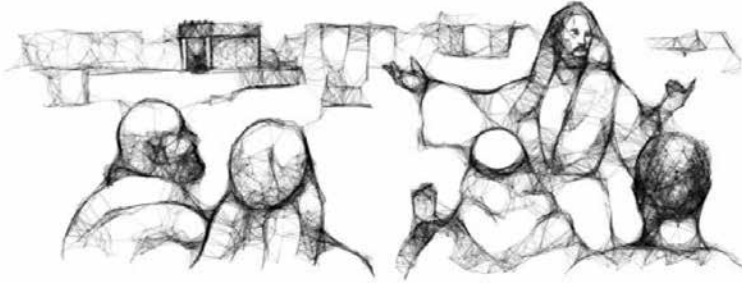


## Nizokuba Ofakazi Bami



### NgeSabatha Ntambama

**Kuleliviki funda ku:**

IZenzo 1:6-8, Luka 24:25, Luka 24:44-48, Duter. 19:15, IZenzo 1:9-26, IZaga 16:33.

**Indimana Yekhanda:**

“Nizakwamukeliswa amandla, uMoya oNgcwele esefikile phezu kwenu, nibe ngofakazi bami eJerusalema, naseJudiya lonke, naseSamariya kuze kube sekugcineni komhlaba” (IZenzo 1:8, NRSV).

**U**msebenzi kaJesu emhlabeni wawusuphelile. UNkulunkulu wayesezothumela uMoya oNgcwele masinyane, owayezoqinisa imizamo yabaphostoli ngezibonakaliso nezimangaliso eziningi, abaphe amandla, abahole emsebenzini owawuzofinyelela emikhawulweni yomhlaba. UJesu wayengeke ahlale nabo kuze kube phakade ngesimo senyama. Akusikho kuphela-nje ukuthi ukuzalwa kwaKhe emhlabeni kwamvimbela ukuthi afeze umsebenzi emhlabeni wonke, kodwa futhi kwakudingekile ukuthi enyukele ezulwini, aphakanyiswe, ukuze kwehle uMoya.

Kuze kube sekuvukeni kukaJesu kodwa, abafundi babengazazi kahle lezi zinto. Mhla beshiya konke bemlandela, babekholwa ukuthi uyisishosho sepolitiki esasizoxosha amaRoma ezweni labo ngelinye ilanga, abuyisele umbuso wendlu kaDavide no Israyeli kulolodumo lwakhe lwakuqala. Kwakungelula kubona ukucabanga ngenye indlela. Leyo iyona ngqikithi yeziyalo zokugcina zikaJesu kubafundi encwadini yeZenzo isahluko sokuqala. Isithembiso sokuthululwa kukaMoya oNgcwele senziwa ngaphansi kwalesimo. Lesahluko futhi sichaza ukubuyela kukaJesu ezulwini, nokuthi ibandla elisafufusa lazilungiselela kanjani iPentekoste.

*\*Funda isifundo saleliviki ukulungiselela iSabatha lika Ntulikazi 7.*

## Ukubuyiselwa kukaIsrayeli

Kunezinhlalo ezimbili zeziphrofetho ngoMesiya eTestamenteni eliDala, yilesi esibheke uMesiya oyinkosi oyobusa kuze kube phakade (iHubo 89:3, 4, 35-37; Isaya 9:6, 7; Hezekeli 37:25; Dan. 2:44; 7:13, 14), nalesi esithi uMesiya uyofela izono zabantu (Isaya 52:13-53:12; Dan. 9:26). Leziphrofetho aziphikisani. Zikhomba izigaba ezimbili ezilandelanayo zomsebenzi kaMesiya: kuqala wayezohlupheka, bese eba yiNkosi (Luka 17:24, 25; 24:25, 26). Inkinga ngokwakulindelwe amaJuda ayephila ngomnyaka-khulu wokuqala ngoMesiya, ukuthi kwakunhlangothi-nye. Ithemba ngoMesiya oyinkosi owayezoletha inkululeko yombusazwe lasibekeza umcabango ngoMesiya owayezohlupheka, afe. Ekuqaleni, abafundi nabo babenalelithemba likaMesiya oyinkosi. Babekholwa ukuthi uJesu unguMesiya (Mathewu 16:16, 20) futhi ngezinye izikhathi babetholakala bebangisana ngokuthi obani abayohlala ngapha nangapha kwaKhe uma eshlezi esihlalweni sobukhosi (Marko 10:35-37), Luka 9:46). Yize uJesu ayebaxwayisa ngalokho okwakuzomehlela, abaqondanga nakancane ukuthi usho ukuthini. Ngaleyo ndlela, kwathi uma efa, badideka, baxega amadolo. Ngokwamazwi abo uqobo: “Sasethemba ukuthi uYena lowo owayezokhulula uIsrayeli” (Luka 24:21, NIV).

**Funda kwiZenzo 1:6. Lombuzo uthini ngalokho ababengakakuqondi? KuZenzo 1:7, uJesu wabaphendula wathini?**

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Uma ukufa kukaJesu kwaba yimbibizane enkulu ethembeni labafundi, uvuko lwaKhe lwalivuselela lelo themba, kwavuseleleka amathemba abo ezombusazwe ngendlela engaphezu kweyakuqala. Kwakuyinto engalindeleka ukuthi uvuko lusho ukuthi umbuso kaMesiya usuzomiswa emhlabeni. Empendulweni yaKhe embuzweni wabo kodwa, uJesu akanikezanga impendulo eqonde-ngqo. Akazange awuntshinge umqondo ongemuva kombuzo wabafundi mayelana nombuzo osondele, kodwa futhi akawuvumanga. Walushiya lungaxazululiwe lolodaba, wavele wabakhumbuzwa ukuthi isikhathi sokusebenza kukaNkulunkulu esaKhe uNkulunkulu uqobo, ngakhoke asaziwa abantu.

**NgokukaLuka 24:25, kwakuyini ngempela inkinga yabafundi? Kwenziwa yini kube lula ukukholwa yilokho esifuna ukukukholwa, ngaphezu kokufundiswa yiBhayibheli? Singalugwema kanjani lolugibe?**

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## Uthumo Lwabafundi

**Funda kwiZenzo 1:8. Esikhundleni sokuphikisana ngeziphrofetho, abafundi kwakulindeleke ukuba benzeni na?**

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Kunamaphuzu amane abalulekile kulendimana aphaathelene nalokho ababethunye kona abafundi:

1. Isipho sikaMoya. UMoya wawulokhu usebenza phakathi kwabantu bakaNkulunkulu. Kodwa ngokusho kwabaprofethi, kuyokuba khona ukuthululwa okukhethekile kukaMoya esikhathini esizayo (Isaya 44:; Joweli 2:28, 29). Njengoba uJesu uqobo wagcotshwa ngoMoya, uMoya oNgewele wayesesebenza ngesikhathi eshumayela uJesu (Luka 4:18-21) kodwa wayengakabekwa ngokosiko kwaze kwaba sekuphakanyisweni kukaJesu ezulwini (Johane 7:39, IZenzo 2:33).
2. Indima yobufakazi. Ubufakazi yindaba yokuzibonela ngamehlo akho. Abafundi babekulungele ngokugcwele ukunikeza ubufakazi obunjalo (IZenzo 1:21, 22; 4:20; qhathanisa no 1 Johane 1:1-3) futhi manje base bethunye ukwabelana nomhlaba ngamava abo akhethekile noJesu.
3. Icebo lokusebenza. Abafundi babemelwe ukufakaza kuqala eJerusalema, kulandele iJudiya neSamariya baze bafike nasemikhawulweni yomhlaba. Kwakuluhlelo lwezinyathelo ezilandelayo. IJerusalema kwakuyisizinda senkolo yamaJuda, indawo lapho uJesu wagwetshwa khona, wabulawa. IJudiya neSamariya kwakuyizindawo ezingomakhelwane lapho uJesu wayeke wasebenza nakhona. Abafundi kodwa, babengabophekile ukuthi bagcine kulendawo. Umsebenzi wabo wawuzokwenabela emhlabeni wonke.
4. Ubunjalo bomsebenzi. Ngezikhathi zeTestamente eliDala, kwakuyizizwe okwakudingeka zidonseleke kuNkulunkulu (bheka uIsaya 2:1-5), hhayi ukuthi uIsrayeli “ahambise” uNkulunkulu ezizweni. Okumbalwa okwehlukile (njengoJona) akuyichithi leyondlela yokusebenza. Manje iqhinga lase lehlukile. IJerusalema
5. lalisaqhubeka nokuba yisizinda, kodwa kunokuba abafundi bahlale khona benabise izimpande, kwakulindeleke ukuba baphume baye emikhawulweni yomhlaba.

**Funda kuLuka 24:44-48. Kwakuyini ingqikithi yesigijimi okwakufuneka sishunyayelwe abafundi?**

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Ezinsukwini ezingamashumi amane azichitha nabafundi ngemuva kovuko lwaKhe (IZenzo 1:3), uJesu kufanele ukuthi wabachazela kabanzi ngombuso kaNkulunkulu, yize noma kwakusekhona okuningi ababengakuqondi njengoba umbuzo wabo kuZenzo 1:6 utshengisa. Babezazi iziprofeto, kodwa manje basebezibona ngokunye ukukhanyiselwa, ukukhanyiselwa okuvela esiphambanweni kanye nethuna elingenalutho (IZenzo 3:17-19).

## Uzobuya Futhi

**Funda IZenzo 1:9-11. ULuka ukuchaza kanjani ukwenyuka kukaJesu? Kubaluleke ngani ukuthi kwakunezingelosi ezimbili ezazikhuluma nabo (bheka uDuter. 19:15)?**

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Ukubhala kukaLuka ngokwenyuka kukaJesu kufishane. UJesu wayenabafundi eNtabeni Yeminqumo, esababusisa (Luka 24:51), wathatshathelwa ezulwini. Ulimi olusetshenzisiwe lapho lubeka isithombe ngendlela okwakubonakala ngayo emehlweni abantu, hhayi njengoba kwakunjalo ngempela. UJesu wayeseshiya umhlaba, kanti ayikho enye indlela yokwenze lokho ngendlela ebonwayo ngaphandle kokwenyuka. Ukwenyuka kukaJesu kwakuyisenzo esiyisimangaliso sikaNkulunkulu, esinye phakathi kweziningi eBhayibhelini. Lokhu sikuthola ngendlela uLuka akuchaza ngayo, ngokusebenzisa igama elithi “wathatshathelwa phezulu” (IZenzo 1:9, NKJV) Nakuba lendlela yokubeka inkulumo isetshenziswe kulendawo kuphela eTestamenteni eliSha, itholakala kaningi eTestamenteni eliDala lesiGriki okuthiwa yi Septuagin, kuzo zonke lezo zindawo kusuke kuchazwa okwenziwa uNkulunkulu, okusinika umqondo wokuthi uNkulunkulu uqobo owathabathela uJesu ezulwini, njengoba kunguYena owamvusa kwabafuleyo (IZenzo 2:24, 32; Rom. 6:4; 10:9).

Ngemuva kokuthi uJesu wayesesithwe yifu, uLuka ubhala encwadini yeZenzo kuphela, ngesigameko sabathile ababili ababegqoke ezimhlophe, bemi eduze kwabafundi. Ukuchazwa kwabo kufuze okwezingelosi ezegqoke izingubo ezikhazimulayo (IZenzo 10:30, Johane 20:12). Zeza ukuzoqinisekisa abafundi ukuthi uJesu uzobuya ngaleyo ndlela enyuka ngayo, futhi incwadi yeZenzo kuphela esitshela ukuthi uJesu wenyuka “bebuka” (IZenzo 1:9). Kanjalo-ke, ukwenyuka okubonakalayo kwaba yisiqiniseko sokubuya okuyobonakala, nakho okuyokwenzeka efwini, kodwa “ngamandla nenkazimulo enkulu” (Luka 21:27), kungeseyona into yasesithe ngoba “amehlo onke ayakumbona” (Isamb. 1:7, NKJV), futhi uyobe engeyedwa (Luka 9:26, 2 Thesalonika 1:7). Inkazimulo yokubuya kwesibili iyokwedlula leyo yokwenyuka kakhulu kakhulu.

**Singafunda kanjani ukuthi ubuqiniso nesithembiso sokubuya kwesibili kuhlale kuphambi kwethu na? Leliqiniso elikhulu lingaba kanjani nomthelela kuyo yonke imikhakha yempilo yethu, njengezimali, ukwenza izinto ezibalulekile, kanye nokukhetha okuhle kokubi?**

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## Ukulungisela iPhentekoste

Empendulweni yaKhe kuZenzo 1:7, 8, uJesu akazange abeke isikhathi. Kodwa, amazwi aKhe ayekhomba ukuthi masinyane-nje ngemuva kokuthululwa kukaMoya, nabafundi sebeqede umsebenzi wabo, uyobuya (bheka noMathewu 24:14). Ukuphawula kwezingelosi nakho (IZenzo 1:11) akuwuphendulanga umbuzo othi umbuso uyofika nini, kodwa kwakuzwakala sengathi kuthi ngeke kube kude. Lokhu kuyachaza ukuthi kungani abafundi “baphindela eJerusalema benokuthokoza okukhulu” (Luka 24:52). Isithembiso sokubuya kukaJesu ngesikhathi esingadalulwanga, okwabanika ukukhuthala emsebenzini wabo, sathathwa ngokuthi isiphelo siseduze, sisemnyango. Okwabuye kwenzeka encwadini yeZenzo kuyawufakazela lowo mqondo.

**Funda kuZenzo 1:12-14. Ubani omunye owayesegumbini eliphezulu, futhi bawulungisela kanjani uMoya owawuzofika na?**

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Sebebuyile eNtabeni Yeminqumo, abafundi babuthana egumbini lezivakashi eliphezulu (ngesiLatini, cenaculum) endlini eyisitezi eJerusalema. Abanye besifazane ababelandela (Luka 8:1-3, 23:49, 24:1-12), kanye nonina kaJesu nabafowabo, babelapho nabafundi. Abafowabo kaJesu (Marko 6:3) kunokwenzeka ukuthi kwakungamadodana amancane kaJosefa noMariya (Math. 1:25, Luka 2:7) noma amadodana omshado wokuqala kaJosefa (okuyikona okungacishe kushaye khona impela). Uma kunjalo, uJosefa wayekade eshonelwe yinkosikazi aze aganwe uMariya. Ukuba khona kwabo phakathi kwabafundi kuyisimanga ngoba babe hlala bemngabaza uJesu (Marko 3:21, Johane 7:5). Nokho, uvuko kanye nokuzibonakalisa okukhethekile kukaJesu kuJakobe (1 Kor. 15:7) sengathi kwaguqula izinto. Kamuva uJakobe wathatha isikhundla sikaPetru ekubeni umholi webandla (IZenzo 12:17; 15:13; 21:18; Gal. 2:9, 12).

Beqiniseka ngomkhuleko (IZenzo 1:14), futhi bengapheli ethempelini, bedumisa uNkulunkulu (Luka 24:53), akungabazeki ukuthi babevuma izono, bephenduka, belahla nesono. Noma ezingqondweni zabo ukufika kukaMoya kwakuzoholela ekubuyeni kukaJesu masinya, isimo sokukholwa kwabo sasihambisana ngokuphelele nalokho okwasekuzokwenzeka, njengoba uMoya oNgcwele efika njengempendulo yomthandazo.

**Ekwenzeni kwethu izinqumo zansuku zonke, zindlela zini esilungiselela ngazo ukusebenza kaMoya ezimpilweni zethu?**

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## Umphostoli Weshumi Nambili

Umsebenzi wokuqala wokulawula webandla elifufusayo lobuKrestu, elalinabazalwane abalinganiselwa ku 120 (IZenzo 1:15), kwaku ukukhetha ozothatha indawo kaJudas.

**Funda kuZenzo 1:21, 22. Zimpawu zini ezazilindeleke kulowo owayezothatha isikhundla sikaJudas? Kubaluleke ngani lokho?**

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Kwakudingeka ongufakazi wovuko lukaJesu. (qhathanisa neZenzo 4:33); kubalulekile lokhu ngoba izikhathi ngezikhathi uvuko lubonwa njengobufakazi obunamandla bokuthi uJesu unguMesiya kanye neqiniso layo yonke inkolo yobuKrestu. Nokho-ke, kwakuzokhethwa phakathi kwalabo ababehamba nabaphostoli ngaso sonke isikhathi uJesu wayesebenza. UPawulu, kamuva wagcizelela ukuthi nakuba wayengazange abe noJesu wasemhlabeni, kodwa wayenelungelo lokubizwa ngoMphostoli ngoba ukuhlangu kwakhe noJesu endleleni eya eDamaseku kwamenza wafaneleka ukufakaza ngovuko lwaKhe (1 Kor. 9:1). Nakuba wayevuma ukuthi “unjengozelwe kungakabi yisikhathi” (1 Kor. 15:8, ESV), uPawulu akavumanga ukuzithatha njengosezingeni eliphansi kunabanye abaphostoli (1 Kor. 9:2, Gal. 2:6-9). Abayishumi nambili noPawulu kuphela-ke, ababengabaphostoli ngokwegunya (IZenzo 1:25, 26); kodwa, ngendlela ebanzi njengezithunywa, leligama lingasetshenziswa nakwezinye izisebenzi zevangeli (IZenzo 14:4, 14; Gal. 1:19).

**Funda kuZenzo 1:23-26. Wakhethwa kanjani uMathiya na?**

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Indlela abayisebenzisa ekukhetheni uMathiya ingezwekala ingejwayelekile, kodwa ukwenziwa kwenkatho kwakuyindlela emiyo nendala yokwenza izinqumo (isibonelo, Lev. 16:5-10, Num. 26:55). Ngaphezu kwalokho, kwakufuneka kukhethwe phakathi kwababili ababenezimpawu ezifanayo, kungesikona ukudukuza oswini lwenyathi. Abazalwane babuye bathandaza kuNkulunkulu, bekholwa ukuthi umphumela uzohambisana nentando yaKhe (qhathanisa neZaga 16:33). Abukho ubufakazi bokuthi leso sinqumo sake saphonselwa inselele. Ngemuva kwePhentekoste, akubange kusadingeka ukwenziwa kwenkatho ngenxa yokuhola kukaMoya okwakuqonde ngqo (IZenzo 5:3, 11:15-18, 13:2, 16:6-9).

**Ukuba bekungeza umuntu kuwena, akubuze athi: “Ngingayazi kanjani intando kaNkulunkulu ngempilo yami?” ungaphendula uthini, ngasizathu sini na?**

**Ukujula Nomcabango:** “Sonke isikhathi esiphakathi kwePhentekoste nokubuya kukaJesu (Parousia) noma side noma sifishane kangakanani, kumelwe sigcwaliswe ukwenziwa komsebenzi webandla emhlabeni wonke ngamandla kaMoya. Abalandeli bakaKrestu babezomemezela lokho ayekwenzile ekufikeni kwaKhe kokuqala, nokuxwayisa abantu ukuba baphenduke, bakholwe, ukulungisela ukubuya kwaKhe. Babezokuba ofakazi baKhe ‘ekupheleni komhlaba’ (IZenzo ] 1:8) nasekupheleni kwesikhathi.’ ... Asinalo ilungelo lokuyeka kuze kufinyelelwe kuzo zombili iziphelo.”—John R.W. Stott, *The Message of Acts: The Spirit, the Church & the World* (Downers Grove: InterVarsity, 1990), p. 44. “Uthumo loMsindisi kubafundi, lwaluhlanganisa bonke abakholwayo. Luhlanganisa bonke abakholwa kuKrestu kuze kube sekupheleni kwesikhathi. Yiphutha elesabekayo ukucabanga ukuthi umsebenzi wokusindisa imiphfumulo uphezu kwabefundisi abagcotshiwe kuphela. Bonke abafikelwe ugqozi lwezulu, baphathiswe ivangeli. Bonke abamukela ukuphila kukaKrestu bagcotshwe ukuthi basebenzele ukusindiswa kwabanye abantu. Ibandla lahlelelwa lomsebenzi, kanti bonke abenza izifungo ezingcwele bayazibophelela ekubeni yizisebenzi kanye noKrestu.”—Ellen G. White, *The Desire of Ages*, p. 822.

### **Imibuzo Yokuxoxisana:**

1. IZenzo 1:7 zisikhumbuzo uMarko 13:32: “Kepha lolu suku nalelo hora akakho owazi lutho ngalo, nazingelosi ezulwini, naNdodana, nguBaba kuphela.” UEllen G. White uthi: “Ngeke kuphinde kube khona isigijimi sikaNkulunkulu kubantu baKhe esiphathelene nesikhathi. Futhi asidingi ukwazi isikhathi okuyothululwa ngaso uMoya oNgcwele noma ukuza kukaKrestu.”—Selected Messages, vol. 1, p. 188. Uqhubeka athi: “Noma ubani oyoqala amemezele isigijimi sehora, usuku, noma umnyaka wokubuya kukaKrestu, uzithabathela ijoka, futhi umemezela isigijimi angasinikwanga yiNkosi.”—Advent Review and Sabbath Herald, Sept. 12, 1893. Asithinta kanjani lamazwi thina namhlanje?
2. Omunye wake wathi: “UNkulunkulu udinga ofakazi ngaphezu kwabameli.” Ucabangani ngalamazwi?
3. Kwakuyini indima yomthandazo ebandleni elalisafufusa? Ngabe kuyazenzekela yini ukuthi cisho njalo nje uma kunesinqumo esidinga ukwenziwa ebandleni, sithola kukhulunywa ngomthandazo (IZenzo 1:24; 8:14-17; 9:11, 12; 10:4, 9, 30; 13:2, 3)? Iyini indima yomthandazo ezimpilweni zethu?