

Abaholi Bebandla Bokuqala



NgeSabatha Ntambama

Kuleliviki Funda ku:

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

Indimana Yekhanda:

“Izwi likaNkulunkulu landa, umumo wabafundi wakhula eJeruselema, nesixuku esikhulu sabapristi salalela inkolo” (IZenzo 6:76).

Abaningi kulabo abaphenduka ngePhentekoste babengamaJuda amaGriki, okusho ukuthi amaJuda avela emazweni abuswa ngamaGriki nawamaRoma, ayesehlala eJeruselema ngalesikhathi (IZenzo 2:5, 9-11). Nakuba bengamaJuda, babehlukile emaJudeneni aseJudiya—amaHeberu okukhulunywa ngawo kuZenzo 6:1—ngezindlela eziningi, umehluko omkhulu ukuthi babengalwazi ulimi lwesiAramaic, olwalukhulunywa eJudiya. Kwakukhona okunye okuningi okwehlukile maqondana nendlela yabo yokuphila neyokukhonza. Njengoba babezalelwe emazweni ezizwe, babengenazo izimpande emasikweni esiJuda, noma mhlawumbe izimpande zabo zazingajulile njengezamaJuda aseJudiya. Babengaxilile kakhulu ezinkonzweni zethempeli naleyo mikhakha yomthetho kaMose eyayiqonde-ngqo ezweni lwakaIsrayeli. Futhi, njengoba babechithe inxenye enkulu yezimpilo zabo emazweni abuswa amaGriki namaRoma, bethintene kakhulu nabezizwe, kwakulula kubona ukwamukela ukuthi inkolo yobuKrestu ihlanganisa uwonk’uwonke. Empeleni, abazalwane abanengi ababehlala namaGriki abasetshenziswa uNkulunkulu ukugcwalisa umyalo wokumfakazela emhlabeni wonke.

**Funda isifundo saleleviki ukulungisela iSabatha lika Ntulikazi 28.*

Ukukhethwa Kwabayisikhombisa

Funda iZenzo 6:1. Babekhala ngani abazalwane bamaGriki?

“Isizathu sesikhalo sabo ukuthi kwakubonakala sengathi abanakiwe abafelokazi abakhuluma isiGriki ekwabelweni ngezinsiza zemihla ngemihla. Ukungalingani ekwabelweni kwakuphikisana nomoya wevangeli, kodwa uSathane waphumelela ukufaka umoya wokungathembani. Kwase kudingeka kuthathwe izinyathelo eziphuthumayo ukuze kususwe imbangela yokungeneliseki, hleze isitha siphumelele ukwehlukana abazalwane.”—Ellen G. White, *The Acts of the Apostles*, p. 88. Isisombululo esaqhamuka nabaphostoli sasithi amaJuda awakhethe amadoda ayisikhombisa phakathi kwawo, azokhonza ematafuleni [(diakoneo iZenzo 6:2)] ngesikhathi bona besebenzisa isikhathi sabo bethandaza futhi beshumayela izwi [diakonia] (iZenzo 6:4). Njengoba lamagama udiakoneo no diakonia ehambisana, okuyiwona mehluko ngempela uphakathi “kwamatafula” kuZenzo 6:2, “nezwi” kuZenzo 6:4. Lokhu, kanye nokuthi “zemihla ngemihla” kuZenzo 6:1, kubonakala kukhomba imikhakha emibili egqamile empilweni yebandla elifufusayo yansuku zonke: ukufundisa (“izwi”) nobudlelwane (“amatafula”), lokhu kokugcina kuhlanganisa nokudla ndawonye, isidlo seNkosi, nemithandazo (iZenzo 2:42, 46; 5:42). Lokho kwakusho ukuthi abaphostoli, njengabaphathiswa basemthethweni bezimfundiso zikaJesu, babezonaka kakhulu izimfundiso zabazalwane nokuthandaza, ngenkathi Abayisikhombisa bongamele ezobudlelwane emabandleni amaningi ayengenela ezindlini zabazalwane. Umsebenzi wabo kodwa wawungacini ngokuba amadikoni ngendlela esilisebenzisa ngayo leligama namhlanje. Empeleni babengabaholi bokuqala bebandla.

Funda iZenzo 6:2-6. Bakhethwa kanjani Abayisikhombisa, bathunywani emsebenzini wabo?

Ababezokhethwa kwakufuneka babonakalise izimpawu zesimilo esihle, ezikamoya, nokukhuthala: babedinga ukuba nodumo oluhle, bagcwaliswe uMoya nokuhlakanipha. Ngokuvumelana kwebandla, Abayisikhombisa bakhethwa, base bethunywa ngokuthandazelwa nokubekwa izandla. Leyo nkonzo itshengisa ukuthi bayamukeleka ebandleni, nokuthi banikezwa igunya lokusebenza njengamadikoni.

Kulula ukuhlwaneyela ingxabano ebantwini, akunjalo na? Singawasebenzisa kanjani w onke amandla esiwaphiwe uNkulunkulu ukuze sigcine ukuthula phakathi kwethu, sigxile emsebenzini esiwuthunyiwe?

Umsebenzi kaStefanu

Ngemuva kokukhethwa kwabo, Abayisikhombisa abagcinanga ngomsebenzi wasenkonzweni, kodwa bafakaza ngendlela enamandla. Umphumela kwaba ukuqhubeka kokusabalala kwevangeli, nesibalo sabakholwayo sakhula (iZenzo 6:7). Lokhu kukhula kodwa kwaletsa ukuhlaselwa kwebandla. Sizo buka uStefanu, indoda eyayikholwa ngendlela engavamile.

Funda iZenzo 6:8-16. Lezindimana zisifundisani ngoStefanu nenkolo yakhe kanye nesimilo na? Futhi, yini leyo eyayishunyayelwa uStefanu, eyathukuthelisa izimbangi zakhe kangako?

NjengomJuda okhuluma isiGriki, uStefanu washumayela ivangeli emasinagogeni aseJerusalema lapho kukhonzwa khona ngesiGriki. Ayemaningi amasinagoge anjalo eJerusalema; kuZenzo 6:9 kukhulunywa ngamabili awo, elilodwa kungelabokufika baseNingizumu (amaJuda aseKhurene neAleksandriya), elinye elabokufika baseNyakatho (abaseKhilikhiya nabase Asiya). Ngokungangabazeki, uJesu wayeyingqikithi yezintshumayelo, kodwa icala elathweswa uStefanu litshengisa ukuthi wayeliqonda ivangeli nemithelela yalo ngendlela okubonakala ukuthi yayedlula eyabazalwane baseJudiya. UStefanu wabekwa icala lokuhlambalaza uMose noNkulunkulu; okusho umthetho nethempeli. Noma ngabe babengamuzwanga kahle kwamanye amaphuzu—noma amazwi akhe ahlanekezelwa ngamabomu—kwanxoxwa ofakazi bamanga ukuba bakhulume ngaye, icala abekwa lona kungenzeka ukuba lalingewona amanga ngokuphelele, njengakuJesu uqobo (Marko 14:58, Johane 2:19). Indlela uStefanu agxeka ngayo phambi kwesigungu seSanhedrin ukuphakanyiswa kwethempeli okwasekufana nokulenza isithixo (IZenzo 7:48) itshengisa ukuthi wayeyiqonda imithelela ejulile yokufa kukaJesu, nokuthi kuzoholelaphi, ngokuphathelene nethempeli nezinkonzo zalo zemikhosi. Ngamanye amazwi, ngesikhathi abazalwane abaningi bamaJuda aseJudiya babesalenza igugu ithempeli nezinye izinkonzo zemikhosi (IZenzo 3:1; 15:1, 5; 21:17-24) futhi bekuthola kulukhuni ukwehlukana nazo (Gal. 5:2-4, Heb. 5:11-14), uStefanu mhlawumbe nabanye abazalwane abakhuluma isiGriki, bakuqonda ngokushesha ukuthi ukufa kukaJesu kusho isiphelo salo lonke uhlelo lwethempeli.

Kungani sidinga ukuqaphela ukuthi asinamatheli ezintweni ezithile esizithandayo ngendlela yokuthi sivalele ukukhanya okusha uma kufika?

Ngaphambi KweSanhedrin

Funda iZenzo 7:1-53. Wayethini uStefanu kulabo ababembeka icala?

Izinsolo ezabekwa uStefanu zaholela ekuboshweni kwakhe nokuthethwa kwecala yiSanhedrin. Ngokomkhuba wamaJuda, umthetho nezinkonzo zethempeli kwakungezimbili zezinsika okwesekelwe phezu kwazo umhlaba—eyesithathu kuyimisebenzi emihle. Ukulokotha athi umthetho kaMose wase wedlulelwe yisikhathi, kwathathwa njengokuhlasela lokho okuyigugu elikhulu enkolweni yamaJuda; kanjalo-ke wethweswa icala lokuhlambalaza (IZenzo 6:11).

Impendulo kaStefanu iyinkulumo ende kunazo zonke encwadini yeZenzo, kukodwana okuchaza ukubaluleka kwayo. Nakuba uma uyithi halamuzi, ibukeka njengomlando omude wakwa Israyeli, sidinga ukuqonda ukuyizwa lenkulumo ngokuyixhumanisa nesivumelwano seTestamente eliDala nendlela abaprofethi ababesebenzisa ngayo uhlaka lwaso uma besukuma njengabavuseleli ababizela uIsrayeli ekuthini abuyele ezimfunweni zaso. Kwakuthi uma kwenzeka lokho, kwakuke kusetshenziswe igama elithi *rīb*, elichazwa kangcono ngokuthi “isamanisi lesivumelwano,” ukutshengisa umqondo kaNkulunkulu ethatha isinyathelo somthetho ebopha abantu baKhe ngenxa yokwehluleka kwabo ukugcina isivumelwano. KuMika 6:1, 2, u- *rīb* uvela izikhathi ezintathu. Bese kuthi ngokulandela indlela yesivumelwano saseSinayi (Eksodusi 20-23), uMika ukhumbuza abantu ngezenzo zikaNkulunkulu zamandla ayebezela zona (Mika 6:3-5)m izimiso zesivumelwano nokwepulwa kwazo (Mika 6:13-16). Singathi lokhu kwakuyisisekelo senkulumo kaStefanu. Uma kuthiwa akachaze izenzo zakhe, akazamanga ukuchitha izinsolo noma ukuvikela inkolo yakhe. Kunalokho, waphakamisa iphimbo lakhe ngendlela efana neyabaprofethi basendulo uma beletha i- *rīb* kaNkulunkulu kuIsrayeli. Inkulumo yakhe ende ngobudlelwane bukaNkulunkulu noIsrayeli besikhathi esedlule kwakuhloswe ngayo ukutshengisa ukungabongi nokungalaleli kwabo. Uma sifika kuZenzo 7:51-53, uStefanu akaseyena umsolwa, usengummeli kaNkulunkulu omemezela icala lesivumelwano sikaNkulunkulu kulabaholi. Uma oyise babenecala lokubulala abaprofethi, elabo lalilikhulu kakhulu. Ukuyeka ukusebenzisa amazwi athi “oyihlo” (IZenzo 7:51) kubalulekile: uStefanu wazehlukanisa nabantu bakubo, wamela uJesu. Wayezojeza kanzima ngalokho, kodwa amazwi akhe awatshengisi kwesaba noma ukuzisola.

Wagcina nini ukumela uJesu eshashalazini? Wammela ngesibindi noma wangundaza? Uma wangundaza, yini odinga ukuyishintsha?

UJesu Esigcawini Sasezulwini

Njengoba lizisho igama, umprofethi (ngesiHeberu kuthiwa nāḥî) umuntu okhulumela uNkulunkulu, uStefanu waba umprofethi ngalowo mzuzu ehambisa isamanisi likaNkulunkulu kuIsrayeli. Umsebenzi wakhe wokuprofetha kodwa kwaba owesikhathi esifishane.

Funda iZenzo 7:55, 56. Wawusho ukuthini umbono kaStefane na?

“Kwathi uma uStefanu efika kuleliphuzu, kwabakhona ukuxokozela ebantwini. Kwathi lapho exhumanisa uKrestu neziprofetho, futhi ekhuluma ngendlela akhuluma ngayo ngethempeli, umpristi, enza sengathi ushaqekile, wadabula ingubo yakhe. KuStefanu, lokho kwakuluphawu lokuthi kungekudala uzovalwa umlomo okwaphakade. Wakubona ukumelana namazwi akhe, wavele wabona ukuthi lokhu ubufakazi bakhe bokugcina. Nakuba esephakathi kwentshumayelo yakhe, wayinqamula ngokungalindelekile.” — Ellen G. White, *The Acts of the Apostles*, p. 100. Ngesikhathi uStefanu emi phambi kwabaholi bamaJuda ethula ubufakazi bukaNkulunkulu ngabo, uJesu wayemi esigcawini sasezulwini — okusho ukuthi ethempelini lasezulwini, eduze kukaYise, okwaktshengisa ukuthi ukwahlulela kwasemhlabeni kwakuyisibonakaliso-nje sokwangempela okwakuzokwenzeka ezulwini. UNkulunkulu uyokwahlulela abafundisi bamanga nabaholi bakwaIsrayeli. Lokhu kuyachaza ukuthi kungani ubizo lokuphenduka, olwaluvamile ezinkulumweni ezingaphambili kuZenzo (2:38, 3:19, 5:31), lungekho lapha. Ukubuswa kukaIsrayeli nguNkulunkulu uqobo kwase kusondela ekupheleni, okusho ukuthi ukusindiswa komhlaba kwase kungezuncika esizweni sakwaIsrayeli njengoba kwakwethenjise uAbrahama (Gen. 12:3, 18:18, 22:18), kodwa kubalandeli bakaJesu, bamaJuda nabezizwe ababezosuka eJerusalema, bafakaze emhlabeni (IZenzo 1:8).

Funda iZenzo 7:57-8:1, 2. ULuka ubika kanjani ngokufa kukaStefanu na?

Ukukhanda ngamatshe kwakuyisijeziro sokuhlambalaza (Levi. 24:14), nakube kungacacile ukuthi uStefanu wagwetshwa ukufa noma wavele wathelakelwa yiqulu lezidlamlilo. Noma kunjalo, uyena umuntu wokuqala okholwa kuJesu esifunda ngaye owafela inkolo yakhe. Ukuthi ofakazi babeka izingubo zabo ezinyaweni zikaSawulu, kusitshela ukuthi wayengumholi wabaphikisana noStefanu; kodwa, ngesikhathi uStefanu ekhulekela ababulali bakhe, wayethandazela noSawulu. Umuntu onobuqotho besimilo nokukholwa okunganyakaziswa kuphela ongenza into enjalo, ukubonakaliswa okunamandla kwenkolo yakhe nobuqiniso bukaKrestu empilweni yakhe.

Ukusabalala Kwevangeli

Ukunqoba uStefanu kwaqala ukuhlushwa okukhulu kwabazalwane eJerusalema, okwakubhebezela yibo labo ababekade bephikisana noStefanu. Umholi wabo kwakunguSawulu, owenza incithakalo enkulu ebandleni (IZenzo 8:3, 26:10). Kodwa lokho kuhlushwa kwaguqulwa kwaba yisibusiso. Yebo, sebesakazeke kulo lonke elaseJudiya neSamariya, abazalwane bahamba beshumayela ivangeli. Umyalo wokuthi bafakaze kulezo zindawo (IZenzo 1:8) wagwaliseka.

Funda iZenzo 8:4-25. Kutholakala zifundo zini kulendaba?

AbaseSamariya babeyinxenye yabakwaIsrayeli, ngisho nangenkolo. Babekholwa kuNkulunkulu oyedwa, bezamukela izincwadi zokuqala ezinhlanu zikaMose (iPentateuch), besoka, futhi belindele ukufika kukaMesiya. KumaJuda kodwa, inkolo yamaSamariya yayonakele, okusho ukuthi amaSamariya ayengenasabelo nesincane emseni wesivumelwano sikaIsrayeli. Ukuphenduka okungalindelekile kwamaSamariya kwamangalisa ibandla eJerusalema, ngakhoke abaphostoli bathuma uPetru noJohane ukuyohlola isimo. Ukubamba kukaNkulunkulu uMoya kuze kufike uPetru noJohane (IZenzo 8:14-17) mhlawumbe kwakuhloswe ngakho ukutshengisa abaphostoli ukuthi amaSamariya kufanele amukelwe njengamalungu agcwele omphakathi wabakholwayo (bheka iZenzo 11:1-18).

Akugcinanga lapho kodwa. KuZenzo 8:26-39, sithola indaba kaFiliphu nomTiyopiya umthenwa, owathi ngemuva kokuthola isifundo seBhayibheli, wacela ukubhabhadiswa. “Behlela emanzini bobabili, uFiliphu nomthenwa; wambhathiza” (IZenzo 8:38). Kuqala kwakungamaSamariya, manje sekuwumTiyopiya owezizwe owayekade eze ukuzokhonza eJerusalema, manje usebuyela ekhaya. Ivangeli laleqa imingcele yakwaIsrayeli, lifinyelela emhlabeni njengoba kwakushiwo ngaphambili. Konke lokhu kodwa, kwakuyisiqalo njengoba labazalwane bokuqala bamaJuda kungekudala, babezokuya kuwo wonke umhlaba owawaziwa ngaleso sikhathi, beshumayela izindaba ezinkulu zokufa kukaJesu owakhokha inhlawulo yezono zabo, opha wonke umuntu, noma kuphi, ithemba losindiso.

UPetru watshela iSimoni ukuthi “usenongweni ebabayo nasekuboshweni kokubi” (IZenzo 8:23). Kwakuyini isisombululo senkinga yakhe, nanoma ubani ongaba kwisimo esifanayo?

Ukujula Nomcabango:

“Ukuhlushwa okwafikela ibandla eJerusalema kwafaka umdlandla omkhulu emsebenzini wevangeli. Ukushunyayelwa kwezwi kwakuqhubeka ngempumelelo lapho, kwase kukhona ingozi yokuthi abafundi bangase bahlale lapho isikhathi eside, banganaki umyalo woMsindisi wokuthi abaye kuwo wonke umhlaba. Ngokukhohlwa ukuthi amandla okumelana nobubi atholakala ngokusebenza okuhlaselayo, baqala bazitshela ukuthi abanawo umsebenzi obaluleke njengokuvikela ibandla eJerusalema ekuhlaselweni yisitha. Esikhundleni sokufundisa abasanda kuphenduka ukuyisa ivangeli kulabo ababengakalizwa, babesengozini yokuthatha isinyathelo esasingabaholeda bonke ekuthini beneliswe ngalokho abasebekwenzile. Ukuhlakaza izinceku zaKhe zisabalale, lapho zazizokwazi ukushumayeza abanye, uNkulunkulu wavumela izinhlupho ukuba zibafikele. Sebebaleke eJerusalema, abazalwane ‘baya kuzo zonke izindawo beshumayela izwi.’” — Ellen G. White, *The Acts of the Apostles*, p. 105.

Imibuzo Yokuxoxisana:

1. Fundisisa kahle isicaphuno sika Ellen G. White esingenhla esikhuluma ngezingozi ibandla elifufusayo elalibhekene nazo mayelana nokwaneliswa ngalokho okwase kwenziwe ngalo. Okokuqala, kusho ukuthi ngokuphikisana nomcabango ojwayelekile, amaJuda amaningi nangempela, amamukela uJesu njengoMesiya. Kodwa okubaluleke kakhulu, yisiphi isixwayiso esidinga ukuzithathela sona kulokhu namhlanje? Singaqiniseka kanjani ukuthi asilibebe ukuvikela lokho esesinakho vele, esikhundleni sokwenza lokho esifanele ngabe siyakwenza — ukufinyelela ezweni?
2. Ngesikhathi sabaphostoli, ubudlelwane phakathi kwamaJuda namaSamariya kwakwaziwa ngenzondo yeminyaka. Singafundani ekuthini uFiliphu, okunokwenzeka ukuthi wayengumJuda, wafakaza ngoJesu eSamariya? Ngisho njengama Seventh-day Adventist, asiphephile ekucwaseni ngobuzwe nobuhlanga. Kufanele isiphambano sisifundiseni ngokuthi siyafana sonke phambi kukaNkulunkulu na? Futhi, ukufa kukaKrestu ngenxa yabo bonke abantu kufanele kusifundiseni ngokuba yigugu kwabo bonke abantu na?
3. UFiliphu waxhumana kanjani nomTiyopiya (8:27-30)? Singawasebenzisa kanjani kangcono amathuba okwabelana ngevangeli nabanye na?
4. Sifundeni kuZenzo 6-8 olungasisiza sifeze umsebenzi webandla ngokubonakalayo na?