

Ubomi Kwibandla Lokuqala



SABATHA EMVAKWEMINI

Fundela Isifundi Sale Veki:

IZenzo 2:42–46; IZenzo 4:34, 35; IZenzo 3:1–26; IZenzo 4:1–18; IZenzo 5:1–11; IZenzo 5:34–39.

Indima Yenkumbulo:

“Babazingisa ukuhlala bemxhelo mnye etempileni imihla ngemihla, beqhekeza isonka kwizindlu ngezindlu, besidla ukudla benemigcobo, benolungelelwano lwentliziyo, bemdumisa uThixo, benonelelwe ngabantu bonke” (IZenzo 2:46, 47).

Indlela elalingxame ngayo ibandla lokuqala yayingaphaya kokucinga. Indlela uYesu awawuphendula ngayo umbuzo ongokumiselwa kobukumkani bukaMesiya, eyawushiya umba wexesha uvulekile (IZenzo 1:6–8), inokuba kuphela njengethi, yonke into ixhomekeke ekufikeni kukaMoya nasekugqityweni komsebenzi othunywe abapostile. Ngoko ke, yathi yakufika iPentekoste, amakholwa okuqala acinga ukuba konke kuzalisekile: babewufumene uMoya, bazishumayela iindaba ezilungileyo kumhlaba wonke. Kwakungekuba abapostile bayishiya iYerusalem baya kuwo wonke umhlaba, kodwa umhlaba weza kubo (IZenzo 2:5–11).

Okulandelayo okwenzekayo yayikukwahlulwa kwebandla kubutyebi basemhlabeni. Ngokubona ukuba ixesha lifutshane, bathengisa konke abanako, bazinikela ekufundeni nakubudlelane lo gama beqhubeka nokungqina ngoYesu, eYerusalem kuphela. Ubomi bokwabelana ababukhulisayo, nangona babusebenza ekuncedeni amahlwempu, kwakamsinyane baba yingxaki, kwaza kwafuneka uThixo angenelele, ukuze ibandla ligcinwe limanyene. Eli yaba kwalixesha abaya baqala ukujongana nenkcaso. Noko sekunjalo, phakathi kwako konke, ukholo lwabo lwahlala lungenako ukushukunywisa.

**Funda esi sifundo ukulungiselela iSabatha kaJulayi 21.*

Imfundiso Nobudlelane

Emva kwePentekoste, uLuka uyayiyeka inkcazo asuke enze inkcazo ethe jikelele yobomi bebandla laseYerusalem bangaphakathi. “Baye ke bezingisa ukuhlala emfundisweni yabapostile, nasebudlelaneni, nasekuqhekezeni isonka, nasekuthandazeni” (IZenzo 2:42). Izinto ezine ezikhoyo zibonakala ziyimfundiso nobudlelane obusisiseko. Ngokwendima yama-46, imfundiso yenziwa etempileni, logama ubudlelane babusemakhayeni. Intendelezo yetempile yayirhangqwe ziivaranda ezazikholisa ukusetyenziselwa imfundiso yababingeleli. Into yokuba amakholwa ayezinikele kwimfundiso yabapostile ibonisa ukuba eso siphosika Moya asizange sibakhokelele kwinkolo yokucingisa kodwa kwindlela yokufunda ngamandla phantsi kwabapostile, abakufundisa kwabo ngegunya kwaqinisekiswa ngemimangaliso nemiqondiso (IZenzo 2:43). Ubudlelane basemoyeni yayilolunye uphawu olubonakalayo kubungcwele bebandla lokuqala. Amakholwa ayethanda ukuhlangana kunye, kungekuphela etempileni kodwa nasemakhayeni awo, apho ayesidla kunye, ekhumbula isiDlo seNkosi, ethandaza (IZenzo 2:42, 46). Ngokuba nemihlangano elolo hlobo, amaKristu okuqala abonisa ithemba lawo ekubuyeni kukaYesu okukhawulezileyo, xa ubudlelane baKhe kunye nabo babuya kubuyiselwa ebukumkanini bukaMesiya (Mat. 26:29). Amakhaya adlala indawo ebalulekileyo kubomi bebandla lokuqala. Amakholwa ayesaya yonke imihla kwiinkonzo zasetempileni (IZenzo 3:1), kuze kuthi ngeeSabatha, kubonakale ukuba baya ezindlwini zesikhungu (Yakobi 2:2), kodwa umahluko obonakala kakhulu ekuzinikeleni kobuKristu wawusenzeka emakhaya.

Funda: IZenzo 2:44, 45; 4:34, 35. Wawuyintoni umba obalulekileyo kubudlelane bobuKristu bokuqala?

Bathi kuba bekholelwa ukuba isiphelo sikufuphi, bagqiba kwelokuba, indyebo ngezinto abanazo, “imihlaba” (ngokwesaci sanamhlanje], yayingabalulekanga kangako. Ukusetyenziswa ngabo bonke kwezinto abanazo, kwabonwa kufanelekile. Sasingekho isizathu sokucinga ngengomso, njengoko uMesiya ngokwaKhe wayeza kubanika ngokweemfuno zabo ebukumkanini bukaMesiya (Luka 22:29, 30). Oku kwabelana kwabenza bakwazi ukuba nengqondo yobunye, nangaphezu kokuba ngumzekelo okhethekileyo bobubele bobuKristu.

Ingaba wena unobubele obungakanani ngoko ukunikwe yiNkosi?

Ukuphiliswa Komlwelwe

KwiZenzo 3:1, uPetros noYohane baya etempileni kumthandazo wentsimbi yesithathu. Oku kubonisa into eyayiqhubeka kwinkolo yebandla lamaYuda ngeli xesha lasekuqaleni. Kutsho ukuthi, abapostile babengayi etempileni ukuba bayokufundisa kuphela okanye ukuya kuguqula abantu kodwa, kuba uPetros noYuda babesengawo amaYuda, ngenxa yoko, babesazinikele kwizithethe zenkolo yobuYuda (IZenzo 20:16, 21:17–26), ngokwangoku. Baya benza ummangaliso owothusayo apho (IZenzo 3:1–10), owathi wanika uPetros ithuba lokwenza enye intshumayelo.

Funda: IZenzo 3:12–26. Zeziphi ezinye iindawo awazibethelelayo uPetros kwintshumayelo yakhe?

Zintlanu iingongoma ezazibonakala kwintshumayelo yamaKristu okuqala: uYesu wayenguMesiya oweva ubunzima (IZenzo 3:18); uThixo wamvusa uKristu (IZenzo 3:15); uYesu waphakanyiselwa ezulwini (IZenzo 3:13); uYesu uza kubuya kwakhona (IZenzo 3:20); inguquko iyafuneka ukuze kuxolelwe izono (IZenzo 3:19). Ngeendlela ezininzi, esi sisigidimi esinye nathi esisisa ehlabathini, nokuba yona imeko ayisafani. Abapostile babese kwimeko yobuYuda, apho, endaweni yokuguqula iinkolo, abantu babesuka bathi sululu nje baphume kumnqophiso omdala bangene komtsha. Njengoko kwakufanelekile kubantu bakaThixo, kwakufuneka bamkele uMesiya, bazalwe ngokutsha, nto leyo eyayilandela ukwamkelwa ngokuyinene kukaYesu. Ngoku, nangona imeko yahlukile, isigidimi sona sinye: UKristu wafela izono zethu, wavuswa, kwaye uyabuya kwakhona. Oku kuthetha ukuba, sinako ukulufumana usindiso kuYe. Nakwimo yezigidimi zengelosi ezintathu sesiTyhilelo 14, uYesu Kristu owabethelelwayo, uYesu Kristu owavukayo, noYesu Kristu obuyayo kufuneka engumbindi wendlela esizivakalisa ngayo ezo zigidimi.

“Kubo bonke abathi bangamaKristu, amaSeventh-day Adventists kufuneka abe ngawona aphambili ekuphakamiseni uKristu phambi kwehlabathi. Ukuvakaliswa kwesigidimi sengelosi yesithathu kufuna kuthethwe ngenyaniso yeSabatha. Le nyaniso, ihlangene nezinye, kufuneka ivakalisiwe; kodwa oyena ndoqo unomtsalane, uKristu Yesu, akufuneki ashiywe ngaphandle. Kusemnqamlezweni apho inceba nenyano zihlangana khona, apho ubulungisa noxolo bangana khona. Umoni kufuneka akhokelelwe ukuba akhangele eKalvari; ngokholo nje olulula lomntwana, kufuneka athembele kokuhle koMsindisi, amkele ubulungisa baKhe, ekholelwa kwinceba yaKhe.” — Ellen G. White, *Gospel Workers*, pp. 156, 157.

Ukuvuka Kwenkcaso

Kuthe kungekudala, impumelelo yebandla yavusa inkcaso kwezinye iinkokeli zaseYerusalem. Itempile yaseYerusalem yayiphethwe ngababingeleli namahlakani abo, abaninzi kuwo ingabaSadusi. Umbingeleli omkhulu wayengumongameli wequmrhu iSanhedrin, elalinabaSadusi nabaFarisi kakhulu ngaloo mihla. Ngenxa yokuba abaSadusi babengakholelwa eluvukweni, baphazanyiswa kakhulu yimfundiso kaPetros noYohane yokuba uYesu wavuswa kwabafileyo. Bakuba bebanjiwe ngabalindi betempile, abapostile bavalelwa kwada kwayimini elandelayo, bakuziswa phambi kwequmrhu. (IZenzo 4:1–7).

Funda: IZenzo 4:1–18. UPetros waphendula wathini bakubuzwa igunya ababesebenza ngalo? Sasisithini isigidimi esisiseko kwintetho kaPetros eyoyikisa iinkokeli?

Umngeni owaziswa ziinkokeli zakwaYuda ubonisa ukukhathazeka ngenxa yegunya. Phofu, uPetros akazange aphelele nje ekuthini ummangaliso wenziwa ngegama likaYesu, kodwa waxela nokuba usindiso luza ngaYe kuphela. Abapostile babephambi kwelona gunya likhulu kwaYuda; kanti ke bona babe kumsebenzi wegunya elingaphezulu kakhulu. La madoda yayingabantu nje, engabalobi abangafundanga baseGalili; ngoko ke, isibindi sawo nobuciko bawo kwabahlabanisela abo babekho. Nangona iinkokeli zingazange ziqonde, eyona nto yayiyeyokuba abapostile babezaliswe nguMoya Oyingcwele, kanye njengoko uYesu wayexele kwangaphambili (Mat. 10:16–20). Ngaphandle kokungakwazi ukuwukhanyela ummangaliso—indoda eyaphiliswayo nayo yayikho ukuze bonke bayibone—iSanhedrin yaba yalela abapostile ukuba bakuyeke ukushumayela. ISanhedrin yasoyika isigidimi kwakunye nokuthandwa kwentshukumo okwakukhula. Amalungu eSanhedrin, ngokoyiswa kukuxabisa ubungqina ngokufanelekileyo, avumela intiyo nomnqweno wokuzikhusela ukuba ulawule izenzo zabo. Amazwi okugqibela kaPetros afumaneka phakathi kwawona magugu axabisekileyo encwadi yeZenzo: “Yahlulani nina, ukuba bubulungisa na emehlweni kaThixo ukuva nina, kunokuva uThixo; kuba singenako thina ukuthi singazithethi izinto esazibonayo, esazivayo.” (IZenzo 4:19, 20).

Cinga ngokuthanda ukuphatha nobungozi bako, nokuba kukowuphi umgangatho, nakweyiphi imeko. NjengamaKristu abizelwe ukuba sibe ngabakhonzi, kutheni le nto kufuneka sikulumkele ukutsalwa kukuthanda ukuphatha [okanye izikhundla]?

UHananiya noSafira

Ukuhlanganiselwa ndawonye kobutyebi kwibandla lokuqala kwakungesiso isinyanzelo; oko kukuthi, kwakungeyiyo imeko esemthethweni yokuba lilungu. Kanti ke, ngokuqinisekileyo yayikho imizekelo yobubele obunyanzelekileyo eyakhuthaza lonke usapho lwabahlahi. Omnye wayo ngokaBharnabhas (IZenzo 4:36, 37), noya kudlala indawo ebalulekileyo kamva kule ncwadi. Sekunjalo, yayikho neminye imizekelo ephume ecaleni eyayingozi ngaphakathi kubunye bebandla, kanye ngexesha kwakuqala uhlaselo lwangaphandle.

Funda: IZenzo 5:1–11. Zithini izifundo ezikweli bali?

Nangona uLuka engasinikanga zonke iinkcukacha, akuthandabuzeki ukuba isiseko sengxaki kaHananiya noSafira yayingekuko ukuzama ukuyigcina imali kodwa yayisisiqhelo sokukhohlisa ekuhlaleni. Isono sabo sasingesiso isiphumo sesenzo sokuthabatheka kakubi kodwa sasilicebo elalilungiswe ngononophelo, ilinge langabom “[lo]kumlinga uMoya weNkosi” (IZenzo 5:9). Babenganyanzelekanga ukuba bawuthengise umhlaba wabo baze bayinikele imali ebandleni. Ngoko ke, xa babezinikela ekwenzeni oko, mhlawumbi babezenzela kuphela ukuze bazuze, mhlawumbi bezama ukuzuza impembelelo phakathi kwabazalwana ngento eyabonakala isisenzo sokupha esincomekayo. Oku kunokwenzeka kunganceda ukuchaza isizathu sokuba uThixo abohlwaye qatha kangako. Nokuba intlalo yosapho lwebandla lilonke yaba nesiphumo sokuqonda ukuba uYesu wayesele eza kufika, isenzo esinjengeso sikaHananiya noSafira, kusekutsha kangako, sasinokukuphoxa ukubaluleka kokunyaniseka kuThixo kuze kube yimpembelelo embi phakathi kwamakholwa. Into yokuba kungekho nto ikhankanywayo ngokunikwa kukaHananiya ithuba lokuguquka, njengoko kwabanjalo kuSafira, (IZenzo 5:8), kunokuba kuphela ngenxa yobufutshane bengxelo. Eyona nto yile yokuba, ukususela kwasekuqaleni kuse esiphelweni, babonile, saye isono singumcimbi onengozi emehlweni kaThixo (Hez. 18:20, Roma 6:23), nokuba akaye asohlwaye kwangoko. Kanti ke, into yokuba isohlwayo siye silibale, imele ukusikhumbuzisa rhoqo ngendlela uThixo anemfesane ngayo (2 Pet. 3:9).

Kutheni le nto kufuneka sikulumkele ukulutyhalela ngaphaya kwemida ubabalo, njengoko enzayo la malungu mabini okuqala ebandla?

Ukubanjwa Kwesibini

Ukuba abapostile babe nokusetyenziswa ukuzisa isigwebo sikaThixo phezu kwesono, njengakwimeko kaHananiya noSafira, banebako ukusetyenziswa ukuba bazise ubabalo lukaThixo kuboni. Ulungiselelo lwabo olunamandla (IZenzo 5:12–16) lwalubungqina obubambekayo bokuba uMoya kaThixo wayesebenza ngabo. Into yokuba kwakukholelwa ukuba, nesithunzi sikaPetros, sasinako ukubaphilisa abantu, kwakusothusa. Eyona nto ifana nayo kakhulu eziVangelini yeyomfazi owaphiliswa ngokuchumisa ingubo kaYesu (Luka 8:43, 44). ULuka, phofu, akathi isithunzi sikaPetros sasinamandla okuphilisa kodwa abantu bacinga njalo. Kanti ke, nokuba inkolo ebalaseleyo yayikho, uThixo wayesenako ukunikisa ngobabalo lwaKhe. Nangona, okona abapostile bezaliswa nguMoya, ibe mininzi imiqondiso nemimangaliso, okukona iinkokeli zenkolo zazaliswa ngumona. Oku kwakukhokelela ekubanjweni kwabapostile okwesibini (IZenzo 5:17, 18). Kwaba kuphela emva kokusinda kwabo ngendlela amangalisayo (IZenzo 5:19–24), nasemva kwentetho kaPetros ngesibindi, enyanzelisa esithi, “Simelwe kukuthi sive uThixo kunokuba sive abantu” (IZenzo 5:29), apho athi amanye amagunya aqala ukuyiqaphela into yokuba kunokuba kusebenza iimpembelelo ezingaphezu kwendalo.

Funda: IZenzo 5:34–39. Wazama njani uGamaliyeli ukuyithibaza iSanhedrin ekubulaleni abapostile?

ISanhedrin yayilawulwa ngabaSadusi, kodwa abaFarisi babembalwa benempembelelo enkulu. UGamaliyeli wayengumFarisi ekwangugqirha womthetho. Wayehlonitshwa kakhulu ngamaYuda kangangokuba wayebizwa ngokuthi “Rabban” (“titshala yethu”), endaweni yokuthi nje “Rabhi” (“titshala yam”). UPawulos wayengomnye wabafundi bakhe (IZenzo 22:3). UGamaliyeli wakhumbula ezinye iintshukumo zovukelo ezazimbini kwimbali kaSirayeli esentsha, eyatsala abalandeli yenza isidube-dube. Iinkokeli, kodwa, zabulawa baza abalandeli bazo bachithwa kwathi saa. Isifundo awasivezayo sasisithi, ukuba intshukumo yobuKristu yayiphuma emntwini, yayiza kukhawuleza inyamalale. Kwelinye icala, ukuba yeyezulu, njengoko ivakaliswa ngabapostile, bangathemba njani ukuba bangamelana nayo? Icebo likaGamaliyeli loyisa. Abafundi batyabulwa baphinda kwakhona bayalelwa ukuba bangathethi egameni likaYesu.

Lisixelela ntoni eli bali ngokudingeka nokuba luncedo kwecebiso elilungileyo ngamanye amaxesha? Singakufunda njani ukuhlala sikulungele ukuzuza icebiso nokuba lingento esingathandi ukuyiva?

Ukufunda Ngakumbi:

“Singamagosa agciniswe yiNkosi yethu engekho, ukuba sikhathalele indlu yayo nezinto zayo, eyeza kulo mhlaba ukuba izisebenzele. Iye yabuyela ezulwini, ishiya thina ukuba siphathe, kwaye isilindele ukuba sijonge silindele ukubuya kwaYo. Masithembeke koko sikugcinisiweyo, hleze ithi ngokufika ngequbuliso isifumane silele.”—Ellen G. White, *Testimonies for the Church*, vol. 8, p. 37. “Abantu badinga ukuboniswa ngobungcwele bezifungo nezibhambathiso zabo emsebenzini kaThixo. Izibhambathiso ezinjalo aziye zikhohlise ukubanjwa njengezinyanzeliso njengephepha elithembise ngentlawulo eliphuma emntwini lisiya emntwini. Kanti ke, ingaba isithembiso esingengcwele nesiingabopheleliyo ngokwaneleyo senziwa kuThixo na? ingaba, kuba singenawo amaqhina omthetho, ngenxa yoko singenako ukunyanzeliswa ngokwasemthethweni, angasuka umKristu angakunanzi ukunyanzelisa anike ilizwi lakhe kuso? Akukho phepha lamthetho okanye iqhina elinyanzelisa ngaphezu kwesibhambathiso esenzelwe umsebenzi kaThixo.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1056.

Imibuzo Yokuxoxwa:

1. Phakathi kwezinto ezininzi, uYesu washiya amafa amabini akhawulezileyo kubafundi: ukulindela; ukubuya kwaKhe kwakamsinyane kunye nomsebenzi abawuthunye kwizwe lonke. Ezi zizathu zibini zimele ukuba nafuthe lini kuvo lwethu loko sikuthunyiweyo nobizo lokushumayela igospile elizweni?
2. Omnye wakha wathi: “Kufuneka silunge ngokungathi uYesu angafika namhla kodwa siqhubeke sisebenza [emsebenzini othunye ibandla] ngokungathi kuza kuthabatha ikhulu leminyaka ukuza [kwaKhe].” Bungakanani ubulumko obufumaneka kule ngcamango, kwaye singabusebenzisa njani kubizo lwethu ebomini?
3. Kutheni le nto kufuneka ubomi, ukufa, nokuvuka kunye nokubuya kukaYesu kube ngummongo kuko konke esikushumayelayo? Okanye, yijonge le nto ngolu hlobo: Yintoni elungileyo kuko konke esikushumayelayo xa zingekho ezi ziganeke?
4. Yintoni efundiswa libali likaHananiya noSafira ngokubanzima kokuba thina sazi iintliziyo zabanye, nokuba kungokule okanye okubi?
5. Ngoobani ooGamaliyeli bale mihla obaziyo? Okanye, mhlawumbi, singaba sikwimeko yokudlala indima enjalo ngenxa yabanye? Nokuba kunjani, thethani eklasini ngamaxesha, nabelane ngemizekelo yendlela ukunika okanye ukwamkela icebiso elilumkileyo kwathi kwazala okulungileyo. Zithini izifundo esinokuzifumana kwezi ngxelo?