

Amava Obunye Kwibandla Lokuqala



SABATHA EMVA KWEMINI

Fundela Isifundo sale Veki:

Zenzo 1:12–14, Zenzo 2:5–13, IsiTy. 14:12, Zenzo 2:42–47, Zenzo 4:32–37, Zenzo 5:1–11, 2 Kor. 9:8–15.

Indima Yenkumbulo:

“Bayeke bezingisa ukuhlala emfundisweni yabapostile, nasebudlelaneni, nasekuqhekezeni isonka, nasemithandazweni” (Zenzo 2:42).

Ubunye bebandla busisiphumo sokwabelana ngamava asemoyeni kuYesu, oyinyaniso. “Ndim indlela, ndim inyaniso, ndim ubomi: akukho namnye uzayo kuBawo engezi ngam” (Yohane 14:6). Amaqhina aqinileyo obudlelwane enziwa kuhambo namava ohambo olunye lwasemoyeni. Ama-Adventists okuqala ayenamava anjalo kwintshukumo kaMiller. Amava wawo amanye ngowe1844 aziqamangela kunye iintliziyo zawo njengoko ayefuna inkcazelo yokudaniswa kwawo. La mava azala iSeventh-day Adventist Church nenyanyiso engomgwebho wophengululo phambi kokuza kwesibini kukaYesu (pre-Advent judgement) nako konke okuqulathwe koko. Amava abafundi bakaYesu emva kokunyukela kwaKhe ezulwini abubungqina kumandla eLizwi, umthandazo, nobudlelane obunye ekwenzeni ubunye nentsebenziswano phakathi kwamakholwa awahlukene kakhulu ngemvelaphi yawo. Loo mava manye asenako ukubakho nanamhla. “Ndingema ndithi, ubudlelwane busisiqalo esibaluleke ngendlela ekhethekileyo kunqulo lwabahlangeneyo. . . . Ayikho into enokuma endaweni yokuba umKristu abe namava eqhina elimbophelela kwamanye amakholwa kunye neNkosi uYesu Kristu. . . . UYesu Kristu uqala awuzise umphefumlo kuYe, kodwa uthi emva koko awuhlanganise loo mphefumlo namanye amakholwa emzimbeni waKhe, ibandla.”—Robert G. Rayburn, *O Come, Let Us Worship* (Grand Rapids: Baker Book House, 1980), p. 91.

* Funda isifundo sale veki ukulungiselela i Sabatha ka Novemba 3.

Imihla Yokulungiselela

Ngeeyure zokugqibela awazichitha nabafundi baKhe phambi kokuba afe, uYesu wathembisa ukuba akasayi kubashiya bebodwa. Omnye uMthuzeli, uMoya Oyingcwele, wayeza kuthunyelwa ukuba abe kunye nabo emsebenzini wabo. UMoya wayeza kubanceda ukuba bakhumbule izinto ezininzi awazithethayo nawazenzayo uYesu (Yohane 14:26), abakhokelele ekufumaneni nezinye iinyaniso (Yohane 16:13). Ngemini yokunyuka kwaKhe, uYesu wasihlaziya esi sithembiso. “Niya kubhaptizwa ngoMoya Oyingcwele kungekabi kade emva kwezi ntsuku. . . . Niya kwamkela ke amandla, akubon’ ukuba uMoya Oyingcwele uhlile phezu kwenu” (Zenzo 1:5, 8). Amandla kaMoya Oyingcwele aya kunikwa ukuze abafundi bakwazi ukuba ngamangqina eYerusalem kwaYuda, eSamari, naseziphelweni zomhlaba (Zenzo 1:8).

Funda: Zenzo 1:12–14. Benza ntoni abafundi ngeli xesha leentsuku ezilishumi?

Sinokukha sizicinge ezi ntsuku zilishumi njengexesha lokulungiselela kwasemoyeni, uhlobo lophumlo abathi ngalo abafundi babelana ngeenkumbulo zika Yesu, izenzo zaKhe, iimfundiso zaKhe, nemimangaliso yaKhe. Babe “mxhelo mnye ekuthandazeni nasekukhungeni” (Zenzo 1:14). “Ngenxesha abafundi babelindele ukuzaliseka kwesithembiso, bazithoba iintliziyo zabo benenguquko yenene nokuvuma ukungakholwa kwabo. Baya bawakhumbula amazwi awawathethayo uKristu ngaphambi kokufa kwaKhe, bayiqonda ngokupheleleyo intsingiselo yawo. Iinyaniso ezazidlula zemka kwiinkumbulo zabo, zabuyela kwakhona ezingqondweni zabo, baza bakhumbuzana ezo zinto. Bathethisana ngokungamqondi kakuhle kwabo uMsindisi. Baba ngumngcelele, umbono emva kombono, ukudlula phambi kwabo ubomi baKhe obumangalisayo. Bathi xa becamngca ngobomi baKhe obunyulu nobungcwele, baqonda ukuba awukho umsebenzi onokuba nzima kakhulu, kungekho mbingelelo unokuba mkhulu kakhulu, ukuba nje bebenokungqina ngobomi babo kubuhle besimilo sikaKristu. Bacinga bathi, ukubanje bebenokuphinda baphile iminyaka emithathu edlulileyo, ingaba bebeya kwenza ntoni! Ukuba bebengayibona kwakhona iNkosi yabo, bebenganyiseka kangakanani ukubonisa indlela abayithanda ngayo, nokuba babuhlungu kangakanani ngokuyenza buhlungu ngelizwi okanye ngesenzo sokungakholwa! Into eyabathuzelayo yeyokuba babesazi ukuba baxolelwa. Baya bazimisela ukuba baya kukubuyekeza ukungakholwa kwabo ngokumvuma ngesibindi phambi kwehlabathi. . . . Bathi bakuba bekubeke kude ukungavani phakathi kwabo, nako konke ukufuna izikhundla eziphezulu, basondelelana kubudlelwane bobuKristu.” — Ellen G. White, *IZenzo Zabapostile*, amaph. 36, 37.

Zinto zini onga ungaphinda ukuzenza ngokubhekiselele kwinkolo yakho? Yintoni onokuyifunda koko uzisola ngako ngenxesha elidlulileyo enokukunceda ube nekamva elingcono?

Ukusuka EBhabeli Ukuya KwiPentekoste

Iintsuku zokulungiselela kwasemoyeni, emva kokunyuka kukaYesu, zafika kwiziganeko zePentekoste. Indima yokuqala isixelela ukuba, ngaloo mini, kanye phambi kokuba kuthululwe uMoya Oyingwele phezu kwabafundi, babe kunye, “bemxholo mnye,” endaweni enye (Zenzo 2:1). KwiTestamente eNdala, iPentekoste yayiyeyesibini kwizidlo ezikhulu ekwakunyanzelekile ukuba yonke into eliduna kwaSirayeli iye kuso. Sasibakho kusuku lwama-50 (ngesiGrike, pentekoste, usuku lwama-50) emva kwePasika. Ngexesha lesa sidlo, amaHebhere ayenikela kuThixo ulibo lweziqhamo zesivuno sasehlotyeni njengomnikelo wombulelo. Kunokwenzeka kanti ukuba nangexesha likaYesu isiDlo sePentekoste sasibandakanya isikhumbuzo nokunikwa komthetho eSinayi (Eks. 19:1). Ngoko ke, sibona apha ukuqhubeka kokubaluleka komthetho kaThixo njengexalenye yesigidimi sobuKristu ngokubhekiselele kuYesu, okufa kwaKhe kunika wonke oqukayo uxolelo ngokuwaphula umthetho kaThixo. Akumangalisi ngoko ukuba enye indima ezibalulekileyo ngemihla yokugqibela iphethe kokubini—umthetho neendaba ezilungileyo: “Nalu unyamezelo lwabangcwele; naba abayigcinayo imithetho kaThixo, nokukholwa kuYesu” (IsiTy. 14:12). Ngokunjalo, njengaseSinayi, xa uMoses wayesamkela imiThetho eliShumi (Eks. 19:16–25, Heb. 12:18), iziganeko eziliqela ezingaqhelekanga zenzeka kule Pentekoste. “Kwaza ngequbuliso kwaphuma ezulwini isandi esinjengesomoya ovuthuza ngamandla, sayizalisa indlu yonke ababehleli kuyo. Kwabonakala kubo iilwimi ezabekayo, ngathi zezomlilo, lwaolo lwahlala phezu bonke ngabanye. Bazaliswa bonke nguMoya Oyingwele, baqala ukuthetha ngalwimi zimbi, njengoko uMoya wayebanika ukuba bathethe baphimisele.” (Zenzo 2:2–4).

Funda: Zenzo 2:5–13. Sibaluleke ngantoni esi siganeko simangalisayo?

IPentekoste yayisisidlo sovuyo, isidlo sokubulela kuYehova ngezizifo zaKhe. Apha, mhlawumbi, kulapho kukho isityholo sokunxila (Zenzo 2:13–15). Amandla kaThixo abonakala ngendlela eyodwa kummangaliso wokuthetha nokuba iilwimi ezahlukeneyo. AmaYuda awayephuma kubo bonke ubukumkani baseRoma, afika eYerusalem, kwesi sidlo, asiva isigidimi sikaYesu, uMesiya, ngeelwimi zawo. Ngendlela eyodwa, iPentekoste inceda ukuchitha ukusasazwa kosapho loluntu nokwenziwa amaqela eentlanga, okwaqala ngamandla kwiNqaba yeBhabeli. Ummangaliso wobabalo uqala ukuhlanganisa ngokutsha usapho loluntu. Ubunye bebandla likaThixo emhlabeni wonke bubungqina kwindalo yobukumkani baKhe njengokubuyiselwa koko kwathi kwalahleka eBhabeli.

Ubunye Nobudlelwane

Ukusabela kwintshumayelo nesibheno sikaPetros sokuguquka nokusindiswa, kwisithuba sama-3000 abantu benza isigqibo sokumamkela uYesu ukuba unguMesiya nokuzaliseka kwezithembiso zeTestamente eNdala ezenziwa kuSirayeli. UThixo wayesebenza ezintliziyweni zabo bonke aba bantu. Abaninzi babevile ngoYesu bekude, ekunokwenzeka ukuba beza eYerusalem benethemba lokumbona. Abaye kunokuba babembonile baziva izigidimi zaKhe zosindiso lukaThixo kodwa abasenza isigqibo sokuzinikela babe ngabalandeli. NgePentekoste, uThixo wangenelela ngendlela engummangalisayo ebomini babafundi wabasebenzisa ukuba babe ngamangqina okufika kukaYesu. Ngoku bayazi ukuba, egameni likaYesu, abantu banako ukuxolelwa izono zabo (Zenzo 2:38).

Funda: Zenzo 2:42–47. Ziintoni ezenziwa ngaba balandeli bakaYesu basekuqaleni njengosapho lwamakholwa? Yintoni eyenza obu bunye bumangalisayo bobudlelwane?

Kuyamangalisa ukuba isenzo sokuqala sale mbumba yamakholwa amatsha awasenzayo yayikukufunda imfundiso yabapostile. Ukufundiswa kweBhayibhile kuyindlela ebalulekileyo yokwenza ukuba kubekho ukukhula kwasemoyeni kumakholwa amatsha. UYesu wanika umyalelo kubafundi baKhe ukuba babafundise “zonke izinto endiniyalele zona” (Mat. 28:20). Olu sapho lutsha lwachitha ixesha lufunda kubapostile konke ngoYesu. Kunokuba beva ngobomi bukaYesu nangolungiselelo lwaKhe; iimfundiso zaKhe, imizekeliso, neentshumayelo; kunye nemimangalisayo, konke kwachazwa njengokuzaliseka kweziBhalo zamaHebhere kwimibhalo yabaprofeti. Baya bachita nexesha bethandaza, beqhekeza nesonka. Akucacanga nokuba ukuqhekezwa kwesonka kukurhesha okutsolileyo kwisiDlo seNkosi okanye mhlawumi kukubhekisa nje ekuthini kwakutyiwa ndawonye, njengoko kubonakala ngokungathi kuthethwa oko kwiZenzo 2:46. Ukukhankanywa kobudlelwane ngokuqinisekileyo kuthetha ukuba olu sapho lwachitha ixesha luhlangene, rhoqo ngamaxesha onke, kwiindawo ezimbini—etempileni eYerusalem, neyayisasebenza njengeziko lemithandazo yabo nonqulo lwabo, nasemakhayeni abo. Sixelelwa ukuba ezi zinto zazisenziwa “ngokuzingisa.” Obu budlelwane buzingisileyo bavusa ulwalamano oluhle nabanye eYerusalem. Amakholwa amatsha achazwa ngokuthi “benonelelwe ngabantu bonke” (Zenzo 2:47). Ngaphandle kwentandabuzo, umsebenzi kaMoya Oyingcwele ebomini babo waba negalelo elinamandla kwabo baberhangqile waza wasebenza ngamandla ukungqina inyaniso yokuba uYesu unguMesiya.

Lingafunda ntoni ibandla lakho kumzekelo obekwe apha ngokubhekiselele kubunye, kobudlelwane, nasekungqineni?

Ububele Nokubawa

ULuka usixelela ukuba esinye isiphumo esiyimvelo esikhula kubudlelwane ababanabo abalandeli bakaYesu ngako nje ukuba kudlule iPentekoste yayikukuxhasana omnye nomnye. “”Bonke ke ababekholwa bebendawonye, benobudlelane ngeento zonke. Baye bethengisa nangemhlaba nangempahla yabo, babele bonke, njengoko ebethi ubani aswele ngako” (Zenzo 2:44, 45). Ukwabelana ngezinto eziqhelekileyo akunguwo umyalelo omiselweyo ekuhlaleni koko usisiphumo sokuzithandela esikhula kuthando lomnye nomnye kubudlelwane abanabo. Kukwa kukubonakalalisa okuphathekayo kobunye babo. Oku kuxhasana kwaqhubeka ixesha elide, kwaye sinikwa iinkcukacha ezongezekileyo ngako kwiZenzo 4 nesi-5. Kukwangumxholo esiwufumana nakwezinye iindawo kwiTestamente eNtsha, njengoko siza kubona okulandelayo. Kukule ndawo apho kusaziswa ngoBharnabhas okokuqala. Ubonakala engumntu osisityebi onomhlaba. Akuba ewuthengisile umhlaba wakhe ukuze kuzuze abantu ahleli nabo, wayizisa imali kubapostile (Zenzo 4:36, 37). UBharnabhas uzotywa njengomzekelo wokulandelwa.

Funda: Zenzo 4:32–37 and 5:1–11. Thelekisa ukuziphatha nengqondo kaBharnabhas nezo zikaHananiya noSafira. Konakala phi kwesi sibini?

Ngaphandle kwesono sabo sokuxoka ngokuphandle kuMoya Oyingcwele, aba bantu babonisa ukubawa nomona. Mhlawumbi asikho isono esinokutshabalalisa ubudlelwane nothando lobuzalwana ngaphezu komona nokubawa. Ukuba uBharnabhas uba ngumzekelo omhle womoya wobudlelwane kwibandla lokuqala, uHananiya noSafira bayinkcaso. ULuka unyanisekile ngokuthetha ngalo eli bali lingabantu abangebahle kakhulu ekuhlaleni. KwimiThetho eliShumi (Eks. 20:1–17), umthetho wokugqibela, ngokunqwenela, awufani neminye. Ngoku eminye imithetho ithetha ngezenzo ezibonakalayo zokugqitha kwintando kaThixo ngoluntu, owokugqibela umthetho ungento efihlakele entliziyweni. Isono sokunqwena asisiso isenzo; endaweni yoko, yindlela yokucinga. Ukunqwenela, neqabane lako umona, asiso sono sibonakalayo kodwa yimeko yokuzaliswa sisono kwendalo yomntu. Ibonakala kuphela xa izezwa zizenzo zomona, njengoko kwabonakala apho nguHananiya noSafira. Ngendlela ethile, umthetho wokugqibela uyingcambu yobubi obubonakala ngezenzo ezigxekwa yiyo yonke eminye imithetho. Ukunqwena kwabenza balixhoba layo yonke impembelelo kaSathana, eyabakhokelela ekubeni baxoke kuThixo; le nto ayikude koko ukunqwena kukaYuda Iskariyoti kwamenza ukuba naye akwenze.

Zeziphi iindlela esingathi ngazo sizame ukuncothula nengcambu ukuqwena ebomini bethu? Kutheni le nto ukudumisa nokwenza umbulelo ngoko sinako kulichiza lokulwa obu bubi?

Khumbula Amahlwempu

Ukwabelana ngezinto kwakusoloko kusisibonakaliso sobunye kwibandla lokuqala. Ububele obuchazwe kwizahluko zokuqala zencwadi yeZenzo buyaqhubeka kamva xa uPawulos emema amabandla awamisileyo eMakedoni naseAkiya ukuba enze igalelo lokupha amahlwempu aseYerusalem (bona: Zenzo 11:27–30, Gal. 2:10, Roma 15:26, 1 Kor. 16:1–4). Eso sipho kukubonakalisa okuphathekayo kokuba amabandla, akhiwe kakhulu ngamakholwa eNtlanga, ayabakhathalela ebathanda abazalwana noodade babo benzala yobuYuda eYerusalem. Sekukho kunjalo ukwahlukana ngenkcubeko nobuzwe, bengumzimba omnye kuKristu kwaye baxhamla iindaba ezilungileyo ezinye. Oku kwabelana nabo banezidingo akwaneli kuveza ubunye obabusele bukho ebandleni, kodwa kuyabuqinisa obo bunye.

Funda: 2 Korinte 9:8–15. Uthi uPawulos ziya kuba yintoni iziphumo zobubele obubonakaliswe libandla laseKorinte?

Amava obunye bebandla lokuqala asibonisa oko kunokwenziwa nanamhlanje. Ubunye, phofu, abuzange bubekho kungakhange kubekho injongo okanye ingqondo yokuzinikela kuqala kwawo onke amakholwa. Iinkokeli zabahlali baphaya ngaphambili zakubona njengomsebenzi wazo ukukhuthaza ubunye kuKristu. Njengoko uthando phakathi komyeni nenkosikazi yakhe kunye nabantwana ikukuzinikela ekufuneka kukhuthazwe ngenjongo okanye ngenqondo yonke imihla, bukwanjalo nobunye phakathi kwamakholwa. Ubunye esinabo kuKristu buyakhuthazwa benziwe bubonakale ngeendlela eziliqela. Iziqulelo ezicacileyo ezabukhuthazayo obu bunye kwibandla lasekuqaleni yayingumthandazo, unqulo, umbono omnye, nokufundwa kweLizwi likaThixo. Abazange baphelele ekukuqondeni oko bakuthunyiweyo, ukushumayela iindaba ezilungileyo kuzo zonke izizwe, kodwa bayiqonda into yokuba banomthwalo wothando nenkathalo omnye komnye. Ubunye babo bazibonakalisa kububele babo nokuxhasana kubudlelwane babo basekuhlaleni, nangokubanzi, phakathi kwamabandla, naxa sebahluwe yimigama emide phakathi kwabo. “Ububele bawo babungqina ukuba ukufumana kwabo ubabalo lukaThixo kwakungelilo ilize. Yintoni eyayinokuveza isisa ngaphandle kokungcwaliswa kukaMoya? Emehlweni amakholwa yayingummangaliso wobabalo.”—Ellen G. White, *IZenzo Zabapostile*, p.

Zeziphi iindlela othe wena nebandla lakho nazuzwa okuhle kububele ngakwabanye abantu? Oko kukuthi, ziintsikelelo ezinjani eziza kwabo bapha abanye abantu?

Ukufunda Okongeziweyo:

Ellen G. White, “IPentekoste,” amaph. 35–46, *kwiZenzo Zabapostile*. “Oku kunikela ngokukhululekileyo kwamakholwa [kwiZenzo 2:44, 45 ne-4:32–35], kwakusisiphumo sokuthululwa kukaMoya. Abo baguqukayo kwigospile babe “ntliziyo nye bemoya mnye.” Baye belawulwa yinjongo enye – impumelelo yomsebenzi obekwe kubo; kwaye ukubawa kungenayo indawo ebomini babo. Uthando lwabo kubazalwana nakubizo ababelubambile, lwalulukhulu kunothando lwabo lwemali kunye nezinto. Imisebenzi yabo yayingqinelana nokuba imiphefumlo yabantu bayixabisa ngaphezu kobutyebi bomhlaba. Kuya kuba njalo xa uMoya kaThixo ethabatha indawo ebomini. Abo bantliziyo zabo zizaliswe luthando lukaKristu, baya kulandela umzekelo waLowo wathi, ngenxa yethu, waba lihlwempu, ukuze ngobuhlwempu baKhe senziwe izityebi. Imali, ixesha, impembelelo – zonke iziphondo ezamkelwa esandleni sikaThixo, ziya kuxatyiswa kuphela njengezixhobo zokuhambisela phambili umsebenzi wendaba ezilungileyo. Kwakunjalo kwibandla lokuqala; kanti ke nakwibandla lanamhlanje, xa kuthe kwabonakala ukuba, ngamandla kaMoya, amalungu alususile uthando lwawo kwizinto zehlabathi, aye enentumekelelo yokubingelela ukuze abazalwana bawo bayive igospile, iinyaniso ezivakaliswayo ziya kuba nempembelelo enamandla kwabo bamameleyo.”—Ellen G. White, *IZenzo Zabapostile*, amaph. [70, 71].

Imibuzo Yokuxoxwa:

1. Funda kwakhona iingongoma kwisifundo sale veki ezanceda kwakho ubunye kwibandla lokuqala. Thina, silibandla, singazenza njani izinto ezinjalo? Oko kukuthi, yintoni esinokuba siyiswele xa kuthelekiswa nokwakusenzeka phakathi kwamakholwa elo xesha?
2. Kungenzeka njani ukuba, umzekelo wala mabandla okuqala eTestamente eNtsha awayenikela ngobubele ukunceda abahluphekileyo baseYerusalem, ube yinto esiyenzayo namhlanje? Kunjani ngemiba yasekuhlaleni? Ibandla lasekuhlaleni lingabandakanyeka njani kwindawo elikuyo ukuze lincede ekulweni ubuhlwempu nangokupha kwezinye izidingo eziphambili?
3. Zeziphi ezinye izifundo esinokuzifumana kwibali elilusizi likaHananiya noSafira? Yintoni esibaluleke ngayo isaci esifumaneka kwiZenzo 5:5 naku-5:11 ngo“loyiko olukhulu” olwafikela ibandla ngenxa yokufa kwaba babini?

Isishwankathelo: Ibandla lasekuqaleni laba nokukhula ngokukhawuleza kuba abafundi bakaYesu bathi, besezingqondweni, bazilungiselela ukuthululwa kukaMoya Oyingcwele owayethenjisiwe. Ubudlelwane babo kunye nokholo olunye yaba zizinto ezasetyenziswa nguMoya Oyingcwele ukulungiselela iintliziyo zabo iPentekoste. Emva kwePentekoste, uMoya Oyingcwele waqhubeka nokuluguqula olu sapho lutsha lwamakholwa, njengoko kubonakalalisiwe kububele babo, omnye ngakomnye, kwakunye nokukhula ngokukhawuleza kwebandla.