

## Obona Bungqina Boyisayo



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### SABATHA EMVA KWEMINI

#### Fundela Isifundo sale Veki:

Yohane 11:51, 52; Efese 2:13-16; 2 Kor. 5:17-21; Efese 4:25-5:2; Roma 14:1-6; Zenzo 1:14.

#### Indima Yenkumbulo:

Oku ke akakuthethanga kuphuma kuye; wathi, kuba ebengumbingeleli omkhulu ngaloo mnyaka, waprofeta ukuba uYesu uza kulufela uhlanga; kungabi ngenxa yohlanga olo lodwa, kube ngenxa yabantwana bakaThixo abalusali, ukuba abahlanganisele ndawonye” (Yohane 11:51, 52).

**K**wiveki ephelileyo sifunde ngendlela ubunye obenziwa bubonakale ngayo ngesigidimi esinye, esizinze kuYesu uMsindisi nakwiinyaniso zesiBhalo ezimele ukucinezelwa ngexesha lesiphelo. Singabo kuba isigidimi uThixo asinike sona nobizo esinalo lokusisazisa emhlabeni. Kule veki, siza kuqwalasela kubunye obubonakalayo ebandleni nendlela obubonakalaliswa ngayo kubomi bemihla ngemihla bamaKristu kunye nomsebenzi othunye ibandla. NgokukaYesu, ibandla alaneli kukuvakalisa nje isigidimi sikaThixo sosindiso noxolelaniso. Ubunye bebandla ngokwabo nabo bukukubonakalaliso lobo bunye. Kwilizwe elingqongwe sisono novukelo, ibandla limi lilingqina elibonakalayo kumsebenzi namandla asindisayo kaKristu. Ngaphandle kobunye nokubambana kwebandla kubungqina balo obunye, amandla asindisayo oMnqamlezo angabonakala nzima kulo mhlabani. “Ubunye noKristu bakha iqhina lobunye bomnye nomnye. Obu bunye bobona bungqina boyisa kakhulu ehlabathini ngobungangamsha nokulunga kukaKristu, namandla aKhe okususa isono.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 5, p. 1148.

*\*Funda isifundo sale veki ukulungiselela iSabatha kaDisemba 1.*

## Phantsi Komnqamlezo KaYesu

Njengezinye iintsikelelo ezininzi uThixo azipha abantu baKhe, ubunye bebandla nabo busisipho sikaThixo. Ubunye abunto eyenziwa ngumntu ngemizamo yakhe, imisebenzi elungileyo, nangeenjongo. Ngokusisiseko, uYesu Kristu uyabudala ubunye obo ngokufa nokuvuka kwaKhe. Xa sikwamkelela kuthi ukufa nokuvuka ngalo ukholo nokuxolelwa kwezono zethu, njengoko sihlngana ekudlelaneni okunye, naxa sisasaza izigidimi zeengelosi ezintathu emhlabeni, simanyene kunye naYe nakubunye bomnye nomnye.

**Funda: Yohane 11:51, 52 noEfese 1:7-10. Sesiphi isiganeko ebomini bukaKristu esisiseko sobunye phakathi kwethu singamaSeventh-day Adventists?**

“Oku ke [uKayafa] akakuthethanga kuphuma kuye; wathi, kuba ebengumbingeleli omkhulu ngaloo mnyaka, waprofeta ukuba uYesu uza kulufela uhlanga; kungabi ngenxa yohlanga olo lodwa, kube ngenxa yabantwana bakaThixo abalusali, ukuba abahlanganisele ndawonye” (Yohane 11:51, 52). Kuyamangalisa ukuba uKayafa achaze intsingiselo yokufa kukaYesu, nangona wayengakwazi oko akwenzayo ngokumgwebela uYesu ukuba afe. Wayengenayo nengcinga umbingeleli yokuntsonkotha kwentetho yakhe. UKayafa wayecinga ukuba wenza intetho yopolitiko kuphela. UYohane, wayisebenzisa ukuveza inyaniso esisiseko ngentsingiselo yokufela okubambelayo kukaYesu bonke abantu abathembekileyo bakaThixo, ababeza kuthi ngenye imini bahlanganiswe “babe banye.” Nokuba yintoni enye esiyikholelwayo singamaSeventh-day Adventists, nokuba sisigidimi esisivakalisa sedwa, isiseko sobunye sisekwamkeleni okunye ukufa kukaYesu ngenxa yethu. Ngaphezu koko, sinabo obu bunye kuKristu ngokubhaptizwa. “Kuba nina nonke ningoonyana bakaThixo ngako ukukholwa nikuKristu Yesu; kuba nina nonke, nabhaptizelwayo kuKristu, namambatha uKristu” (Gal. 3:26, 27). Ubhaptizo lelinye iqhina esabelana ngalo thina ma-Adventists, njengoko lungumfuziselo wokholo lwethu kuKristu. SinoBawo omnye; ngoko, sonke singoonyana neentombi zikaThixo. SinoMsindisi omnye esibhaptizelwa ekufeni nasekuvukeni kwaKhe (Roma 6:3, 4).

**Sekukho kunjalo ukwahlukana ngokwenkcubeko, ngokuhlala, ngobuzwe, nangopolitiko phakathi kwethu singamaSeventh-day Adventists, kutheni le nto ukholo lwethu olunye kuYesu kufuneka luqabele ngaphaya kwako konke ukwahlukana?**

## Ulungiselelo Loxolelaniso

Umhlaba wethu ngokuqinisekileyo waziwa ngesiphithiphithi, iinkathazo, iimfazwe, nongquzulwano. Zonke ezi zinto zithi zibuchukumise ubomi bethu esiqwini, ekuhlaleni naselizweni. Maxa wambi, kubonakala kungathi ubomi bethu bonke bukwingxushungxushu. Noko kunjalo, ukungavani akusayi koyisa ngonaphakade. UThixo ukumsebenzi wokuzisa ubunye bezwe lonke. Nangona isono sibe nesiqhamo sokungavani, icebo likaThixo likanaphakade loxolelaniso lizisa uxolo nokuphila. Kwabase-Efese 2:13-16, uPawulos ubeka phambili imithetho-siseko ebonisa indlela uKristu awenza ngayo ukuzisa uxolo phakathi kwamakholwa: ngokufa kwaKhe emnqamlezweni, uYesu wenza ukuba amaYuda neeNtlanga bonke babe mntu mnye wayitshabalalisa imiqobo yobuhlanga nenkolo eyayibahlula. Ukuba uKristu wakwazi ukukwenza oko ngamaYuda neeNtlanga kwinkulungwane yokuqala, kungakanani anokukwenza ukuwisa nayiphi imiqobo neendonga zobuzwe, ubuhlanga, nezenkcubeko, ezahlula abantu phakathi ebandleni lethu namhlanje? Ngokuqala nje kuyo yona le ndawo yokuqala, singalifikelela ihlabathi.

**Ku-2 Korinte 5:17-21, uPawulos uxela ukuba kuKristu siyindalo entsha, exolelanisiweyo noThixo. Luthini ke ngoko ulungiselelo lwethu ehlabathini? Sinokwenza umahluko onjani ekuhlaleni kwethu njengebandla elingumzimba omanyeneyo?**

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Njengendalo entsha kaThixo, amakholwa amkela ulungiselelo olubalulekileyo—ulungiselelo oluntlantlu-ntathu loxolelaniso. (1) Ibandla lethu linamakholwa awayefudula ezintshaba noThixo kodwa, ngobabalo lokuzincama kukaKristu, amanywe kuThixo ngoMoya Oyingcwele. Singamasalela, abizelwe ukuvakalisa isigidimi sexesha lokuphela ehlabathini. Ulungiselelo lwethu kukumema abo basezintshaba noThixo ukuba baxolelaniswe noThixo bahlangane nathi kwesikuthunyiweyo. (2) Ibandla likwangabantu bakaThixo abaxolelanisiweyo omnye nomnye. Lo asinguwo umgangatho nje ophakamileyo; kufuneka bubonakale ubunyaniso bawo. Uxolelaniso omnye nomnye, uxolo nokuvumelana phakathi kwabazalwana noodade, bubungqina obungenakuphazanywa lihlabathi bokuba uYesu Kristu unguMsindisi noMhlanguli wethu. “Ngayo le nto baya kwazi bonke, ukuba ningabafundi bam, ukuba nithe nathandana” (Yohane 13:35). (3) Ngako oku kulungiselela koxolelaniso, ibandla lixelela indalo yonke ukuba icebo likaThixo lokuhlangula liyinyaniso kwaye linamandla. Imbambano enkulu ingoThixo nesimilo saKhe. Kangangendlela ibandla elikhuthaza ubunye noxolelaniso, kukangako ukubona kwendalo yonke ukusebenza kobulumko bukaThixo obungunaphakade (bona uEfese 3:8-11).

## Ubunye Obuphathekayo

Ngowe-1902, uEllen G. White wabhala, wathi: “Okokristu wayekuko ebomini baKhe kulo mhlaba, oko kufuneka wonke umKristu abe kuko. Ungumzekelo wethu, kungekuphela nje ngobunyulu baKhe obungenachaphaza, kodwa ngomonde wakhe, ububele, nangemo yokukwazi ukutsalela kuYe.”—Ellen G. White, in *Signs of the Times*, July 16, 1902. La mazwi ahambelana nesibheni sikaPawulos kumaFilipi: “Yibani nale nginga kuni, wayenayo kuye uKristu Yesu” (Filipi 2:5).

**Funda: Efese 4:25-5:2 nakuKolose 3:1-17, uze uphendule le mibuzo mibini: Kukweziphi iindawo ebomini bethu ekufunwa sibonise ukunyaniseka kwethu kuYesu? Singaba ngamangqina njani eendaba ezilungileyo zikaYesu ngobomi bethu basesidlangaleni?**

Zininzi ezinye iindawo zesiBhalo ezimema amaKristu ukuba alandele umzekelo kaYesu abe ngamangqina aphilileyo obabalo lukaThixo kwabanye. Sikwamenywa ukuba sifune ukulungelwa kwabanye (Mat. 7:12); sithwalisane imithwalo (Gal. 6:2); siphile ngokulula sibheke kumoya ongaphakathi endaweni yokuhayisa ngomphandle (Mat. 16:24-26; 1 Pet. 3:3, 4); nokuba silandele izezo zokuhlala ngokusempilweni (1 Kor. 10:31). “Zintanda, ndiyanivuselela njengabaphambukeli nabasemzini, ukuba nikhumke ezinkanukweni ezizezenyama, zona ziwuphumele umkhosi umphefumlo. Ihambo yenu mayibe ntle phakathi kweentlanga; ukuze kuloo nto bathetha okubi ngani, ngathi ningabenzi bokubi, bathi ngokubona imisebenzi yenu emihle, bamzukise uThixo ngomhla wokuvellelwa” (1 Pet. 2:11, 12). Kukanganani silijongela phantsi igalelo lwesimilo sobuKristu kwabo basijongileyo? Umonde obonakala ngemizuzu yokucatshukiswa, ubomi obuqeqeshileyo phakathi kwemimoya emibi nengxwabangxwaba, ubulali sekukho ukunganyamezelwa namazwi arhabaxa, ziimpawu zomoya kaYesu ezimenywa ukuba siwubonise. Singamangqina kunye singamaSeventh-day Adventists ehlabathini elingasiqondiyo isimilo sikaThixo, siba ngamandla okulungileyo nozuko lukaThixo. Njengabameli bakaKristu, amakholwa kufuneka angaziwa kuphela ngokukwazi ukuziphatha, kodwa nangomdla ophathekayo ekulungelweni kwabanye. Ukuba inkolo yethu iyinene, iya kuziveza ibe negalelo ehlabathini. Umzimba omanyeneyo wamakholwa otyhila isimilo sikaKristu ehlabathini, ngokwenene, uya kuba lingqina elinamandla.

**Unika ubungqina obunjani kwabanye abantu? Yintoni omnye umntu anokuyifumana ebomini bakho enokumenza ukuba alandele uYesu.**

## Ubunye Phakathi Kokungafani

KwabaseRoma 14 ne-15, umpostile uPawulos uqwalasela imiba eyayilahlula kakhulu ibandla laseRoma. Impendulo yakhe kwimiba yayikukumema amaRoma ukuba abonise unyamezelo nomonde omnye komnye bangalahluli ibandla ngale miba. Yintoni esinokuyifunda kwesi siluleko?

**Funda: Roma 14:1-6. Ithini imiba yesazela eyayibangela ukuba amalungu ebandla laseRoma agwebe angadlalani omnye nomnye?**

Kunokwenzeka ukuba le miba yayinento yokwenza neenkonzo zokungahlambuluki zobuYuda. NgokukaPawulos, ezi yayizii “mpikiswano ngezinto ezingaqinisekanga” (Roma 14:1, NKJV), into eyayibonisa ukuba yayingeyiyo imicimbi yosindiso kodwa iyimicimbi eyayinokuyekelwa kwisazela somntu. (Bona: Roma 14:5.) Ezi ngxabano zaqala zangohlobo lokutya okutyiwayo. Ukutya izilwanyana ezalelweyo kuLevitikus 11 kwakungeyiyo ingxaki awayesombulula yona uPawulos apha. Akukho nto ibonakalalisa ukuba amaKristu okuqala aqala ukutya inyama yehagu okanye izilwanyana ezizingqambi ngexesha likaPawulos, kwaye siyazi ukuba uPetros akazange akutye ukutya okunjalo (bona: IZenzo 10:14). Kanti ke, abangenamandla babesitya imifuno (Roma 14:2), kanti yayikho nembambano ngezinto eziselwayo (Roma 14: 17, 21) ukubonisa ukukhathazeka ngokungabi nyulu ngokweenkonzo. Iphinda icace ngakumbi le nto ligama u“nqambi” (koinos), elisetyenziswe kumaRoma 14:14. Elo gama lisetyenziswe kwinguqulelo yesiGrike seTestamente eNdala ukubhekisa kwizilwanyana ezingahlambulukanga kuLevitikus 11. Kuyabonakala ukuba kwakukho abathile kubantu baseRoma ababengatyi kwizidlo zobudlelane kuba babengoyisekanga ukuba ukutya kwakulungiswe ngendlela eyiyo okanye kwakunganikelwanga kwizithixo. Kwakukwanjalo nangokugcinwa kwemihla ethile. Oku kwakungabhekisi kwiSabatha yeveki ngeveki, njengoko sisazi ukuba uPawulos wayigcina rhoqo (Zenzo 13:14, 16:13, 17:2). Oku ingathi kubhekisa kwiimini zezidlo ezininzi zamaYuda okanye iimini zokuzila. Injongo kaPawulos kwezi ndima kukukhuthaza ukubanyamezela banyanisekileyo nabanonophele ukuzigcina iinkonzo lo gama bengazithabathi njengendlela yokusindiswa. Ubunye phakathi kwamaKristu buziveza nomonde nokunyamezelana xa singasoloko sivumelana ngeendawo ezithile, ngakumbi xa zinganyanzelekanga kukholo lwethu.

**Eklasini, buzani lo mbuzo: Ingaba ikho into esiyikholelwayo nesiyezayo singamaSeventh-day Adventists abathi bonke abathi bangama-Adventists bangadingi ukuba bayikholelwe okanye babambelele kuyo?**

## Ubunye Emsebenzini Esiwuthunyiweyo

**Thelekisa umoya wabafundi ngexesha lesiDlo seNkosi kuLuka 22:24 nalowo babenawo kanye phambi kokuzwa iPentekoste kwiZenzo 1:14 ne-2:1, 46. Yintoni eyenza umahluko ebomini babo?**

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KwiZenzo 1:14 ne-2:46, isaci esithi “bemxhelo mnye” sikwathetha “ukuzingisa bengqondo nye.” Oku kwabakho kususiphumo sokuba kunye ndawonye, befuna ukuba, ngomthandazo, kuzaliseke isithembiso sikaYesu sokuthumela kubo uMthuthuzeli. Ngexesha belindle, ngekwakulula kubo ukuba baqale ukugxekana. Abanye ngebalatha kuPetros ngokukhanyela uYesu (Yohane 18:15-18, 25-27) nakuTomas ngokuthandabuza ukuvuka kukaYesu (Yohane 20:25). Babenokukhumbula uYohane noYakobi, sokufumana ezona zikhundla ziphezulu ebukumkanini bukaYesu (Marko 10:35-41), okanye uMateyu owayesakuba ngumbuthi werhafu owayengathandeki (Mat. 9:9). Noko kunjalo “Le mihla yokulungiselela yayiyimihla yokuhlolisisa okunzulu kwentliziyo. Abafundi bayiva imfuno yabo yasemoyeni baza bakhala eNkosini befuna uMoya Oyingcwele owayeza kubenza bawufanele umsebenzi wokusindisa umphefumlo. Abazange banele kukucelela iziqu zabo iintsikelelo. Babesiva ubunzima bomthwalo wokusindiswa kwemphefumlo. Baqaphela ukuba igospile kufuneka isiwe ehlabathini, baza bawabanga amandla awawathemisayo uKristu.”—Ellen G. White, *IZenzo Zabapostile*, iph. [37]. Ubudlelane phakathi kwabafundi nobunzulu bemithandazo yabo kwabalungisela la mava makhulu ePentekoste. Ngokuya besondela kuThixo babeka nxa mnye neeyantlukwano phakathi kwabo, abafundi balungiswa nguMoya Oyingcwele ukuba babe ngamangqina okuvuka kukaYesu angenaloyiko nanesibindi. Babesazi ukuba uYesu wayebaxolele ukusilela kwabo okuninzi, kwaza oko kwabakhuthaza ukuba babheke phambili. Babekwazi oko uYesu wabenzela kona ebomini babo. Babesazi isithembiso sosindiso olufumaneka kuYe, kwathi, ngenxa yoko, “ibhongo lamakholwa yakukuveza ukufana nesimilo sikaKristu nokusebenzela ukukhulisa ubukumkani baKhe.”—iphepha 48. Akumangalisi ukuba iNkosi yakwazi ukwenza ngabo izinto ezinkulu. Esingako sona isifundo kuthi njengebandla namhlanje!

**Kusoloko kulula ukufumana izinto ezingalunganga ebomini babanye abantu. Singakufunda njani ukubeka ecaleni iimpazamo zabanye, ngenxa yomsebenzi omkhulu wokwenziwa kwentando kaThixo libandla elimanyeneyo?**

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### Ingcamango Eyongeziweyo:

Ellen G. White, “Unity in Diversity,” amaph. 98-103, in *Evangelism*. Isicatshulwa esilandelayo sineda ukuveza indlela ibandla lokuqala, limanyene kuKristu, lathi lakwazi ukugcina ubunye kukho ukungafani phakathi kwawo amalungu, laza labubungqina obunamandla ehlabathini. “Ebandleni, isiBhalo sibonisa indlela uMoya Oyingcwele awakhokela ngayo kwibandla lokuqala kwinkqubo yalo yokwenza izigqibo. Oku kwenziwa, ubuncinane, ngeendlela ezihlangene kakhulu ezintathu: IsiTyhilelo (umzekelo, uMoya wabaxelala abantu into amabayenze; uKorneli, uHananiya, uFilipu; nokwenza amaqashiso), isiBhalo (ibandla lafikelela kwisigqibo ekwasetyenziswa kuso isiBhalo), nokuvumelana kwesininzi (uMoya wasebenza ngaphakathi kosapho lwebandla, engavakali, esenza ukuba kubekho uvisiswano ngokuthethana nokufunda ekwathi ekupheleni kwako, ibandla laphawula ukuba uMoya waye esebenza ngaphakathi kwalo). Kuyabonakala ukuba, xa kwakujongenwe neembambano zenkcubeko, zemfundiso, nezokwazi ngoThixo phakathi kwamakholwa, uMoya Oyingcwele wasebenza ngokuvumelana kwesininzi kwinkqubo yokwenza kwalo [ibandla] isigqibo. Kule nkqubo, sibona ukusebenza okubonakalayo kosapho lwamakholwa kungekuphela iinkokeli zodwa, nokubaluleka komthandazo ukuze kubekho ukukwazi ukuqonda. Inkokelo kaMoya Oyingcwele ivakala kuko konke ukuqondwa kweLizwi likaThixo lulo lonke usapho lwebandla, amava osapho kunye nezidingo zalo, kwakunye namava eenkokeli zalo njengoko zilungiselela. Izigqibo eziliqela zebandla zenziwa ngenkqubo eyayikhokelwa nguMoya Oyingcwele ekwathi kuyo isiBhalo, umthandazo, namava aziziqalelo zokubona ngokokwazi uThixo.”—Denis Fortin, “The Holy Spirit and the Church,” in Ángel Manuel Rodríguez, ed., *Message, Mission, and Unity of the Church*, amaph. 321, 322.

### Imibuzo Yokuxoxwa:

1. Eklasini, phindani umbuzo wesifundo sangoLwesithathu ongokuba sigqiba ukuba zeziphi iimfundiso nezenzo ezifunekayo kuthi njengamaSeventh-day Adventists nokuba zeziphi ezingafunekiyo.
2. Sifanele ukudlelana njani namaKristu akwamanye amabandla awo, njengathi, akholelwa ekuvukeni kukaYesu?

**Isishwankathelo:** Obona bungqina boyisayo bobunye bobokuba abazalwana noodade bathandane njengoko uYesu wenzayo. Ukuxolelwa kwezono zethu nokusindiswa esabelana ngalo olunye singama-Adventists, ngawona maqhina asimanyayo kubudlelane bethu. KuKristu, siyakwazi ukulibonisa ihlabathi ubunye nobungqina bokholo lwethu olunye. Asibizelwanga ukuba senze nanye into engaphantsi koku.