZenzo 1:6–8, Luka 24:25, Luka 24:44–48, Dut. 19:15, IZenzo 1:9–26, IMiz. 16:33.

Indima Yenkumbulo:

“Niya kwamkela ke amandla, akubon’ ukuba uMoya Oyingwele uhlile phezu kwenu; nibe ngamangqina am eYerusalem, kwanakulo lonke elakwaYuda nelaseSamariya, kude kuse nasekupheleni komhlaba” (IZenzo 1:8).

Umsebenzi awayezele wona uYesu emhlabeni wawugqityiwe. UThixo wayeza kuthumela uMoya Oyingwele kungekudala, aze athi, ewuqinisekisa umsebenzi wabo ngemiqondiso nemimangaliso, abanike abafundi amandla abakhokele kumsebenzi owawuza kufikelela eziphelweni zomhlaba. UYesu wayengenako ukuhlala nabo ngonaphakade ekwimo yenyama. Ukuzalwa kwaKhe engumntu akuzange kwanele ukumenza abe nemida ngokwasemzimbeni ngokubhekiselele kumsebenzi wovangelo wezwe lonke, kodwa ukunyuka kwaKhe nokuphakanyiswa kwaKhe ezulwini kwakufuneka ukuze uMoya akwazi ukuza.

Ukuya kufika ekuvukeni kukaYesu, phofu, abafundi abazanga bazazi ngokucacileyo ezi zinto. Xa babeshiya konke ukuba bamlandele, babekholelwa ukuba ungumkhululi kwezolawulo lwasemhlabeni owayeza kuthi ngenye imini agxothe amaRoma ukuba aphume ezweni labo, amisele ubukumkani bukaDavide, abuyesele uSirayeli kuzuko lwakhe lwangaphambili. Kwakungelula kubo ukucinga ngenye indlela. Ngumba ophambili lo kwimiyalelo kaYesu yokugqibela kubafundi baKhe kwiZenzo 1. Isahluko sikwachaza ngokubuyela kukaYesu ezulwini, nendlela elenza ngayo ibandla lokuqala ukuba lilungele iPentekoste.

**Funda esi sifundo ukulungiselela iSabatha kaJulayi 7.*

Ukubuyiselwa KukaSirayeli

Zimbini iindidi zeziprofeto ezingoMesiya kwiTestamente eNdala, eyayikhangele kuMesiya ongukumkani owayeza kulawula ngonaphakade (Nd. 89:3, 4, 35–37; Isa. 9:6, 7; Hez. 37:25; Dan. 2:44; 7:13, 14), neyayixela kwangaphambili ngoMesiya owayeza kufela izonzo zabantu (Isa. 52:13–53:12; Dan. 9:26). Iziprofeto ezinjalo aziphikisani. Zalathe kuphela kwizigaba ezibini ezilandelelanayo zomsebenzi kaMesiya: okokuqala, wayeza kuva ubunzima, aze emva koko abe nguKumkani. (Luka 17:24, 25; 24:25, 26). Ingxaki ngokulindelwa kukaMesiya ngamaYuda enkulungwane yokuqala, phofu, yeyokuba kwakucalanye (ukulindela kwawo). Ithemba likaMesiya ongukumkani owayeza kuza nokuhlangulwa ngokwepolitiki, kwakusithelisa ukubulaleka nokufa kukaMesiya. Bakholelwa ukuba uYesu wayenguYe uMesiya (Mat. 16:16, 20) kanti ke babeye bafunyanwe bephikisana bodwa ngokuba ngoobani ababeza kuhlala emacaleni aKhe xa esetroneni (kaDavide). (Marko 10:35–37, Luka 9:46). Nangona uYesu wayebalumkisile ngesiphelo saKhe, abazange baqonde ukuba uthini. Ngoko ke, ukufa kwaKhe, badideka batyhafa. Ngokokutsho kwabo, “Thina besithembe ukuba nguye oza kukhulula uSirayeli ngentlawulelo” (Luka 24:21).

Funda IZenzo 1:6. Uthini lo mbuzo ngento ababengekayiqondi? KwiZenzo 1:7, wabaphendula wathini uYesu?

Ukuba ukufa kukaYesu kwakumele isithonga sokugqibela kwithemba labafundi, uvuko lwaluvuselela, kuvusa ithemba labo lokulindela ulawulo mhlawumbi kumgangatho ophezulu kakhulu. Kubonakala ngokungathi kuyimvelo ukulubona uvuko lusingaboniso esinamandla sokuba ubukumkani bukaMesiya ekugqibeleni babuza kumiselwa. Kwimpendulo yaKhe kumbuzo, Yena uYesu waphendula ngokuthe ngqo. Akazange akwale okucingwa ngabafundi ukuze babuze lo mbuzo ungobukumkani obusondeleyo, kodwa akazange akwamkele. Wawushiya lo mba ungasonjululwanga, lo gama wayebakhumbuza ukuba ixesha lezenzo zikaThixo lilele kuYe ngokwaKhe, ngenxa yoko alifikeleleki ebantwini.

NgokukaLuka 24:25, yayiyintoni eyona ngxaki yabafundi? Kutheni le nto kulula ukuba sikholwe koko sifuna ukukholwa kuko, ngokuchasene nemfundiso yeBhayibhile? Singakuphepha njani ukungena kulo mgibe?

Umsebenzi Othunywe Abafundi

Funda: IZenzo 1:8. Endaweni yokuziyekela ekucingeleni isiprofeto, yintoni ekwakulindleleke ukuba abafundi bayenze?

Zine iziqalelo ezibalulekileyo kule ndawo ngokubhekiselele kumsebenzi othunywe abafundi:

1. Isipho sikaMoya. UMoya wayesoloko esebenza phakathi kwabantu bakaThixo. Ngokwabaprofeti, phofu, kwakuza kubakho isipho esisodwa sikaMoya kwixesha elizayo (Isa. 44:3; Yoweli 2:28, 29). Nanjengoku uYesu naYe wayethanjiswe nguMoya Oyingcwele, uMoya Oyingcwele wayesele esebenza ngexesha lolungiselelo lwaKhe (Luka 4:18–21) kodwa ngokwasemthethweni wayengazanga wamiselwa kwada kwasekuphakanyiselweni kukaKristu ezulwini (Yohane 7:39, IZenzo 2:33).

2. Indawo yobungqina. Ubungqina yingxelo ebonwe ngamehlo. Abafundi babefaneleke kakhulu ukuba babunike ubungqina obunjalo (IZenzo 1:21, 22; 4:20; thelekisa no-1 Yohane 1:1–3) kwaye ngoku babethunywe ukuba baxecele ihlabathi ngamava wabo angaqhelekanga xa babe kunye noYesu.

3. Icebo lovangelo. Abafundi babeza kungqina kuqala eYerusalem, emva koko baye kwaYuda naseSamariya, ekugqibeleni baye eziphelweni zomhlaba. IYerusalem yayiliziko lobomi benkolo yobuYuda, indawo apho uYesu wayegwetywe wabethelelwa khona. ElakwaYuda nelaseSamari yayiyimimandla esondeleyo apho uYesu wayesebenze nakhona. Abafundi, kodwa, babengayi kuphelela kule ndawo yodwa. Ububanzi bomsebenzi wovangelo wawuza kuba lihlabathi lonke.

4. Ukungeniswa kovangelo. Ngamaxesha eTestamente eNdala, yayizizizwe ekwakufuneka zitsalelwe kuThixo (bona Isa. 2:1–5), yayingenguye uSirayeli ekwakufuneka “ase” uThixo ezizweni. Imbalwa imizekelo eyaphuma ecaleni (njengoYona) nayo engawenzi ungabinto umthetho jikelele. Ngoku icebo lalahlukile. IYerusalem yayiselilo iziko, kodwa endaweni yokuhlala bazinzise iingcambu apho, abafundi babelindeleke ukuba baphume baye eziphelweni zomhlaba.

Funda: Luka 24:44–48. Wawusithini umxholo wesigidimi ekwakufuneka sishunyayelwe ngabafundi?

In the forty days He spent with the disciples after the resurrection (Acts 1:3), Jesus must have explained much truth to them about the kingdom of God, even if there was still much they didn't understand, as their question in Acts 1:6 showed. They were familiar with the prophecies but could now see them in a new light, a light shed from the Cross and the empty tomb (see Acts 3:17–19).

Uya Kuza Kwakhona

Funda: IZenzo 1:9–11. ULuka ukuzoba njani ukunyuka kukaYesu? Kwakubaluleke ngantoni ubukho beengelosi ezimbini ezathetha nabo (bona uDut. 19:15)?

Ingxelo kaLuka yokunyuka imfutshane noko. UYesu wayenabafundi baKhe entabeni yeMinquma, wathi esabasikelela (Luka 24:51), wanyuswa wasiwa ezulwini. Intetho yona inesiphelo; ukuthi, umbono uzotywe njengoko wawubonwa liliso lomntu, ungenjengoko unjalo. UYesu wayeshiya umhlaba, kwaye ayikho enye indlela yokukwenza oko ngohlobo olubonakalayo ingekuko ukunyuka.

Ukunyuka kukaYesu kwakusisenzo sikaThixo esingaphezu kwendalo, esinye sezininzi ezikho kuyo yonke iBhayibhile. Le nto iboniswa yindlela uLuka ayichaza ngayo, njengesenzi esenziweyo, eperthē (“wafukulwa,” IZenzo 1:9). Nangona lisetyenziswe kule ndawo kuphela kwiTestamente eNtsha, imo yesi senzi ifumaneka kwiindawo eziliqela kwinguqulelo yesiGrike yeTestamente eNdala (i-Septuagint), zaye zonke zichaza izenzo zikaThixo, esithi uThixo ngokwaKhe nguYe owamthabathela ezulwini uYesu, kwanjengokuba yayinguYe owamvusa kwabafuleyo (IZenzo 2:24, 32; Roma 6:4; 10:9).

Emva kokuba uYesu sele efihliwe lilifu, uLuka unika ingxelo—kuphela kwiZenzo— isiganeko seziqo ezibini ezambethe ezimhlophe zimi ngakubafundi. Inkcazo iyadibaba naleyo yeengelosi ezivathe iingubo ezikhanyayo (IZenzo 10:30, Yohane 20:12). Zeza ukuze ziqinisekise abafundi ukuba uYesu uya kubuya kwangolu hlobo anyuke ngalo “kanye phambi kwamehlo abo” (IZenzo 1:9, NIV).

Ngoko ke, ukunyuka okubonakalayo kwaba sisiqinisekiso sokubuya okubonakalayo, nako okuza kwenzeka efini, nangona eya kuba “enamandla nobuqaqawuli obukhulu” (Luka 21:27), kungasekho emfihlakalweni, njengoko “onke amehlo eya kumbona” (IsiT. 1:7), kwaye uya kuba engeyedwa (Luka 9:26, 2 Tes. 1:7). Ubuqaqawuli bokuza kwesiBini buya kubudlula kakhulu obokunyuka.

Yintoni esinokuyenza ukugcina ubunyaniso besi sithembiso busoloko buphambi kwethu? Le nyaniso inkulu kangaka inganegalelo elithini kubo bonke ubomi bethu, njengemali, izinto eziza kuqala, nokuziphatha kwethu?

Ukulungiselela IPentekoste

Kwimpendulo yaKhe kwiZenzo 1:7, 8, uYesu akazange athembise konke ngokubhekiselele exesheni. Kanti ke, eyona nto iyiyi eyayithethwa ngamazwi aKhe yethi kanye emva kokuba uMoya efikile nabafundi bawugqiba umsebenzi abawuthunyweyo, uya kubuya (bona nakuMat. 24:14). Iintetho zeengelosi (IZenzo 1:11) nazo azizange ziwuphendule umbuzo wexesha lokufika kobukumkani, kodwa kuyaqondakala ukuba akuyi kuba kudala. Oku kuchaza isizathu sokuba abafundi “babuyela eYerusalem benovuyo olukhulu” (Luka 24:52). Isithembiso sokubuya kwesibini kukaYesu ngexesha elingamiselwanga, esasinokubakhuthaza ngakumbi emsebenzini wabo, sabonakala sixela ukuba isiphelo sasikufuphi. Okunye okwenzekayo kwiZenzo kuya kuyibonisa le ngcinga.

Funda: IZenzo 1:12–14. Ngobani abanye ababekwigumbi eliphezulu, bona bakulungiselela njani ukuza kukaMoya?

Bakuba bebuyele kwintaba yeMinquma, abafundi bahlangana kwigumbi labahambi eliphezulu (icenaculum ngesiLatin); eYerusalem eqhelekileyo enemigangatho emibini. Abanye babafazi abangabalandeli (Luka 8:1–3, 23:49, 24:1–12), kunye nomama kaYesu nabantakwabo, babekunye nabafundi. AbantakwaboYesu (Marko 6:3) banokuba babe ngabantwana bakaYosefu noMariya (Matt. 1:25, Luka 2:7) okanye, mhlawumbi bakaYosefu womtshato wokuqala, ekunokwenzeka ke ukuba uYosefu wayengumhlolo ngexesha wayetshata uMariya. Ubukho babo phakathi kwabafundi kuyamangalisa, njengokuba babesoloko benesikrokro ngakuYesu (Marko 3:21, Yohane 7:5). Sekunjalo, ukuvuka kukaYesu nokuvela kwaKhe kuYakobi okukodwa (1 Kor. 15:7) kungathi kwenza umahluko. Kamva uYakobi wayeza kuthabatha indawo kaPetros ekukhokeleni usapho lwamaKristu (IZenzo 12:17; 15:13; 21:18; Gal. 2:9, 12). Ngokuzingisa ekuthandazeni (IZenzo 1:14), nokuzingisa ekudumiseni uThixo etempileni (Luka 24:53), bonke, ngokuqinisekileyo, babandakanyeka kwixesha lokuvuma, ukuguquka, nokusibeka nxamnye isono. Nokuba ezingqondweni zabo ukufika kukaMoya kwakuza kukhokelela ekubuyeni kukaYesu kwangoko, ubomi babo basemoyeni babuzele kukuvumelana noko kwakuza kwenzeka, njengoko uMoya Oyingcwele efika ukuphendula umthandazo.

Ekwenzeni kwethu kwemihla ngemihla, zeziphi iindlela esinganceda ngazo ukulungisa indlela kaMoya ebomini bethu?

Umpostile Weshumi Elinambini

Isenzo sokuqala sokulawula kwibandla lokuqala, elalinamakholwa akwi-120 (IZenzo 1:15), waba kukunyula owayeza kulandela uYuda Iskariyoti.

Funda: IZenzo 1:21, 22. Zithini iimpawu ekwakulindeleke abe nazo umlandeli kaIskariyoti? Kwakungani ukuba zibe zibaluleke kakhulu?

Isidingo yayikukufuna ingqina ngokuvuka kukaYesu (thelekisa neZenzo 4:33); oku kubalulekile kuba kwakuthethwa rhoqo ngovuko njengobungqina bokuba nguMesiya kukaYesu kunye nenyaniyo yayo yonke inkolo yobuKristu. Ukukhetha, phofu, kwakufuneka kwenziwe phakathi kwabo babehamba nabapostile ngalo lonke ixesha lokusebenza kukaYesu. UPawulos wayeza kunceda kamva, nangona wayengazanga waba noYesu wasemhlabeni, kodwa sekunjalo wayenalo ibango kwisikhundla sobupostile ngenxa yokuba ukuhlangana kwakhe noYesu endleleni esinga eDamasko kwamenza wakufanela ukuba nobungqina ngokuvuka kwaKhe (1 Kor. 9:1). Nangona evuma ukuba unje “ngento ezelwe lingekabi lilixa layo” (1 Kor. 15:8), uPawulos wala ukuzithabatha njengonganeno ngokufaneleka kunabanye abapostile (1 Kor. 9:2, Gal. 2:6–9). Yayilishumi elinambini kuphela kunye noPawulos, ngelo xesha, ababengaba “postile” ngokwendlela eyiyo nesemthethweni (IZenzo 1:25, 26); kanti ke, ngokwesiseko nangengqondo yokuba ngabameli okanye abathunywa, isaci sasisenokusetyenziswa nakwabanye abasebenzi begospile. (IZenzo 14:4, 14; Gal. 1:19).

Funda: IZenzo 1:23–26. Wanyulwa njani uMatiya?

Indlela abayisebenzisayo ukunyula uMatiya inokungaqheleki, kodwa ukwenza amaqashiso kwakuyinkqubo yokwenza izigqibo eyamiselwa kudala (umzekelo, Lev. 16:5–10, Num. 26:55). Ngaphezu koko, kwakukhethwa phakathi kwesibini esasisele sisaziwa esilingana ngezakhono, ingekuko ukuqala kwento engaziwayo. Amakholwa nawo athandaza kuThixo, ekholwa ukuba isiphumo siya kubonisa intando yaKhe (thelekisa noMiz. 16:33). Akukho nto ibonisa ukuba isigqibo eso sacelwa umngeni okanye saphikiswa. Emva kwePentekoste, ukwenziwa kwamaqashiso kwakungasadingeki kuba kwakukhokela uMoya Oyingcwele ngokwaKhe (IZenzo 5:3, 11:15–18, 13:2, 16:6–9).

Ukuba kungeza umntu kuwe akubuze, “Ndingayazi njani intando kaThixo ngobomi bam?” ungaphendula uthini, ngokuba kutheni?

Ingcamango Eyongeziweyo: “Lonke ixesha eliphakathi kwePentekoste nokufika [ukubuya kwesibini] (nokuba lide okanye lifutshane) kufuneka lizaliswe kukuya kumhlaba wonke komsebenzi webandla linamandla kaMoya. Abalandeli bakaKristu kwakuza kufuneka bavakalise oko wakwenzayo ekufikeni kwaKhe kokuqala nokumemela abantu ekuguqukeni nasekukholweni ekulungiseleleni ukubuya kwaKhe kwesibini. Kwakufuneka babe ngamangqina aKhe ‘kuse nasekupheleni komhlaba’ ([IZenzo] 1:8) nasekupheleni ‘kwephakade.’ . . . Asikhululekanga ukuba singayeka zide zifikelelwe zozibini ezi ziphelo.”—John R. W. Stott, *The Message of Acts: The Spirit, the Church & the World* (Downers Grove: InterVarsity, 1990), p. 44. “Umsebenzi uMsindisi awuthume abafundi wawuhlanganisa onke amakholwa. Uhlanganise bonke abakholwa kuKristu kuse ekupheleni kwexesha. Yimpazamo eyingozi kakhulu ukucinga ukuba umsebenzi wokusindiswa kwemiphefumlo uxhomekeke kuphela kubafundi ababekwe izandla. Bonke abo ethe impfumlelo yezulu yeza kubo, bagciniswe iindaba ezilungileyo. Bonke abamkela ubomi bukaKristu, bathanjiselwe ukusebenzela ukusindiswa kwabazalwana babo. Lo msebenzi, lamiselwa wona ibandla, kwaye bonke abathabatha izifungo zalo ezingcwele ngokwenza njalo babhambathisa ukuba bangabasebenzi kunye noKristu.”—Ellen G. White, *The Desire of Ages*, p. 822.

Imibuzo Yokuxoxwa:

1. IZenzo 1:7 ukhumbuza ngoMarko 13:32: “Ngokubhekiselele kuloo mhla okanye elo lixa, akakho owaziyo, nokuba zizithunywa zezulu, okanye uNyana, koko nguBawo kuphela [owaziyo]” (ESV). UEllen G. White uthi: “Akusayi kuphinda kubekho isigidimi sabantu bakaThixo esixhomekeke exesheni, nokuba singokuthululwa kukaMoya Oyingcwele okanye ukubuya kukaKristu.”—*Selected Messages*, vol. 1, p. 188. Wongeza athi: “Nabani na oya kuqala ukuvakalisa isigidimi azise ngeyure, umhla, okanye umnyaka wokubonakala kukaKristu, uya kuba uzithwalisa idyokhwe abe evakalisa isigidimi iNkosi engamnikanga sona.”—*Advent Review and Sabbath Herald*, Sept. 12, 1893. Zilunge ngaluphi uhlobo ezo ntetho kule mihla yethu? Omnye wakha wathi: “UTHixo udinga amangqina ngaphezu kwamagqwetha.” Ucinga ntoni ngale ntetho?
2. Umthandazo wawudlala eyiphi indawo kwibandla lokuqala? Ingaba yayikukuhlangana nje kwezinto ukuba ngalo lonke ixesha lokwenza kwalo isigqibo, kusoloko kuthethwa ngokuthandaza kwalo? (IZenzo 1:24; 8:14–17; 9:11, 12; 10:4, 9, 30; 13:2, 3)? Umthandazo udlala eyiphi indawo kobethu ubomi?