Isifundo 2

**Julayi 7–13*

IPentekoste

SABATHA EMVAKWEMINI

Fundela Isifundo Sale Veki:
IZenzo 2:1–4, John 14:16, IZenzo 2:5–13, Joel 2:28–32, IZenzo 2:22–39, Ps. 110:1–3.

Indima Yenkumbulo:
"UThixo wamvusa lo Yesu, esingamangqina ako oko thina sonke. Ephakanyisiwe ngoko sisandla sokunene sikaThixo, elamkele kanjalo idinga loMoya Oyingcwele kuYise, uthulule oku nikubonayo, nikuvayo, kalokunje" IZenzo 2:32, 33).

Igama uPentekoste liphuma kupentēkostē, igama lesiGrike lomthendeleko wamaYuda weeVeki (Exod. 34:22); likwaziwa njengesidlo solibo (Num. 28:26). Isaci esi sithetha "amashumi amahlanu" kuba sasisetyenziswa ukukhumbula isidlo ngosuku lwamashumi amahlanu ukususela kumnikelo wengqolowa ngosuku lokuqala emva kwePasika. Yaye iyimini yovuyo nokubulela, xa abantu bakwaSirayeli babezisa phambi kukaYehova umnikelo "wentlahlela yokuvunwa kwengqolowa" (Exod. 34:22). Isidlo saya saba ngumfuziselo ofanelekileyo wesivuno sokuqala sasemoyeni sebandla lobuKristu, xa uMoya Oyingcwele wathululwa kakhulu kunakuqala, kwaza kwabhaptizwa amawaka amathathu abantu ngemini enye (IZenzo 2:41). Emva kokunyuka kukaYesu nokuphakanyiswa kwaKhe ezulwini, oku kuthululwa kukaMoya kwaba sisiganeko sesiquphe, semvelo yangasentla esabaguqulayo abapostile ekubeni ngamaGalili angabalulekanga nangacacanga baba ngabantu abanomqolo nesibindi ababeza kulimisa ngenye indlela ihlabathi.

IPentekoste ikholisa ukubizwa ngokuba ingumhla wokuzalwa kwebandla, ixesha abathi ngalo abalandeli bakaKristu, amaYuda (kamva) neentlanga, bamkelwa ngokusemthethweni njengosapho lukaThixo emhlabeni.

**Funda esi sifundo ukulungiselela iSabatha kaJulayi 14.*

Ukufika KukaMoya

Ngokuthobela umyalelo kaYesu, amakholwa alindela eYerusalem isithembiso sikaMoya, alinda enyameka ukuthandaza, nokuguquka ngokunyanisekileyo, nokudumisa. Xa kwakufika umhla, baye "[be]ndaweni-nye" (IZenzo 2:1), mhlawumbi kwakwelo gumbi liphezulu likhulu leZenzo 1. Kungekudala, phofu, babeza kuya kwindawo ephangaleleyo (IZenzo 2:6–13).

Funda: IZenzo 2:1–3. Zeziphi iziqalelo ezingaphezu kwenvelo ezahamba kunye nokuthululwa kukaMoya?

Umboniso wawuthe nzwanga. Kwabakho kuqala ingxolo eyafika ngequbuliso iphuma ezulwini eyayifana nomoya omkhulu ovuthuzayo, yayizalisa yonke indawo, kwaza emva koko kwabonakala amalangatye omlilo awahlala phezu kwabo babelapho. EsiBhalweni, umoya nomlilo zizinto ezihlanganiswa "nembonakalo kaThixo" okanye ukubonakala kukaThixo (umzekelo, Eks. 3:2, 19:18, Dut. 4:15). Ngaphezu koko, umoya nomlilo zikwasetyenziswa ukumela uMoya kaThixo (Yohane 3:8, Mat. 3:11). Kwimeko yePentekoste, nokuba yeyiphi eyona ntsingiselo yesiphumo esinjalo, yayiyimiqondiso eveza umzuzu owodwa kwimbali yosindiso, ukuthululwa kukaMoya okwakuthenjisiwe. UMoya wayehleli esebenza. "Ngexesha lamanyange, impembelelo kaMoya Oyingcwele yayityhilwa ngendlela ebonakalayo, kodwa ingeyiyo indlela epheleleyo. Ngoku, ngokuthobela ilizwi loMsindisi, abafundi basithandazela esi sipho, waza wathi esezulwini, uKristu wongeza okwaKhe ukubamela. Wasibanga isipho sikaMoya, ukuze asithulule phezu kwabantu baKhe."—Ellen G. White, *IZenzo Zabapostile,* p. 37.

UYohane umBhaptizi waluxela kwangaphambili ubhaptizo lukaMoya ngokufika kukaMesiya (Luka 3:16; thelekisa neZenzo 11:16), kanti noYesu ngokwaKhe wabhekisa kulo amaxesha amaninzi (Luka 24:49, IZenzo 1:8). Oku kuthululwa kwakuza kuba sisenzo sokuqala saKhe sokuthethelela phambi kukaThixo (Yohane 14:16, 26; 15:26). NgePentekoste, isithembiso sazaliseka.

Nangona ubhaptizo ngoMoya ngePentekoste lwalusisiganeko esingaqhelekanga esasayame kuloyiso lukaYesu emnqamlezweni nokuphakanyiswa kwaKhe ezulwini, ukuzaliswa nguMoya namava awayeza kuphindwa njalo kubomi bamakholwa (IZenzo 4:8, 31; 11:24; 13:9, 52; Efese 5:18).

Yintoni ebonakalayo onayo engokusebenza kukaMoya ebomini bakho?

Isipho Seelwimi

KwiZento 2:4 isipho sikaMoya sabonakalaliswa ngokuthetha ngeelwimi. Kanti ke, esi sipho sasisesinye sezininzi zokubonakalaliswa kukaMoya (IZenzo 10:45, 46; 19:6). Ezinye ziquka ukuxelwa kwangaphambili kwexesha elizayo (IZenzo 11:28), imibono (IZenzo 7:55), intetho ephefumlelweyo (IZenzo 2:8, 28:25), ukuphilisa (IZenzo 3:6, 12; 5:12, 16), nokulungela umsebenzi (IZenzo 6:3, 5). Isipho seelwimi ngePentekoste asizange senzeke kuba siqhelekile okanye isesona sibonakaliso sokuzaliswa nguMoya. Sabonakalaliswa ukuze kuqalwe umsebenzi othunywe ibandla emhlabeni. Oko kukuthi, ubizo olwanikwa kwiZenzo 1:8 lwalufuna isipho seelwimi. Ukuba abapostile kwakuza kufuneka banqumle imida yenkcubeko bafikelele eziphelweni zomhlaba nevangeli, kwakuza kufuneka bakwazi ukuthetha iilwimi zabo babedinga ukuba beve oko babekuthetha.

Funda: IZenzo 2:5–12. Yintoni ebonisa ukuba ngePentekoste abafundi bathetha iilwimi ezikhoyo zasemzini?

Kuqikelelwa ukuba ngenkulungwane yokuqala ayekwisibhozo ukuya kwishumi lezigidi amaYuda emhlabeni nokuba ukuya kuma-60 eepesent bawo babehlala ngaphandle komhlaba wakwaYuda. Kanti ke, amaninzi awayeseYerusalem esidlweni evela kwimimandla yangaphandle ayengakwazi ukuthetha isiAramaic, ulwimi lwamaYuda akwaYuda ngelo xesha. Akuthandabuzeki ukuba abaninzi abaguqukayo ngePentekoste yayingamaYuda avela kwimimandla eliqela awayengakwazi ukuziva iindaba ezilungileyo ngolwimi lokuzalwa kwawo. Into yokuba abapostile bathetha ngeelwimi ezikhoyo, endaweni yeelwimi eziziveleleyo ezingaziwayo, iboniswa sisaci udialektos [iintetho] (IZenzo 2:6, 8), esithetha ulwimi lwesizwe okanye ummandla (thelekisa neZenzo 21:40, 22:2, 26:14). Ngokucacileyo, ngoko, babethetha ngeelwimi ezahlukileyo. Ummangaliso yayingowokuba amaGalili engafundanga. Ngoku ayekwazi ukuthetha ulwimi kwiiyure nje ezimbalwa ngaphambi koko ayengakwazi ukuzithetha. Kuloo maYuda asekuhlaleni awawubonayo lo mbono kodwa engaqhelananga nezi lwimi, inkcazo ekuphela kwayo enokwenziwa kukuthi abapostile babenxilile, beshwaqa ingxolo engathethi nto kuwo. “Abanye ke babehlekisa ngabo, besithi, Bahluthi yiwayini enencasa” (IZenzo 2:13).

Ukubonakalaliswa okunamandla kukaThixo kuyenzeka phambi kwamehlo abo, kanti aba bantu bona basacinga ukuba kukunxila nje kodwa? Kufuneka ukuba silumke njani ukuze singabi nobumfama basemoyeni thina ngokwethu?

Intshumayelo KaPetros

Isityholo sokunxila samnika ithuba uPetros ukuba akuchaze oko kwakusenzeka. Kwintetho yakhe, umpostile uqala alathe esiBhalweni (IZenzo 2:16–21), echaza ukuthulwa komoya njengokuzaliseka kwesiprofeto.

Thelekisa IZenzo 2:17 noYoweli 2:28. UPetros waliqonda njani ixesha lokuzaliseka kwesiprofeto sikaYoweli?

Isiprofeto sikaYoweli sasingexesha elizayo (Yoweli 2:32), elalinokubonakalaliswa ngemiqondiso emininzi kwilizwe lemvelo kwakunye nokugalelwa ngokukhulu kukaMoya (Yoweli 2:28–31). Ngokuchaza isiganeko sePentekoste ngokukhanya kwesiprofeto, uPetros wayejonge ukucinezela ukufaneleka ngokwasembalini kwelo xesha. Ukho kodwa umahluko obalulekileyo kwindlela acaphula ngayo uYoweli. Endaweni yesiqalo sikaYoweli esithi "emveni kokuba" (Yoweli 2:28), esalatha kwixesha elizayo jikelele, uPetros wathi, "ngayo imihla yokugqibela" (IZenzo 2:17), ukubonisa ukuba isenzo sokugqibela kumdlalo omkhulu wosindiso sasiqala. Phofu, le asiyiyo inkcazo epheleleyo yeziganeko zemihla yokugqibela, kodwa isiqinisekiso esiphambili sokukhawuleza okwakulenza liqapheleke kakhulu ibandla lokuqala. Babengazi ukuba siya kufika nini isiphelo kodwa babeqinisekile ukuba sasingayi kuthabatha thuba lide.

Funda: IZenzo 2:22–32. Yayisithini eyona ngongoma ephambili kwintetho kaPetros ngeendaba ezilungileyo?

Emva kokubabaza ukubaluleka kwesiprofeto ngePentekoste, uPetros wabuyela kwiziganeko ezazisanda kwenzeka ebomini bukaYesu, ukufa, nokuvuka. Luvuko, phofu, awalucinezela kakhulu, njengoko lwalumele inyaniso enkulu kwibali levangeli. KuPetros, uvuko lwaluyimpindezelo yokugqibela kaYesu (IZenzo 2:22, 27), waza wacaphula isiBhalo ukumnceda ukubethelela ingongoma yakhe ngokuthethwa luvuko.

Ngenxa yokuba uYesu wayenguMesiya, wayengenako ukugcinwa kukufa. Ngoko ke, kuPetros, nakubo bonke ababhali beTestamente eNtsha, ukuvuka kukaYesu kwaba bubungqina obunamandla, kungekuphela ngokuba uYesu enguMesiya, kodwa nakuso sonke isigidimi sosindiso sobuKristu.

Ngenxa yokufa okusingqongileyo, nokusoloko kusoyikisa thina okanye esibathandayo, kutheni le nto ukuvuka kukaYesu kuyinyaniso ebaluleke kakhulu?

Ukuphakanyiswa KukaYesu

“Ephakanyisiwe ngoko sisandla sokunene sikaThixo, elamkele kanjalo idinga loMoya Oyingcwele kuYise, uthulule oko nikubonayo, nikuvayo, kalokunje nina” (IZenzo 2:33).

Kwindawo yesithathu yentetho yakhe, uPetros wabuyela emva kumba weelwimi, nowatsala abantu kwasekuqaleni. Kunokuba banxile, nto leyo yayixaka ngentsimbi yethoba kwakusasa (IZenzo 2:15), amakholwa ayethetha iilwimi kuba uMoya Oyingcwele wayethululwe evela ezulwini.

Funda: IZenzo 2:33–36. Kuhlanganiswe yintoni ukuphakanyiselwa kukaYesu ngasekunene kukaThixo nokuthululwa kukaMoya?

Ngasekunene kukaThixo yindawo yegunya (INd. 110:1–3). Ingxoxo kaPetros, eyayisekwe esiBhalweni, yeyokuba, kungenxa yokuba uYesu waphakanyiselwa kwisikhundla esinjalo ezulwini, ukuze athulule uMoya phezu kwabalandeli baKhe. Ukuphakanyiswa kwakungamnikanga uYesu iwonga awayengenalo ngaphambili (Yohane 1:1–3, 17:5). Endaweni yoko, kwakumele ukwamkela ngokukhulu kukaYise ilungelo laKhe [uYesu] njengeNkosi noMsindisi (IZenzo 2:36). Sona esi siganeko sisizisa thina kweyona mixholo ibaluleke kakhulu esiBhalweni: idabi lezwe lonke phakathi kokulungileyo nokubi. Eyona nto yile yokuba uMoya wawungenako ukufika ngokupheleleyo ukuba uYesu wayengaphakanyiswanga (Yohane 7:39), kwaye uYesu wayengayi kuphakanyiswa ukuba wayengoyisanga emnqamlezweni (Yohane 17:4, 5). Ngamanye amazwi, ukuphakanyiswa kukaYesu kwakuyimeko yokuza kukaMoya kuba kwakubonisa kukwamkelwa kokufezwe nguYesu emnqamlezweni, kuquka ukoyiswa kwalowo wahlutha ulawulo lwalo mhlaba (Yohane 12:31).

Ukungena kwesono emhlabeni kwenza ibala kuThixo. Ukufa kukaYesu kwakunyanzelekile, kungekuphela ukuba kuhlangulwe uluntu kodwa nokuze kuphindezele uThixo kumbeke elubala uSathana njengonamaqhinga. Kulungiselelo lukaYesu, ixesha losindiso lalisele lisebenza (Luka 4:18–21). Ngexesha wayekhupha iidemon, exolela izono, wayekhulula amabanjwa kaSathana. Kanti ke, yaba nguMnqamlezo owawuza kumnika igunya elipheleleyo ukuba akwenze oko. Ngoko ke, kwakuba ukuzincama kukaKristu kuqinisekisiwe ezulwini, uSathana wagqejwa olungophiyo, waza uMoya wathululwa ukuze kulungiselelwe abantu ukubuya kukaKristu.

Iziqhamo Zokuqala

Abo babemphulaphule uPetros, bahlabeka entliziyweni ngamazwi akhe. Abanye babo banokuba babephakathi kwabo bathi uYesu makabethelelwe kwiiveki ezimbalwa ngaphambi koko (Luka 23:13–25). Ngoku ke, boyisakele ukuba uYesu waseNazarete ngokwenene wayenguMesiya onyulwe nguThixo, bakhala besebuhlungwini: "Sithini na?" (IZenzo 2:37).

Funda: IZenzo 2:38. Ziziphi iziseko ezibini ezidingekayo ukuze kubekho uxolelo?

Ukuguquka kuthetha utshintsho olungamandla kwindlela yokuphila, ukujika kushiywe isono (IZenzo 3:19, 26:20), endaweni yokuziva ubuhlungu okanye uzisola. Kuhlangene nokholo, ukuguquka okunyanisileyo kusisipho sikaThixo, kodwa njengazo zonke izipho, sinako ukwaliwa (IZenzo 5:31–33, 26:19–21, Roma 2:4). Kususela kwixesha likaYohane umBhaptizi, ukuguquka kwakuhlangana nobhaptizo (Marko 1:4). Ukuthi, ubhaptizo lwaba kukubonakalalisa ukuguquka, inkonzo engumfuziselo wokuhlanjwa kwezono nokuzalwa ngokutsha ekuziphatheni okuvezwa nguMoya Oyingcwele (IZenzo 2:38, 22:16; thelekisa noTito 3:5–7).

Funda: IZenzo 2:38, 39. Sisithembiso esithini esisodwa esinikwa abo baguqukayo babhaptizwe?

Abantu ababekho ngePentekoste abazange baxolelwe izono kuphela kodwa banikwa nokuphelela kukaMoya ukuze bakhule, ukuze basebenze ebandleni, ngakumbi umsebenzi wokuvangela. Mhlawumbi le yayiyeyona ntsikelelo inkulu kuzo zonke, kuba esona sizathu sikhulu sobukho bebandla kukushumayela iindaba ezilungileyo zevangeli (1 Pet. 2:9). Ngoko ke, ukususela kule ndawo ukubheka phambili, babeza kuba nesiqinisekiso sosindiso kunye namandla kaMoya Oyingcwele, owayeza kukwazi ukubenza balungele umsebenzi elibizelwe wona ibandla.

Kutheni le nto ukuqonda kwethu ukuba "sixolelwe izono zethu" kubaluleke kakhulu kumntu wonke ofuna ukuvakalisa iindaba ezilungileyo? Ngapha koko, ungaba nika themba lini abanye xa wena ungenalo?

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Ingcamango Eyongeziweyo:

Ukuthululwa kukaMoya Oyingcwele wePentekoste kutyhila inyaniso ebalulekileyo ngoko kwenzeka ezulwini nangendlela uThixo ubawo awamkela ngayo umbingelelo kaKristu ngenxa yezono zehlabathi. Ukuthululwa kukaMoya kwabonisa, kwakhona, ukuba umsebenzi kaKristu ezulwini ngenxa yethu, oxhomekeke kumbingelelo waKhe emhlabeni, ngoku wawuqalile. Ezi ziganeko zikhwankqisayo kakhulu zikukubonakalaliswa kwenyaniso emangalisayo yokuba, izulu nomhlaba zihlangene ngeendlela esingeke sikwazi ukufikelela kubunzulu bayo ngokwangoku. "Ukunyukela kukaYesu ezulwini, kwakusalatha ukuba abalandeli baKhe baya kuyamkela intsikelelo ethenjisiweyo. . . . Wathi akungena kumasango ezulu, uKristu wahlaliswa etroneni phakathi kweengelosi ezazimdumisa. Wathi wakugqitywa lo msitho, uMoya Oyingcwele wehla phezu kwabafundi ngemisinga emikhulu, wazukiswa ngokwenene uKristu ngozuko awayenalo noYise kususela ephakadeni. Ukuthululwa kwePentekoste yayiyindlela yokwazisa ngokufezwa komsebenzi wokubekwa koMsindisi. Wamthumela uMoya Oyingcwele kubalandeli baKhe ngokwesithembiso saKhe, ephuma ezulwini njengophawu lokuba, njengombingeleli nokumkani, ulinikiwe lonke igunya ezulwini nasemhlabeni, nokuba Othunyiweyo wathanjiswa ukuba abe phezu kwabantu baKhe."—Ellen G. White, *IZenzo Zabapostile*, pp. 38, 39.

Imibuzo Yokuxoxwa:

1. Yintoni engePentekoste ibandla elinokulindela ukuba liyifumane kubukho balo namhlanje? Yintoni enako ukuphindwa, iyintoni engenako ukuphindwa?

2. Khanigxile ngakumbi kwinyaniso yokuba uPetros walwenza uvuko lukaYesu lwabaluleka kakhulu kwisigidimi sakhe. Eyona nto eyenza ukuba uvuko lukhwankqise ngakumbi yile yokuba nantoni eyayilindelekile kuMesiya wamaYuda ukuba ibekho kuMesiya ngelo xesha, akukho noyedwa owayelindele ukuba uMesiya uya kuvuka kwabafileyo. Yayingekho nje engqondweni yabantu loo nto; asinto yayilindelwe ngabo babelindele ukufika kukaMesiya. Sifundo sini esinokusifunda koku ngendlela esidinga ukuyazi ngayo into efundiswa yiBhayibhile, ngokuchasene nayo naziphi iimfundiso zeli xesha ezithandwayo?

3. IZenzo 2:38 uthetha ngokudingeka kokubhaptizwa. Ingaba oku kuthetha ukuba wonke okholwayo kuYesu kodwa afe ngaphambi kokubhaptizwa, kuya kunyanzeleka ukuba alahlwe? Yixhase impendulo yakho.