

## Intsusa Yokungamanyani



### SABATHA EMVA KWEMINI

#### Fundela Isifundo sale Veki:

Dut. 28:1–14, Yer. 3:14–18, Abagwebi 17:6, 1 Kumk. 12:1–16, 1 Kor. 1:10–17, Zenzo 20:25–31.

#### Indima Yenkumbulo:

“Yingqalo yokulumka ukoyika uYehova; ukumazi Oyingcwele kwaphela yingqondo” (Mizekeliso 9:10).

**A**baprofeti beTestamente eNdala baphindaphinda ukuxelela abantu ukuba bathobele imiyalelo kaThixo. Ukungathobeli nokungakhathali kwakukhokelela ekukreqeni nasekungabambanini. Ukuthobela imithetho kaThixo kwakulungiselelwe ukuba kube yindlela yokugcina abantu kwiziphumo eziyimvelo yesono nokubangcwalisa phakathi kwezizwe zasemzini. Ukulandela intando kaThixo kwakuza kudala imvisiswano phakathi kwabantu, komeleze ukuvumelana kwabo, ukumelana nokungena kwezenzo zonqulo lobuhedeni nobubi olwalubangqongile macala onke. Injongo kaThixo yayiyeyokuba abantu baKhe babe ngcwele nokuba babe bubungqina kwizizwe ezibajikelezileyo. Njengoko uYehova watshoyo kumaHebhere emva kokuwahlangula eYiputa: “Yabonani, ndinifundise imimiselo namasiko, njengoko ndawiselwa umthetho nguYehova uThixo wam, ukuze nenze ngokunjalo phakathi kwelizwe eningena kulo, ukuba nilime. Yigcineni ke niyenze; ngokuba obu bubulumko benu, nengqondo yenu, emehlweni abantu abaya kuyiva yonke le mimiselo; bathi, Olu hlanga lukhulu ngabantu abalumkileyo, abanengqondo bodwa” (Dut. 4:5, 6). Ngaphandle kwengxoxo: ukuba babehleli bethembekile, abantu baKhe babeya kusikelelwa kakhulu baze babe yintsikelelo nakwabanye. Kona ukunganyaniseki, kwakuza kukhokelela kwimfumba yeengxaki, ukungamanyani okuyenye yazo.

*Funda isifundo sale veki ukulungiselela i Sabatha kaOktobha 13.*

## “Buyani Boonyana Abangamaphamba ”

Imbali yabantu bakwaSirayeli izaliswe ngamabali okungathobeli nokuvukela, okulandelwa kukubuyela kuThixo nokuthobela, kuze kuphinde kulandelwe kokukhulu ukungathobeli nokungavisisani. Lo mfanekiso ubuziphindaphinda rhoqo. Ixesha ngalinye abantu bakaThixo belandela intando yaKhe besezingqondweni, babesikelelwa ngoxolo nobomi. Ixesha ngalinye bengathobeli koko belandela ezabo iindlela, ubomi babo babuba bubi, buzaliswe ziimfazwe nokungavisisani. Nangaphambi kokuba uSirayeli angene eZweni leDinga, uThixo wawuxela kwangaphambili lo mfanekiso waza wanika isisombululo ukuphepha iziphumo ezibi kubukho babo besisizwe.

**Funda: Yeremiya 3:14–18. Sifunda ntoni ekubizeni kukaThixo uSirayeli ukuba aguquke abuyele kuYe? Isixelela ntoni le nto ngothando nomonde kaThixo ngakubantu baKhe?**

**Funda: Duteronomi 28:1–14. Zeziphi iintsikelelo ezaziza kuza kuSirayeli ukuba abantu babeyithobela intando kaThixo?**

Eyona nto imangalisayo kwincwadi kaYeremiya yindlela uThixo abonakala enothando, inceba, nobubele ngakubantu baKhe nangona bevukela, bahlukene, benqula izithixo. UThixo uthe rhoqo ebamema abantu baKhe ukuba babuyele kuYe nokuba baguquke kwizenzo zabo ezigwenxa. Uyaphindaphinda uThixo ukuthembisa ngokubuyisela kunye nethemba lexesha elizayo. “Buya, phambakazi Sirayeli, utsho uYehova; Andiyi kubusanganisa ubuso bam kuni, ngokuba ndinenceba, utsho uYehova; andiyi kuba nanqala ngonaphakade. Buvume kodwa ubugwenxa bakho; ngokuba ukreqile kuYehova uThixo wakho, waziphangalalisa iindlela zakho kwabasemzini, ngaphantsi kwayo yonke imithi eluhlaza; ke ilizwi lam analiphulaphula, utsho uYehova” (Yer. 3:12, 13). Amazwi kaYeremiya athethwa ngexesha lokutyeshelwa jikelele kweLizwi likaThixo. Nangona lwalukho uhlaziyo olwaqalwayo ngexesha likakumkani uYosiya, abantu abaninzi abazanga bakuva ukunyuka kwasemoyeni ukuze baqhubeke nomkuthobela ngokunyanisekileyo uThixo. Izono zabo, ukunqula izithixo, nobomi bokufuna okukokwabo, konke kwazisa intshabalalo yasemoyeni naselululweni. Okona bahlehlayo kwintando kaThixo, kwaba kokona busoyikeka ububi abajongene nabo kwikamva labo. Kanti ke, ngoYeremiya, uThixo wabacenga. UThixo wayecebe ikamva elilungileyo ngabo, kwaye wayenga angababuyisela kwimpumelelo, kubunye, nasempilweni. Oku ke kwakuya kubakho kuphela xa bathe baphila ngokholo nako konke okuqukwe kukholo lwenene.

**Umahluko phakathi kokuthobela nokungathobeli kuye kwenza ntoni ebomini bakho?**

## Ukulunga Kwawethu Amehlo

Amabali akwincwadi yaBagwebi abonisa iziphumo ezibi eziliqela zokungalandeli intando kaThixo kukaSirayeli. Ngako nje ukuba uSirayeli angene eKanan, abantu baqala ukufanisa ubomi babo basemoyeni neenkolo zobuxoki zamaKanan awayebangqongile—nto leyo ababaxelelwe ukuba bangaze bayenze. Ngelishwa, yayingekuphela kwengxaki abajongana nayo leyo.

**Funda: AbaGwebi 17:6 no-21:25. Zisifundisa ntoni ezi ndima ngeenkathazo ezongezekileyo ezabakho phakathi kwabantu bakaThixo?**

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Uthetha ngonozala weyantlukwano nokungavisisani phakathi kwabantu bakaThixo! Ubunye besizwe babuza kubakho ekuthobeleni kwabo uThixo womnqophiso, umnqophiso abangena kuwo noThixo. Kwathi ke, ngokwenza oko kwakulungile kwawabo amehlo—ngakumbi njengoko babenempembelelo ephuma kwiintlanga ezazibajikelezile—bakwindlela eqinisekileyo ukuba iya kwantshabalalo. Sonke sizizidalwa eziwileyo, kwaye, ukuba singayekelwa kokwethu ukuceba, ukuba singayekelwa kokuthandwa ziintliziyi zethu, ngokuqinisekileyo, siya kuzula simke endleleni uThixo asibizela ukuba sihambe kuyo.

**Zisixelela ntoni ezi ndawo zilandelayo ngeemeko zikaSirayeli zasemoyeni nasekuhlaleni ngexesha labagwebi?**

**AbaGwebi 2:11–13** \_\_\_\_\_

**AbaGwebi 3:5–7** \_\_\_\_\_

“UYehova ngoMoses wabeka phambi kwabantu baKhe isiphumo sokunganyaniseki. Ngokwala ukugcina umnqophiso wakhe, babeya kuzinqamla basuke kubomi bukaThixo, ize intsikelelo yaKhe ingezi phezu kwabo. Maxa wambi ezi zilumkiso zazithotyelwa, zize iintsikelelo ezinkulu ziwe phezu kwesizwe sakwaYuda kuze kuthi ngabo ziwe phezu kwabantu ababangqongileyo. Sekunjalo, qho kwimbali yabo, babemlibala uThixo baze balahlekwe ngumbono welungelo labo eliphezulu njengabameli baKhe. Bamvimbe inkonzo ayilindeleyo kubo, babavimba abanye abantu inkokhelo yenkolo nomzekelo ongcwele. Balangazelela ukutsalela kubo iziqhamo zomdiliya ababewugcinisiwe. Ukubawa kwabo nokurhala kwabenza ukuba badelelwe ngabahedeni. Ngoko ke, ilizwe leNtlanga lanikwa ithuba lokuba lisazi ngendlela engeyiyo isimilo sikaThixo nemithetho yobukumkani baKhe.”—Ellen G. White, *Abaprofeti Nookumkani*, amaph. 12,13 [20, 21].

**Izenzo zethu silibandla zinagalelo lini kwabo basingqongileyo? Babona ntoni kumaSeventh-day Adventist enokubanika umdla ngendlela eyiyo?**

## Ukwahlukana Kwisizwe SamaHebhre

Indlela yokrefo, neziphumo zayo ezibi, asinto yenzeka nje kungalindelwe. Ukukhetha okungekuko nezigqibo ezingalunganga, zafumba iminyaka zathi, ekugqibeleni zakhokelela kwiziphumo ezibi kakhulu kubantu bakaThixo.

**Funda: Ibali likakumkani uRehabheham ku-1 Kumkani 12:1–16. Yintoni eyenza iyantlukwano embi phakathi kwabantu bakaThixo?**

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“Ukuba uRehabheham nabacebisi bakhe abangenamava babeyiqondile intando yezulu ngoSirayeli, ngebabesiphulaphule isicelo sabantu ekugqityweni kweenguqu kulawulo lwaseburhulumenteni. Kwathi kodwa ngexesha lethuba elafika kubo kwintlanganiso eyayikwaShekem, basilela ekwazini ngokunxulumana phakathi kwesizathu nesiphumo, ngaloo ndlela baba bayenza buthakathaka impembelelo yabo phezu kweqela elikhulu labantu. Ukuzimisela kwabo abakubeka ngokuphandle bokuba baza kuqhubeka besongeza kwingcinezelo eyaqalwa ngexesha lokuphatha kukaSolomon, kwakusilwa ngqo necebo likaThixo ngoSirayeli, kwaza kwabanika abantu ithuba elininzi lokukuthandabuza ukunyaniseka kwenjongo zabo. Ngalo mzamo ungalumkileyo nongenaluvulwano ekusebenziseni igunya, ukumkani nabacebisi bakhe abanyulileyo, babonakalisa ukuziphakamisa ngenxa yesikhundla negunya.”—Ellen G. White, *Abaprofeti Nookumkani*, p. [90].

**Zithini ezi ntetho zilandelayo ngokudingeka kobulumko ekwenzeni izigqibo ezilungileyo? Liphi ithende lobulumko benene?**

**Imiz. 4:1–9** \_\_\_\_\_

**Imiz. 9:10** \_\_\_\_\_

**Yakobi 1:5** \_\_\_\_\_

Ibali likaRehabheham nesigqibo sakhe sobutyhuthutyhuthu nesingalumkileyo sokunyanzelisa umsebenzi onzima kakhulu ebantwini bakhe lisisiganeko esilusizi ebomini bobukumkani bukaSirayeli. Ukumkani wafuna icebiso kumaqela amabini abacebisi, kodwa isigqibo sakhe sokugqibela sokulandela icebiso leentanga zakhe ezingenamava sazisa intlekele kubukumkani uyise uSolomon noyisemkhulu uDavide ababakhayo kuma-80 eminyaka ngaphambili. Icebo lokuba ukumkani abacinezele abantu ngaphezu kukayise lalibubudenge. Abacebisi abatsha babcinga ukuba ukubonisa imfesane ebantwini ngokungabasebenzi ngamandla yayiluhlobo lobunkokeli ekungafunekiyo ukuba ukumkani abe lulo. Bathi, makaqinise kunoyise, akhohlakale kunaye. Ekugqibeleni, wabonisa ububhovubhovu obamenza akakufanela ukuthenjwa nokunyaniseka kwabantu bakhe. Ngenxa yoko kwabakho iyantlukwabo phakathi kwabantu bakaThixo, eyayingamele ukubakho neyayingelilo icebo likaThixo ngabantu baKhe.

## Umsantsa eKorinte

Ngelishwa, umba wokungamanyani kwabantu bakaThixo awuzange uphele nangamaxesha eTestamente eNtsha. Umzekelo, izahluko ezine zeNcwadi yokuqala kaPawulos eya kwabaseKorinte sisibheni somanyano. Ngexesha ase-Efese, uPawulos weva ukuba iiyantlukwano eziliqela zivumbulukile ebandleni laseKorinte. Kungoko, aqala incwadi yakhe ngengetho ende engobunye ebandleni nesidingo sokuphepha umsantsa. UPawulos uyakhathazeka sesi simo, kwaye uzama ukunika inkuthazo ephfumlelweyo ukunyanga le meko ingentlanga.

**Ngokwaku-1 Korinte 1:10–17, yintoni ebonakala ingunobangela wokungavani, wokwahlukana nokuxabana kwabo?**

UPawulos wakhathazeka ngabazalwana noodade bakhe eKorinte akuba othile waseKlowe wamxelela ngezahluhlukano neengxabano phakathi kwabo. Amazwi akhe okuvula abonisa ubunzulu bonxunguphalo lwakhe: “Ke kaloku ndiyaniyala, bazalwana, ngalo igama leNkosi yethu, uYesu Kristu, ukuba nithethe nto-nye nonke, nokuba kungabikho zahluhlukano kuni.” Isisombululo sakhe yayikukubambuzisa ukuba, njengamaKristu, kwakufuneka bemanyane, “ngqiqweni-nye, nasicamangweni sinye” (1 Kor. 1:10). Nokuba yayiyintoni kanye ebangela ukuthakruthwano nokwahlukana, uPawulos wayefuna iphele. UPawulos ukhumbuzisa iKorinte ukuba amaKristu abizelwe ukuba alandele uKristu, angalandeli mntu—akukhathaleki nokuba unetalente okanye isiphiwo esingakanani okanye ubiziwe na loo mntu. Nangona kwakubonakala ngokungathi bazahlule ngokwamaqela, umpostile wabaxelela engathandabuzi ukuba, ukwahlukana okunjalo kwakungahambelani nentando kaKristu. Waqinisekisa ukuba ubunye bobuKristu buzinze kuKristu nombingelelo waKhe wasemnqamlezweni (1 Kor. 1:13). Ubunye bobuKristu buphuma kwinyaniso njengoko ifumaneka kuYesu Kristu naYe ebethelelwe emnqamlezweni, abukho komnye umntu, nokuba ungumncedi “ofanelekileyo” okanye umshumayeli okanye inkokeli enjani loo mntu. Elunyaweni lomnqamlezo sonke simi kumhlaba olinganayo. Sibhaptizelwe kuKristu, ekuphela kwaKhe onokusihlambulula esonweni. Sekunjalo, simele ukusebenzela ubunye kuKristu ngendlela ezibambekayo. Into emayisixelele yona le nto njengamaSeventh-day Adventist, yile yokuba asinako ukubuthabatha njengento efanele ukubakho ubunye bokholo nomsebenzi. Ukwahlukana nokuxabana kunako ukubuphoxa ubunye bebandla lethu namhlanje ngaphandle kokuba uthando nokulawula kukaKristu kuthi kusihlanganisa kuYe.

**Singakufunda njani ukuphepha uhlobo lweengozi athetha ngazo apha uPawulos? Kutheni le nto kufuneka sisoloko siyilumkele indlela esinyaniseka ngayo komnye umntu ngaphandle kukaKristu?**

## “Ziza Kubakho Iingcuka”

**Funda: Zenzo 20:25–31. UPawulos wawalumkisa ngantoni amadoda amakhulu ase-Efese? Kwakufuneka enze ntoni ukuthintela oku ukuba kungenzeki?**

Ngexesha lokusebenza kwakhe, uPawulos wayekholisa ukuhlangana nenkcaso, kwaye wayesazi ukuba kuya kuba nzima ukubugcina ubunyulu bevangeli kaYesu Kristu. Ekubuliseni kwakhe amadoda amakhulu ase-Efese warhutya kumzekelo okuHezekile 33:1–6 ukuzixelela iinkokeli ukuba, nazo zazinoxanduva lokuyikhusela igospile. Kwakufuneka zibe ngabalusi abathembekileyo bamabandla abo. Ukusebenzisa kukaPawulos isaci “seengcuka ezibawayo” ukuchaza abafundisi ababuxoki (Zenzo 20:29) kukhumbuzisa isilumkiso sikaYesu esifanayo sokuba abafundisi bobuxoki baya kwambatha iingubo zeegusha (Mat. 7:15). Aba bafundisi babakho emva kokuba uPawulos elumkisele, baza bawangenela amakholwa akumabandla aseAsiya awawamisayo. KumaEfese 5:6–14 nakumaKolose 2:8, siyazibona ezinye izilumkiso zikaPawulo ezazisiya kumabandla aseAsia Minor. Kwincwadi yakhe yesibini eya kuTimoti, uPawulos uyamlumkisa noTimoti, owayejonge ibandla lase-Efese, ngakwiimpazamo ebandleni nokungamhloneli uThixo kwemihla yokugqibela.

**Funda: 2 Timoti 2:14–19 no-3:12–17. Uthini uPawulos kuTimoti ngokuqubisana nabafundisi bobuxoki nokugcina ubunye bebandla?**

Kuqala, uTimoti kufuneka “[a]kwazi ukulahlula ilizwi lenyaniso” (2 Tim. 2:15). Ichiza lezi ngxoxo zingento nokucingela kukuliqonda kakuhle nokulifundisa ilizwi elinikwe nguThixo. Inyaniso zeBhayibhile kufuneka zichazwe ngendlela eyiyo ukuze kungabikho ndawo yeziBhalo eya kuchasana nomfanekiso uwonke ozotywe eBhayibhileni, nokuthintela ukuchaza okungekuko okunokwenza ukuba kulahleke ukukholwa kuYesu. Izinto eziphum’ecaleni nemiba engabalulekanga kufuneka zibekwe ngaphantsi kwemithetho-siseko yeLizwi likaThixo elithi lona liwalungiselele amakholwa ukuba aphile ubomi bokoyisa kuKristu. Okwesibini akucebisayo uPawulos kukuba uTimoti “azinxweme iintetho ezingento, ezihlambelayo” (2 Tim. 2:16). Iingxoxo ezingenamsebenzi nezithelekelelayo mazingabi yinxalenye yemfundiso kaTimoti ukuba uza kuba ngumfundisi ofanelekileyo nothembekileyo. Iincoko ezinje zikhokelela ekungamhlonelini uThixo ngaphezulu nokungavumelani kwaye azilwaki ukholo lwamakholwa (2 Tim. 2:16). Yinyaniso kuphela ekhokelela ekuhlonelini uThixo nentsebenziswano phakathi kwamakholwa. Isizathu sokuba kufuneka uTimoti aziphephe aze akhuthaze nabantu ukuba baziphephe iimposiso ezinjalo kungokuba ziza kulityhutyha ibandla njengesifo (2 Tim. 2:17). Ekugqibeleni, ukulithobela iLizwi likaThixo kulichiza kwimfundiso yobuxoki (2 Tim. 3:14–17) enokuba yingozi kubunye bebandla.

### Ingcamango Eyongeziweyo:

Ellen G. White, “The Rending of the Kingdom,” amaph. 87–98, kuAmanyange Nabaprofeti; “A Message of Warning and Entreaty,” amaph. 298–308, in *The Zenzo of the Apostles*. “INKosi inga abakhonzi baYo abanyuliweyo bangafunda ukumanyana kwilinge lokusebenzisana. Kungabonakala kwabanye ngokungathi umahluko phakathi kwezipho zabo nezabazalwana mkhulu kakhulu ukuba bangamanyana kwilinge lokusebenzisana; kodwa xa bekhumbula ukuba zininzi iingqondo ezahlukeneyo ekufuneka zifikelelwe, nokuba ezinye ziya kuyala inyaniso xa ibekwa ngomnye umsebenzi, kanti iintliziyo ziyavuleka kwiinyaniso zikaThixo xa zibekwa ngomnye ngendlela eyahlukileyo, baya kuzama ukusebenza kunye bemaneyene. Iitalente zabo, nokuba zahlukeni kangakanani, zinako ukuba phantsi kolawulo loMoya omnye. Kuwo wonke amazwi nezenzo, ububele nothando luya kubonakala; kuthi xa umsebenzi ngamnye ekwenza ngokuthembeka oko abekelwe kona, umthandazo kaKristu wobunye babalandeli baKhe uphendulwe, lize ihlabathi lazi ukuba aba bangabafundi baKhe.”—Ellen G. White, *Gospel Workers*, p. 483.

### Imibuzo Yokuxoxwa:

1. Into yokwenza loo nto “ayithandayo” umntu asinto intsha. Into yemihla yangoku, ecela umngeni kwingcinga ekubeni libe linye igunya okanye ingcamango eyongamileyo yendlela yokuziphatha, inalo ithuba lokwenza ukuba kubekho ukungaphatheki esilumkisa ngako iBhayibhile. Thina njengamaKristu, nanjengeBandla lilonke, siqubisana njani nalo mngeni?
2. Cingisisa ngebali likaKumkani Rehoboam neyantlukwano kaSirayeli (1 Kumkani 12). Zifundo zini esinazo apha thina namhlanje?
3. Yintoni enokwenziwa ziinkokeli namalungu ebandla ukunceda ukuthintela imbambano namaqela ebandleni lakho xa zinokuvuka ezo zinto? Kubaluleke kangakanani ukuziphelisa ezi zinto zingekakhuli zigqabhuke? Njengamalungu ebandla, singenza njani ukulumka ukuze singangeni kumgibe abazibhaqa bekuwo abaseKorinte?
4. Funda okuqulathwe kwindawo engokungavani kwiMizekeliso 6:16–19. Yintoni oyifundayo koku enokuthintela ukungavani ebandleni apha ukhona?

**Isishwankathelo:** EBhayibhileni sifumana iimeko ezikhokelela ekwahlukaneni. Xa abantu bakaThixo babephila bethobela ngokunyanisekileyo, iingozi zeyantlukwano zazicutheke kakhulu. Imizekelo yexesha labaGwebi kunye nexesha lokulawula kukaRehabheham yavula isango lokwahlukana. Nangexesha leTestamente eNtsha, kwakunokubakho ukwahlukana. Ukuliqonda kakuhle iLizwi likaThixo nomzamo ongcewele wokulithobela, kuyeyona nkuseleko ilungileyo ukulwa ukwahlukana nomsantsa phakathi kwethu.