

Impilo Ebandleni Elifufusayo



NgeSabatha Ntambama

Kuleliviki Funda ku:

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

Indimana Yekhanda:

“Imihla ngemihla baqiniseka ngahliziyonye ethempelini, bahlephula isinkwa ekhaya, badla ukudla kwabo ngentokozo nangobumhlophe behliziyo, bemdumisa uNkulunkulu, bethandeka kubantu bonke” (IZenzo 2:46, 47).

Ukuphuthuma kwebandla elifufusayo kwakungelinganiswe. Indlela uJesu ayephendule ngayo umbuzo mayelana nokimiswa kombuso kaMesiya, ngaphandle kokusho isikhathi (IZenzo 1:6-8), kwakungezwakala sengathi kuthi yonke into yencike ekufikeni kukaMoya nokufezwa komsebenzi wabaphostoli. Kanjalo-ke, ngokufika kwePhentekoste, abazalwane bacabanga ukuthi konke sekugcwalisekile: base bemamukele uMoya, babelana nomhlaba wonke ngevangeli. Akusho ukuthi abaphostoli babesukile eJerusalema baya emhlabeni, kodwa umhlaba wawuze kubona (IZenzo 2:5-11). Okwalandela lapho kwaba ukuzehlukaniswe kwebandla nemfuyo yezwe. Ngokubona ukuthi isikhathi sisondele, bathengisa ngakho konke abanakho, bazinikela ekufakazeni ngoJesu, kodwa eJerusalema kuphela. Lempilo yokudlela ndawonye abayiqala, yize yayilusizo kwabampofu, yaphenduka inkinga kungekudala, uNkulunkulu wangenelela ukuze ibandla lihlale libumbene. Lesi futhi kwakuyisikhathi lapho baqala babhekana nokuphikiswa. Kodwa phakathi kwakho konke lokho, ukukholwa kwabo kwakungenakunyakaziswa.

**Funda isifundo saleliviki ukulungisela iSabatha lika Ntulikazi 21.*

Isifundiso Nobudlelwane

Ukusuka kwiPhentekoste, uLuka usethatha indaba uyiyisa ekuchazeni impilo ngaphakathi kwebandla eJerusalem. “Baqinisela njalo esifundisweni sabaphostoli, nasekuhlanganeni, nasekuhlephuleni isinkwa nasemikhulekweni” (IZenzo 2:42). Amaphuzu amane abaliwe kubonakala kuyisifundiso nokuhlangana. Ngokusho kwendimana ka 46, ukufundisa kwakwenziwa ethempelini, ngesikhathi ukuhlangana kwenziwa emakhaya abazalwane. Igceke lethempeli lalizungezwe yimipheme eyayivame ukusetshenziswa “oRabbi” uma befundisa. Ukuthi abazalwane bazinikela esifundisweni sabaphostoli kubonakalisa ukuthi isipho sikaMoya asibaholelanga kuleyo nkolo yokungasebenzi, kodwa kweyokufunda okujulile ngaphansi kwabaphostoli abasifundiso sabo sasifakazelwa yizimangaliso nezibonakaliso (IZenzo 2:43).

Ubudlelwane bobuzalwane olunye uphawu olugqamile lobungcele bebandla lobuKrestu ngaleso sikhathi. Abazalwane babehlale bendawonye, kungekuphela ethempelini, kodwa nasemakhaya abo, lapho babedla ndawonye, babe nenkonzo yesidlo esingcwele, bekhuleka (IZenzo 2:42, 46). Ngokuba nalenkonzo yesidlo imihla ngemihla, amaKrestu ayetshengisa ithemba lawo lokuthi uJesu useseduze ukubuya, lapho ubudlelwane baKhe nabo babuyobuyiselwa sebesembusweni kaMesiya (Math. 26:29). Amakhaya abazalwane ayedlala indima enkulu empilweni yebandla elalisafufusa. Abazalwane babesaqhubeka nokuya ezinkonzweni zethempeli zansuku zonke (IZenzo 3:1), kuthi ngamaSabatha babe semasinagogeni namanye amaJuda (Jakobe 2:2), kodwa ukuzinikela kobuKrestu babubonakaliswa emakhaya.

Funda iZenzo 2:44, 45; 4:34, 35. Kwakuyiliphi iphuzu elibalulekile lobudlelwane bobuKrestu ebandleni ngaleso sikhathi na?

Ngokukholwa ukuthi isiphelo siseduze babona ukuthi izimpahla zabo zasezweni “umcebo, ngendlela eyejwayelekile” azisabalulekile. Babona kufanelekile ukuthi benze umfelandawonye ngezimpahla zabo. Sasingekho isizathu sokukhathazeka ngekusasa njengoba uMesiya uqobo wayezobonelela izidingo zabo embusweni waKhe (Luka 22:29, 30). Lomfelandawonye wabenza baba nobunye obujulile, nokuba yisibonelo esingavamile sokuphana kobuKrestu.

Uphana kangakanani ngalokho okuphiwe yiNkosi na?

Ukuphulukiswa Kwesishosha

KuZenzo 3:1, uPetru noJohane baya ethempelini ukuyokhuleka ngesikhathi somthandazo wehora lesithathu. Lokhu kukhomba ukuthi ibandla laligcwele abangamaJuda ngalesikhathi. Okusho ukuthi abaphostoli abayanga ethempelini ukuyofundisa-nje kuphela noma ukuphendula abantu, kodwa futhi kwakunge nxa yokuthi uPetru noJohane babesabambebele emasikweni enkolo yobuJuda (IZenzo 20:16), 21:17-26), kuze kube yilesi sikhathi. Lapho-ke benza isimangaliso esikhulu (IZenzo 3:1-10), okuyinto eyanika uPetru ithuba lokwenza enye intshumayelo.

Funda IZenzo 3:12-26. Yimaphi amanye amaphuzu awagcizelela uPetru entshumayelweni yakhe?

Amaphuzu amahlanu agqamile ayevamile ekushumayeleni kwebandla elisafufusa: uJesu wayenguMesiya owahlupheka (IZenzo 3:18); uNkulunkulu wamvusa (IZenzo 3:15); uJesu waphakanyiswa ezulwini (IZenzo 3:13); uyabuya (IZenzo 3:20); kanye nokuthi ukuphenduka kudingekile ukuze kuxolelwe izono (IZenzo 3:19). Ngezindlela eziningi, kuseyisona lesi sigijimi nathi esisihambisa emhlabeni, nakuba izimo sezishintshile. Abaphostoli babesaphila impilo yobuJuda, lapho esikhundleni sokuthi abantu bashiye izinkolo zabo, kwakudingeke kuphela ukuthi basuke esivumelwaneni esidala, baye kwesisha. Njengenxenywe yabantu bakaNkulunkulu, kwakudingeka ukuthi bamukele uMesiya, bathole amava okuzalwa ngokusha okuyinto elandela ukwamukela uJesu ngeqiniso.

Manje kodwa, isimo sehlokile, isigijimi sona sisafana: uKrestu wafela izono zethu, wavuka, futhi uyabuya. Lokhu kusho ukuthi-ke singathola ukusindiswa kuYena. Naphansi kwesimo sesigijimi sezingelosi ezintathu zeSambulo 14, uJesu Krestu owabethelwa, uJesu Krestu owavuka, noJesu Krestu obuyayo, akube yingqikithi yokushumayela kwethu lezigijimi.

“Kubo bonke abazibiza ngamaKrestu, amaSeventh-day Adventist kumelwe ahambe phambili ekuphakamiseni uKrestu emhlabeni. Ukushunyayelwa kwesigijimi sengelosi yesithathu kusho ukushunyayelwa kweqiniso leSabatha. Leliqiniso, kanye namanye ahlanganisiwe esigijimini, kumelwe simenyezewelwe; kodwa okuyiyona ngqikithi enkulu, uKrestu Jesu, ayingshinywa ngaphandle. Kusesiphambanweni sikaKrestu lapho kwahlangana khona umusa neqiniso, ukulunga nokuthula kwangana. Isono asibhekiswe eKhalvari; ngokukholwa kwengane encane asethembe ukulunga koMsindisi, samukele ukulunga kwaKhe, sikholwe emuseni waKhe.”—Ellen G. White, *Gospel Workers*, pp. 156, 157.

Ukuqala Kokuphikiswa

Kwakungekudala ngaphambi kokuthi impumelelo yebandla idale ukuphikiswa okwavela kwabanye abaholi baseJerusalema. Ithempeli laseJerusalema laliphethwe uMpristi oMkhulu kanye nozakwabo, abanengi babo okwakungabaSadusi. UMpristi oMkhulu futhi wayengumongameli wesigungu samaJuda (Sanhedrin) ngalezo zinsuku esasakhiwe kakhulu abasadusi nabaFarisi. Ngenxa yokuthi abasadusi babengakholwa ukuthi kukhona uvuko lwabafileyo, bakhathazeka kakhulu uma uPetru noJohane beshumayela ukuthi uJesu wavuka kwabafileyo. Abaphostoli baboshwa abaqaphi bethempeli, bavalelwa kwaze kwaba ngakusasa lapho balethwa phambi kwesigungu (IZenzo 4:1-7).

Funda iZenzo 4:1-8. Uma bebuswa ukuthi basebenza ngaliphi igunya, waphendula wathini uPetru? Leyo mpendulo yayiqukethe myalezo muni, okwenza abaholi besabe kangako?

Inselele ngegunya elalibuzwa abaholi bamaJuda itshengisa ukuthi babekhathazeka ngokubusa. UPetru kodwa akashongo kuphela ukuthi isimangaliso sasenziwe ngegama likaJesu, kodwa nokuthi usindiso luvela kuYena yedwa. Abaphostoli babephambi kwesigungu esikhulu kunazo zonke zamaJuda; kodwa babeyizinceku zegunya elingaphezu kwawo wonke. Lamadoda kwakungabantu abangafundile, abadobi baseGalile; kanjalo-ke isibindi sabo nendlela abakhuluma ngayo yabathinta ababelapho. Nakuba abaholi bengakubonanga lokhu, okusalayo ukuthi abaphostoli babegwaliswe uMoya oNgcwele, njengoba wayeshilo uJesu (Math. 10:16-20). Bengakwazi ukuphika isimangaliso (lendoda eyaphulukiswa yayikhona lapho, bayibona bonke) isigungu seSanhedrin sayala abaphostoli ukuba bayeke ukushumayela. Besaba isigijimi njengoba babesaba nodumo olukhulayo lomnyakazo wobuKrestu. Ngokungakwazi ukucubungula kahle ubufakazi, bavumela ukucwasa nesifiso sokuzivikela kubuse izenzo zabo.

Amazwi okugcina kaPetru abalwa phakathi kwamanye ayigugu kakhulu encwadini yezenzo: “‘Nqumani nina ukuba kulungile yini ebusweni bukaNkulunkulu ukulalela nina kunoNkulunkulu, ngokuba thina asinakuyeka ukukhuluma ngalokho esikubonileyo nesikuzwileyo’” (IZenzo 4:19, 20).

Cabanga ngesifiso sokuba namandla nokuthi singase sibe yingozi engakanani, noma kusezingeni liphi, naphansi kwasiphi isimo. NjengamaKrestu abizelwe ukuba yizinceku, kudingeke ngani ukuthi siqaphele ukuheha kokuphatha na?

UAnaniya noSafira

Umfelandawonye wempahla ebandleni wawungaphoqiwe: kwakungewona umbandela wokuba yilungu lebandla. Kodwa, kwakukhona izibonelo eziningi zokunikela ngokuzithandela ezakhuthaza lonke ibandla. Esinye sazo kwakungu Barnabas (IZenzo 4:36, 37), ozodlala indima ebalulekile kulencwadi ekuhambeni kwesikhathi. Kodwa, kwakukhona nezibonelo ezimbi ezabeka ubunye bebandla engcupheni ngaphakathi, ngesikhathi vele lapho ukuhlaselwa okuqhamuka ngaphandle kwalo kwase kuqalile.

Funda iZenzo 5:1-11. Sithola zifundo zini kulendaba?

Nakuba-nje uLuka engasiniki yonke imininingwane, akungatshazwa ukuthi inkinga-ngqangi ka Ananiya noSafira kwakungeyona eyokuzama ukugodla imali, kodwa umkhuba wokukhohlisa phakathi ebandleni. Isono sabo kwakungewona umphumela wesenzo esizumayo, kodwa kwakuyicebo elalihlelwe kahle, isenzo sangamabomu “sokulinga uMoya kaNkulunkulu” (IZenzo 5:9, ESV). Kwakungekho lutho olubaphoqa ukuba bathengise ngendawo yabo bese benikela ngaleyo mali ebandleni. Ngakhoke, ngesikhathi bezibophelela ukunikela ngayo, mhlawumbe babezinake bona bodwa, mhlawumbe babezama ukuthola udumo kubazalwane ngalokho okwakubonakala njengesenzo esincomekayo sokunikela.

Lokho kungachaza ukuthi kungani uNkulunkulu wabajezisa kanzima kangaka. Nakuba ukwenza umfelandawonye ebandleni kwakuwumphumela wokukholwa ukuthi uJesu wayesezofika, isenzo esinjengaleso sika Ananiya noSafira zisuka phansi-nje, sasingacekela phansi ukubaluleka kokwethembeka kuNkulunkulu, sibe nomthelela omubi kubazalwane. Ukuthi akushiwo lutho ngokunikwa kuka Ananiya ithuba lokuphenduka, njengoba kwenziwa kuSafira (IZenzo 6:8), kungenzeka kube ngenxa yobufushane balendaba. Okusalayo ukuthi kusukela ekuqaleni kuye ekugcineni, babenze isono, kanti isono asiyona into encane emehlweni kaNkulunkulu (Hezekeli 18:20, Rom. 6:23), yize engasijezisi ngaleso sikhathi njalo nje. Empeleni, ukuthi isijeziso sivame ukwephuza, kufanele kusikhumbuze ukuthi unomusa kangakanani uNkulunkulu (2 Petru 3:9).

Kungani sifanele ukuqaphela ukuthi asidlali ngomusa njengoba kwenza lamalungu amabili ebandla lakudala na?

Ukuboshwa Kwesibili

Uma abaphostoli babengasetshenziswa ukuletha isijejiso sikaNkulunkulu ngenxa yesono njengoba kwenzeka kuAnaniya noSafira, babesenokusetshenziswa nokuletha umusa kaNkulunkulu kubantu abayizoni. Umsebenzi wabo onamandla wokuphulukisa (IZenzo 5:12-16) ubufakazi obuphathekayo bokuthi uMoya kaNkulunkulu wawusebenza ngabo. Ukuthi ngisho nesithunzi sikaPetru kwakukholwa ukuthi sikwazi ukuphilisa, kuyathathekisa. Okucishe kufane nalokhu ezincwadini zevangeli, indaba yowesifazane owaphulukiswa ngokuthinta ingubo kaJesu (Luka 8:43, 44). ULuka kodwa, akasho ukuthi ngempela yisithunzi sikaPetru esasinamandla okuphilisa, kodwa uthi abantu babecabanga kanjalo. Kodwa noma ngabe kwakukhona inkolelo-ze, uNkulunkulu usenganikeza ngomusa waKhe. Noma kunjani, ngokugcwaliswa kwabafundi ngoMoya, nokwanda kwezibonakaliso nezimangaliso, kulapho abaholi bezenkolo bagwala kakhulu umona. Lokhu kwenza ukuthi babophe abaphostoli okwesibili (IZenzo 5:17, 18). Kwaze kwaba ngemuva kokuphunyuka kwabo ngendlela eyisimangaliso (IZenzo 5:19-24) kanye nenye inkulumbo kaPetru enohlonze, egcizelela ukuthi “bazohlonipha uNkulunkulu kunabantu” (IZenzo 5:29), lapho abanye abasemagunyeni baqala bacabanga ukuthi kungase kube khona ukusebenza kwamandla okungesiwona awasemhlabeni.

Funda iZenzo 5:34-39. Wazama kanjani uGamaliyeli ukunxenxa iSanhedrin ukuthi ingababulali abaphostoli na?

Lesigungu sasilawulwa abaSadusi, kanti abaFarisi babenomthelela omkhulu yize bembalwa. UGamaliyeli wayenguMfarisi nodokotela kwezomthetho. AmaJuda ayemhlonipha kakhulu kangangoba wayaziwa ngo “Rabban” (okusho umfundisi wethu), kunokuba avele abizwe ngokuthi u”Rabbi” (“umfundisi wami”). UPawulu wayengomunye wabalandeli bakhe (IZenzo 22:3). UGamaliyeli wabakhumbuza ngeminye iminyakazo emibili yezishosho emlandweni kaIsrayeli owawusanda kwenzeka, eyayidonse abalandeli kwaba khona nodweshu. Labo baholi bodweshu kodwa babulawa, abalandeli babo bahlakazeka. Isifundo ayesenza esokuthi uma umnyakazo wobuKrestu uyinto yabantu, uzohlakazeka kungekudala. Ngakolunye uhlangothi, uma uvela kuNkulunkulu njengoba kusho abaphostoli, bangawuchitha kanjani? Isiyalo sikaGamaliyeli samukelwa. Abafundi bashaywa, baphinda futhi bayalwa ukuba bangakhulumi ngegama likaJesu.

Lendaba isitshelani ngokudingeka nokuba lusizo kwezinyalo ezinhle? Singafunda kanjani ekuvumeni ukwamukela izinyalo ngisho noma kuyinto esingafuni ukuyizwa?

Ukujula Nomcabango:

“Siyizinceku, eziphathiswe yiNkosi yethu ukunakekela indlu Yayo nomsebenzi waYo, eyeza lapha emhlabeni ukuwenza. Seyabuyela ezulwini, yashiya thina ukuba siwubheke umsebenzi, futhi ilindele ukuthi silinde siqaphele ukubuya kwaYo. Asethembekeni emsebenzini esiwuphathisiwe, hleze ithi mayifika isithole silele.”—Ellen G. White, *Testimonies for the Church*, vol. 8, p. 37. “Abantu badinga ukuqondisisa ubungcwele bezifungo zabo ngomsebenzi kaNkulunkulu. Izifungo ezinjalo azivamile ukuthathwa njengezibopha njengesithembiso sokukhokha imali komunye umuntu. Kodwa isithembiso sinamandla amancane abophayo yini ngoba-nje senziwe kuNkulunkulu? Ngenxa yokuthi asibizwa ngamagama athe phecelezi, futhi singeke kwacindezelwa umthetho ukuba enze akufungile umKrestu uzokushaya indiva yini ukuzibophelela kwakhe kulokho athi uzokwenza? Akukho ncwadi noma sibopha sasemthethweni esibopha ngaphezu kwesifungo esenzelwe umsebenzi kaNkulunkulu.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 6, p. 1056.

Imibuzo Yokuxoxisana:

1. Phakathi kwezinye izinto eziningi, uJesu washiya okubili okuphuthumayo kubafundi baKhe: ukulindela ukubuya kwaKhe okusheshayo, kanye nomsebenzi wasemhlabeni wonke. Lamaphuzu amabili kufanele abe namthelela muni ngothumo lwethu nobizo lokushumayela ivangeli emhlabeni?
2. Omunye wake wathi: “Sidinga ukumlungela uJesu uma engabuya namhlanje, kodwa siqhubeke nomsebenzi webandla sengathi kusazothatha elinye ikhulu leminyaka ukuza kwaKhe.” Yikuphi ukuhlakanipha okutholakala kulomqondo, futhi singakusebenzisa kanjani obizweni lwethu?
3. Kungani impilo, ukufa, novuko nokubuya kukaJesu kumelwe kube yingqikithi yakho konke ukushumayela kwethu na? Noma ungawubuka ngenye indlela lombuzo: Kusiza ngani ukushumayela kwethu ngaphandle kwalezehlakalo na?
4. Kumelwe indaba kaAnaniya noSafira isifundiseni ngobulukhuni bokwazi izinhliziyi zabanye ukuthi zinhle noma zimbi?
5. Yibaphi abanye oGamaliyeli banamhlanje obaziyo? Noma, mhlawumbe ungayidlala yini leyo ndima wenzele abanye? Noma yikuphi, eklasini xoxani ngezikhathi futhi nabelane ngezibonelo, zendlela ukunika noma ukwamukela iziyalo zokuhlakanipha kwaba usizo. Singafunda zifundo zini kulezo zindaba na?