

Inkokeli Zebandla Lokuqala



SABATHA EMVAKWEMINI

Fundela Isifundo Sale Veki:

IZenzo 6, IZenzo 7:48, Heb. 5:11–14, Mika 6:1–16, IZenzo 7, IZenzo 8:4–25.

Indima Yenkumbulo:

“Laye likhula ilizwi likaThixo, liya lisanda kakhulu inani labafundi eYerusalem; laye neqela elikhulu lababingeleli lilululamela ukholo” (IZenzo 6:7).

Abantu abaninzi abaguqukayo ngePentekoste babengamaYuda angamaGrike, oko kukuthi, yayingamaYuda aphuma kummandla weGrike-Roma awaye ehlala ngoku eYerusalem (IZenzo 2:5, 9–11). Nangona engamaYuda, ayahlukile kumaYuda akwaYuda—ama“Hebhere” akhankanywa kwiZenzo 6:1—ngeendlela ezininzi, owona mahluko owawubonakala yayikukungaqhelani kwawo nesiAramaic, ulwimi olwaluthethwa kwaYuda.

Kwakukuninzi okunye ukwahluka, ngokwenkcubeko nangenkolo. Ngokuba ayezalelwe kumazwe angaphandle, ayengenazo iingcambu zezithethe zamaYuda, okanye iingcambu zawo zazingekho nzulu njengezalawo akwaYuda. Ayethatyathwa ngokuba awayamanga kakhulu kwiinkonzo zetempile nakwimiba yomthetho kaMoses eyayisebenza kuphela kumhlaba wakwaSirayeli. Kwakhona, kuba ayechithe ubomi bawo obuninzi kwimimandla yamaGrike aseRoma, nangokuhlala eyamene neeNtlanga, kwakulindeleke ukuba akuqonde lula ukuquka uwonke-wonke kwenkolo yobuKristu. Eyona nto, yayingamakholwa amaninzi amaGrike uThixo awawasebenzisayo ukuzalisekisa umyalelo wokuthwalela ubungqina emhlabeni wonke.

**Funda esi sifundo ukulungiselela iSabatha kaJulayi 28.*

Ukukhethwa KwesiXhenxe

Funda: IZenzo 6:1. Sasiyintoni isikhalazo samakholwa amaGrike?

“Unobangela wokukhalaza kwathiwa kukutyeshelwa kwabahlolokazi bamaGrike ekwabiweni kwesixhaso semihla ngemihla. Konke ukungalingani kwakuya kuba kuchasene nomoya wegospile, ukanti uSathana wayephumelele ukuvusa ukukroka. Kufuneka ngoku kuthatyathwe amanyathelo akhawulezileyo okususa konke okwenza ukunganeliseki, hleze utshaba luphumelele kumalinge alo okuzisa iyantlukwano phakathi kwamakholwa.”— Ellen G. White, *IZenzo Zabapostile*, p. 88.

Isisombululo esacetywayo ngabapostile esasisithi amaYuda mawanyule phakathi kwawo amadoda asixhenxe ukuba “alungiselele [diakoneō] ezitafileni” (IZenzo 6:2), lo gama bona babeza kuchitha ixesha ekuthandazeni “nasekulungiseleleni [diakonia] ilizwi” (IZenzo 6:4). Njengoko udiakoneō nodiakonia bekwiqela elinye lamagama, umahluko ekuphela kwawo ocacileyo uphakathi kwee “tafile” kwiZenzo 6:2 ne “lizwi” kwiZenzo 6:4. Oku kunye nesichazi u “imihla ngemihla” (IZenzo 6:1), kubonakala ngathi kubhekiswa kwiziqalelo zobukho bebandla lokuqala: imfundiso (ilizwi) nobudlelane (iitafile), iitafile ke zihlanganisa isidlo somthendeleko, isiDlo seNkosi, nemithandazo (IZenzo 2:42, 46; 5:42). Kutsho ukuthi, njengabaphathisiweyo abanegunya kwiimfundiso zikaYesu, abapostile babeza kuzixakekisa kakhulu ngokufundisa amakholwa inkolo nangokuthandaza, lo gama isiXhenxe sasiza kujongana nezenzo zolwalamano, kwizindlu zokukhonza eziliqela. Imithwalo yabo, phofu, yayingaphelanga kwabo badikoni, ngokwendlela esaziwa ngayo namhlanje esi saci. Inyaniso kukuba, baba ziinkokeli zokuqala zebandla.

Funda: IZenzo 6:2–6. Banyulwa njani abasixhenxe, iyintoni abayalelwa ukuba bayenze.?

Abanyulwa babebonwa ngokuziphatha, kunye nezakhono zokusebenza zasemoyeni: kwakufuneka benengxelo ehloniphekileyo bekwazaliswe nguMoya nobulumko. Ngokuvunywa ngabahlali, isiXhenxe sakhethwa saza sabekelwa bucala ngomthandazo nokubekwa izandla. Inkonzo le ingathi yayibonisa ukubekwa okusekukheleni nokunikwa igunya lokusebenza njengabadikoni.

Kulula ukuhlwayela ukungavani phakathi kwamanqwanqwa ezikhundla, akunjalo? Singenza njani ukuze siqwalasele kumsebenzi esiwuthunyiweyo ngawo wonke amandla esiwaphiweyo?

ULungiselelo LukaStefano

Emva kokunyulwa kwabo, isiXhenxe asizange sisebenze kuphela ukulungiselela ebandleni, kodwa saya senza nokungqina ngenkuthalo. Isiphumo saba kukuba igospile yaqhubeka nokusasazeka, laza lakhula inani labakholwayo (IZenzo 6:7). Oku kukhula kwaqala, phofu, ukuzisa inkcaso kwibandla lokuqala. Ibali lisuka liqwalasele kuStefano, indoda eyayiqinile ngokomoya.

Funda: IZenzo 6:8–16. Zisifundisa ntoni ezi ndima ngoStefano nokholo nesimilo sakhe? Kwakhona, yintoni awayeyishumayela le yenza umsindo abachasi bakhe?

NjengomYuda ongumGrike, uStefano washumayela igospile kwizindlu zesikhungu zamaGrike eYerusalem. Zaziliqela izindlu ezinjalo apho esixekweni; uZenzo 6:9 unokuba ubhekisa kwezimbini kuzo, enye iyeyabafika bevela kumazantsi (amaYuda aseKirene naseAlesandire), enye iyeyabangasentla (ababevela eKiliki naseAsiya). Ngokuqinisekileyo, uYesu wayesebindini womcimbi weengxoxo, kodwa izimangalo ngakuStefano zibonisa ukuqondwa kwevangeli yakhe nekuthethayo okungaphezulu koko kwamakholwa akwaYuda. UStefano watyholwa ngokuthetha izinyeliso ngakuMoses noThixo; oko kukuthi, ngokuchasene nomthetho kunye netempile. Nokuba wayengaqondwa kwiindawo ezithile—okanye amazwi wakhe akrunwa ngabom—kwaza kwanyanzelwa amangqina obuxoki ukuba athethe ngokuchasene naye, izityholo zisenokuba zazingebubo ubuxoki ngokupheleleyo, njengokuba kwakunjalo nakuYesu ngokwaKhe (Marko 14:58, Yohane 2:19). Ukuhlaselela ngokuphandle kukaStefano unqulo lwetempile ngowesithixo yiSanhedrin (IZenzo 7:48) kutyhila ukuba wayebuqonda ubunzulu obuthethwa kukufa kukaYesu nendawo ekukhokelela kuyo, ngokubhekiselele kwitempile neenkonzozo zayo zemibingelelo. Ngamanye amazwi, ngeli xesha, mhlawumbi, amakholwa amaninzi awakwaYuda ngemvelo ayebambelele kakhulu etempileni nakwiinkonzozo zayo (IZenzo 3:1; 15:1, 5; 21:17–24), esakufumana kunzima ukuziyeka (Gal. 5:2–4, Heb. 5:11–14), uStefano, mhlawumbi namanye amakholwa angamaGrike, bakhawuleza bakuqonda ukuba, ukufa kukaYesu kwakuthetha ukuphela kwako konke okwakucwangciselwe itempile.

Kutheni le nto kufuneka sikulumkele ukuqamangeleka kwiibono esinazo esizithandayo kangokuba sikuvalele ngaphandle ukukhanya okutsha xa kufika?

Phambi KweSanhedrin

Funda: IZenzo 7:1–53. Wayesithini uStefano kubamangaleli bakhe?

Izityholo ezabekwayo ngakuStefano zakhokelela ekubanjweni nasekuba sematyaleni kwiSanhedrin. Ngokwesithethe samaYuda, umthetho neenkonzole zetempile yayiziintsika ezimbini kwezintathu ekwakuzinze phezu kwazo umhlaba—eyokugqibela iyimisebenzi emihle. Ukurhesha nje kwinto ethi iinkonzole zikaMoses zaziphelelwe lixesha, ngokwenene kwakubonwa ikukuhlaselwa kwezona zinto zingcwele ebuYudeni; kungoko kukho isimangalo sokunyelisa (IZenzo 6:11). Impendulo kaStefano yeyona ntetho inde kwiZenzo, nethi ngokwayo, ibonise ukubaluleka kwayo. Nangona ukuyithi krwaqu nje ekuqaleni ibonakala ngokungathi yindinisa ende yembali kaSirayeli, kufuneka siyihlanganise le ntetho nomnqophiso weTestamente eNdala kwanendlela abaprofeti ababesebenzisa ukumila kwayo xa besima njengabahlaziyi benkolo ukuba babize uSirayeli ukuba abuyele kokufunwa nguwo [umnqophiso]. Xa kwakusenzeka oko, maxa wambi babesebenzisa igama lesiHebhere urifb, eliguqulwa ngcono ngokuthi, “isimangalo somnqophiso,” ukunika imbono kaThixo emangalela abantu baKhe ngenxa yokusilela kwabo ukugcina umnqophiso. KuMika 6:1, 2, umzekelo, urifb ufumaneka kathathu. Emva koko, ngokulandela umzekelo womnqophiso waseSinayi (Eksodus 20–23), uMika ukhumbuzisa abantu ngemisebenzi yamandla kaThixo ngenxa yabo (Mika 6:3–5), imiqathango nokwaphulwa komnqophiso (Mika 6:6–12), ekugqibeleni kube ziziqalekiso ngenxa yokwaphulwa [kwawo] (Mika 6:13–16). Le inokuba yimvelaphi yentetho kaStefano. Xa wayebuzwa ukuba achaze ngezenzo zakhe, akazange azame ukuziphikisa izityholo engazanga wazama nokukhusela inkolo yakhe. Endaweni yoko, waliphakamisa izwi lakhe njengokwenza kwabaprofeti bakudala xa bezisa irifb kaThixo ngakuSirayeli. Impinda yakhe ende yobudlelane obudluleyo bukaThixo noSirayeli yayijonge ukubonisa ukungabi nambulelo nokungathobeli kwabo. Ngokwenene, ngokweZenzo 7:51–53, uStefano akasenguye okhusela uThixo kowa uligqwetha elingumprofeti elibeka isimangalo sikaThixo ngakwiinkokeli ngokwaphulwa komnqophiso wazo. Ukuba ooyise babenetyala lokubulala abaprofeti, zona ezi zazingaphezulu. Ukusuka ekuthini “oobawo bethu” (IZenzo 7:11, 19, 38, 44, 45) aye ekuthini “ooyihlo” (IZenzo 7:51) kubalulekile: uStefano wazahlula ekuzibandakanyeni nabantu wamela uYesu. Ixabiso lalaza kuba likhulu; ukanti, amazwi wakhe awazange abonise ukoyika nokuzisola.

Kwakunini ukugqibela kwakho ukufuneka ukuba ume ungagunqgi ngenxa kaYesu? Ingaba wema okanye wawangawangisa? Ukuba wawangawangisa, ingaba yintoni edinga ukuguqulwa?

UYesu Kwinkundla Yasezulwini

Kususela ukuba, ngokwenkcazo, umprofeti (ngesiHebhere, nābī) ingumntu othethela uThixo uStefano waba ngumprofeti wenyaniso ngaloo mzuzu kanye awazisa isimangalo sikaThixo ngakuSirayeli. Umsebenzi wakhe wokuprofeta, phofu, noko waba mfutshane.

Funda: IZenzo 7:55, 56. Wawuthetha ntoni umbono kaStefano?

“Wathi akufika kuloo ngongoma uStefano, kwabakho isidubedube phakathi kwabantu. Wathi akuhlanganisa uKristu neziprofeto, wathetha nangetempile ngohlobo awathetha ngalo, umbingeleli, esenza ngokungathi wothuke kakhulu, wayikrazula ingubo yakhe. Esi senzo, samxelela kakuhle uStefano ukuba uza kuthuliswa ngonaphakade kungekudala. Wakhawuleza wayishunqula intshumayelo yakhe nangona wayephakathi kuyo.”—Ellen G. White, *IZenzo Zabapostile*, p. 100. Ngexesha uStefano wayemi phambi kweenkokeli zamaYuda egqithisa umcimbi kaThixo ngakuzo, uYesu wayemi kwinkundla yasezulwini-oko kukuthi, kwingcwele yasezulwini, ngasecaleni kukaYise, into ebonisa ukuba umgwebo emhlabeni wawukubonakalisa umgwebo wenene owawuqhubeka ezulwini. UThixo wayeza kubagweba abafundisi ababuxoki neenkokeli ezibuxoki kwaSirayeli. Oku kuchaza isizathu sokuba ubizo lokuba kuguqukwe, uphawu oluqhelekileyo kwiintetho ezidlulileyo kwiZenzo (2:38, 3:19, 5:31), alukho apha. Ukulawulwa kukaSirayeli nguThixo ngokwaKhe kwakufikelela esiphelweni, into ethetha ukuba usindiso lwehlabathi alusayi kuba salanyulwa ngoSirayeli osisizwe njengoko kwakuthenjisiwe kuAbraham (Gen. 12:3, 18:18, 22:18), kodwa ngabalandeli bakaYesu ekulindeleke ngoku ukuba bayishiye iYerusalem bangqine emhlabeni wonke (IZenzo 1:8).

Funda: IZenzo 7:57–8:1, 2. Luka ukubika njani ukufa kukaStefano?

Ukuxuluba ngamatye kwakusisohlwayo sokunyelisa (Lev. 24:14), nangona kungacacanga nokuba uStefano wagwetyelwa ukufa na okanye wabulawa nje ngokungekho mthethweni sisihlewe esasingamatsha-ntliziyo. Noko kunjalo, waba ngowokuqala okholelwa kuYesu owabulawayo ngenxa yokholo lwakhe. Into yokuba amangqina abeke iingubo zawo ezinyaweni zikaSawule inika ingqondo yokuba wayeyinkokeli kubachasi bakaStefano; kanti ke, xa uStefano wayethandazela ababulali bakhe, wamthandazela noSawule. Kuphela ngumntu onesimilo esingaphezulu nokholo olungagungqiyo onokwenza into enjalo, ukubonakalaliswa okunamandla kokholo lwakhe nobunyaniso bukaKristu ebomini bakhe.

Ukusasazeka Kweendaba Ezilungileyo

Ukoyisa uStefano kwaphemba intshutshiso enkulu ngakumakholwa eYerusalem, ngokuqinisekileyo, lwaqalwa liqela elinye labachasi. Inkokeli yeqela yayinguSawule, ongazange enze monakalo mncinane ebandleni (IZenzo 8:3, 26:10). Intshutshiso, yona, yajikelwa kokuhle. Ngokwenene, ethe saa kulo lonke elakwaYuda neSamariya, amakholwa ajikeleza eshumayela iindaba ezilungileyo. Umyalelo wokungqina kwezo ndawo (IZenzo 1:8) wazaliseka ngoko.

Funda: IZenzo 8:4–25. Zithini izifundo ezityhiliweyo kule ngxelo?

AmaSamariya ayengumxube wamaSirayeli, nangokwenkolo. Babengabanquli boThixo omnye ababezamkela iincwadi ezintlanu zokuqala zikaMoses (iPentateuch), besalusa, bengamlindele uMesiya. KumaYuda, kodwa, inkolo yamaSamariya yayonakele, nto leyo ethetha ukuba amaSamariya ayengenaso isabelo nakanjani kwiinceba zomnqophiso kaSirayeli. Ukugquka kwamaSamariya okwakungalindelekanga, kwalothusa ibandla eYerusalem, ngoko ke abapostile bathumela uPetros noYohane ukuba bayiqwalasele imeko. Ukubamba kukaThixo uMoya kude kufike uPetros noYohane (IZenzo 8:14–17) kunokuba kwakujonge ukoyisela abapostile ekuthini amaSamariya kwakufuneka amkelelwe kubulungu bosapho lokholo (bona IZenzo 11:1–18).

Sekunjalo akuzange kuphelele apho. KwiZenzo 8:26–39, sinebali likaFilipu nomTiyopiya, olithenwa, owathi, emva kokufunda iBhayibhile, wacela ukubhaptizwa. “Behla bobabini, baya emanzini, uFilipu kwanethenwa; walibhaptiza” (IZenzo 8:38). Kuqala ngamaSamariya, kulandele umTiyopiya, owangaphandle oweza kunqula eYerusalem waye ngoku esendleleni egodukayo. Igospile yayinqumla imida kaSirayeli iya emhlabeni wonke, njengoko kwakuxelwe kwangaphambili. Konke oku, phofu, yayisesisiqalo, njengoko la makholwa okuqala amaYuda ayeza kukhawuleza aye kuwo wonke umhlaba owawusaziwa ashumayele iindaba ezinkulu zokufa kukaYesu, owahlawulela isohlwayo sezono zabo, enika wonke ubani, kuyo yonke indawo, ithemba losindiso.

UPetros wamxelela uSimon ukuba “usenyongweni yobukrakra nasentanjeni yentswelabulungisa” (IZenzo 8:23). Saba yintoni isisombululo sengxaki yakhe, naye nawuphi omnye ongaba kwimeko efanayo?

Ukufunda Ngakumbi:

“Intshutshiso eyalifikelayo ibandla eYerusalem yaba nomphumela onegalelo elikhulu emsebenzini weendaba ezilungileyo. Kwabakho impumelelo emsebenzini wevangeli kula ndawo, kwada kwakho nengozi yokuba abafundi bangathanda ukujikeleza khona apho ithuba elide, bangawusiso umyalelo woMsindisi wokuba baye kulo lonke ilizwe. Bakulibala ukuba amandla okumelana nobubi azuzwa kakhulu ngokubheka phambili ekusebenzeni, baqala ukucinga ukuba abanawo umsebenzi obaluleke ukudlula ukukhusela ibandla eYerusalem kuhlaselo lotshaba. Endaweni yokufundisa amakholwa amatsha ukuba ayise ivangeli kwabo bangekayiva, baba sengozini yokuwenza ukuba aneliseke koko sekwenziwe. Ukubasasaza abameli baKhe ukuba bathi sa kude, uThixo wavumela intshutshiso ukuba ibafikele. Athi akugxothwa eYerusalem, amakholwa aya “kulo lonke eshumayela ilizwi.”—Ellen G. White, *IZenzo Zabapostile*, p. 105.

Imibuzo Yokuxoxwa:

1. Funda ngocoselelo isicatshulwa sikaEllen G. White esingengozi elalijongene nazo ibandla lokuqala ngokubhekiselele ekwanelisekeni ngeziqu zabo noko kwenziwayo kusetyenziswa bona. Kuqala, kuthetha kuba, ngokuchasene neengcinga eziqhelekileyo, amaYuda amaninzi ngokwenene amamkela uYesu njengoMesiya. Sekunjalo, okubaluleke ngaphezu koko, silumkiso sini thina njengabantu esisifumanayo koku namhlanje? Singaqiniseka njani ukuba asiqamangeleki ekukhuseleni oko sesinako, ngokuchasene nokwenza oko simele ukukwenza ngokwenene—ukufikelela ehlabathini?
2. Ngexesha labapostile, ulwalamano phakathi kwamaYuda namaSamariya lwaluphawulwe ziinkulungwane zobutshaba obukhulu. Yintoni esingayifunda kwinto yokuba uFilipu, onokuba wayengumYuda, wangqina ngoYesu eSamari? Nathi, singamaSeventh-day Adventists, asisindanga kwiinkcuku zenkcubeko nobuzwe. Ungasifundisa ntoni uMnqamlezo ngendlela esifana ngayo sonke phambi kukaThixo? Yintoni okunokuthi ukuba kokwezwe lonke kokufa kukaKristu kusifundise yona ngexabiso elingenamda kwakhe wonke umntu odalwe nguThixo?
3. Wamngena njani uFilipu umTiyopiya (8:27–30)? Singenza njani thina ukuba size sibe nawo amathuba okwabelana ngeendaba ezilungileyo kunye nabanye abantu?
4. Sifunde ntoni kwiZenzo 6–8 enokusinceda ukuba siwufeze umsebenzi othunye ibandla ngendlela enempumelelo enkulu?