

Uqulunqo LweBandla Nobunye



SABATHA EMVA KWEMINI

Fundela Isifundo sale Veki:

Efese 5:23-27; Mat. 20:25-28; Tito1:9; Mat. 16:19; Gal. 6:1, 2; Mat. 28:18-20.

Indima Yenkumbulo:

“Ze kungabi njalo ke phakathi kwenu nina; osukuba enga angaba mkhulu phakathi kwenu, makabe ngumlungiseleli wenu; nosukuba enga angaba ngowokuqala phakathikwenu, makabe ngmkhonzi wenu” (Mateyu 20:26, 27).

Thina, maSeventh-day Adventists, singamaKristu angamaProtestanti akholelwa ukuba usindiso lungokholo koko athe uKristu wakwenzela uluntu. Asilidingi ibandla okanye amanqwanqwa olawulo lwebandla ukuze sizuze okuhle koko uKristu asenzele kona. Oko sikufumana kuKristu sikufumana kuphuma kuYe, njengeBambela lethu emnqamlezweni nanje ngoMbingeleli oMkhulu othethelelayo engcweleni yasezulwini. Nangona kunjalo, ibandla lidalwe nguThixo, waza uThixo walibekela thina apha, lingeyiyo indlela ykkusindiswa kwethu, kodwa njengenqwelo yokusinceda ukuba sibonise senze kucace olo sindiso emhlabeni. Ibandla lilulungiselelo oludalwe nguYesu lokuba lukusazwe iindaba ezilungileyo emhlabeni. Uqulunqo lubalulekile ngokuba luqinisa lukhuthaze uvangelo lwebandla. Ngaphandle koqulunqo lwebandla, isigidimi esisindisayo sikaYesu besingeke sidluliselwe ngempumelelo kwabanye. Iinkokeli zebandla zibalulekile, nazo, kuba zikhuthaza ubunye nokuba zenze umzekelo kaYesu.

Kule veki siza kufunda ngokuba , kutheni uqulunqo lwebandla lubalulekile ekwenziweni komsebenzi eliwuthunyiweyo kwanendlela elikwazi ngayo ukukhuthaza ubunye bebandla.

**Funda isifundo sale veki ukulungiselela iSabatha kaDisemba 23.*

UKristu, INTloko yeBandla

Njengoko sele sibonile kwisifundo esingaphambili, kwiTestamene eNtsha ibandla limelwe sisikweko somzimba. Ibandla lingumzimba kaKristu. Esi sikweko sirhesha imiba eliqela yebandla nolwalamano phakathi kukaKristu nabantu baKhe. Njengomzimba kaKristu, ibandla lixhomekeke kuYe ngobukho balo. Ngaphandle kwaKhe ngelingekho ibandla. Ibandla likwazuba ubume balo kuKristu, kuba uliThende neSiseko neMbangi yenkolo nemfundiso yalo. Kanti ke, ibandla lingaphezulu kwezi zinto zintathu, sezibaluleke zinjalo kwimo yalo. NguKristu neLizwi laKhe njengoko lityhilwe esiBhalweni okwenza oko ibandla likulo. Ngoko ke, ibandla likufumana ukuba lilo nokubaluleka kuKristu.

Kwabase-Efese 5:23-27, uPawulos usebenzisa ubudlelane phakathi kukaKristu nebandla laKhe ukubonisa uhlobo lokudlelana okumele kubekho phakathi kwendoda nomfazi. Zithini iingcinga eziphambili zobudlelane phakathi kukaKristu nebandla laKhe?

Nangona sinokuba mathidala kwimbono yokuzinikela ngenxa yendlela iinkokeli kwiinkulungwane ezidlulileyo ezakusebenzisa gwenxa ngayo, ibandla, sekunjalo, kufuneka libe phantsi kweNtloko, uKristu, kwaye liphantsi kwegunya laKhe. Ukuvuma kwethu uKristu ukuba uyiNtloko yebandla kusinceda ukuba sikhumbule ukuba kumele kuye kubani ukunyaniseka kwethu, Lowo uyiNkosi Yena ngokwaKhe, hayi komnye umntu. Ibandla kufuneka liqulunqwe, kodwa olo qulunqo kufuneka lube ngaphantsi kwegunya likaYesu, iNkokeli yebandla lethu eyinyaniso. “Ibandla lakhelwe phezu kukaKristu osisiseko salo; kufuneka limthobeke uKristu njengentloko yalo. Akufuneki lixhomekeke emntwini, okanye lilawulwe ngumntu. Baninzi abathi isikhundla sokuthenjwa ebandleni sibanika igunya lokuyalela abanye amabakukholelwe noko kufuneka bekwenzile. Eli bango uThixo akalivumeli. Umsindisi uthi, “Nina ke nonke ningabazalwana.” Bonke bazisisulu zokulingwa, kwaye banako ukuba nempazamo. Akakho umntu esinokuxhomekeka kuye ukuba asikhokele. ILiwa lokholo bubukho obuphilileyo bukaKristu ebandleni. Phezu koku, noyena ungenamandla unako ukuxhomekeka, kwaye abo bazicingela ukuba bangabona banamandla, baya kubona ukuba bangabona bangenamandla, ngaphandle kokuba bamenze uKristu ukwaneliseka kwabo.”—Ellen G. White, *Owayelangazelelwa Emaphakadeni*, iph. [414].

Singakufunda njani ukuxhomekeka kuKristu kungabi nakuwuphi “umntu onokufa” njengoko kulula ukwenza njalo?

Ubukhokeli Bobucaka

Ngexesha lokulungiselela kwaKhe nabafundi baKhe, uYesu waphindaphinda ukuba nemizuzu xa wayeziva enxaphile kukubawelwa kwegunya ababebonakala benako. Abapostile babonakala benxanelwe ukuba ziinkokeli ezinegunya zobukumkani bukaYesu (Marko 9:33, 34; Luke 9:46). Kanti nangexesha abafundi babesitya isiDlo seNkosi kunye, ezi mvakalelo zokongama nokuba phezulu zazivakala phakathi kwabo (Luke 22:24).

Ngesinye isiganeko esinje, uYesu wazibeka zacaca iingcinga zaKhe ngobunkokeli basemoyeni phakathi kwabantu baKhe. Yeyiphi imithetho-siseko esiyifundayo kwinkuthazo kaYesu kuMateyu 20:25-28? Singawubonakalalisa njani lo mthetho-siseko ebomini bethu ngakumbi emabandleni ethu?

“Kule ndawana imfutshane, uYesu usinika imizekelo emibini yegunya. Kuqala ingcinga yegunya laseRoma. Kulo mfanekiso, abaphezulu bema ngokwamanqwanqwa obukhulu phezu kwabanye. Banegunya kwizigqibo balindele ukuthotyelwa ngabangasezantsi. UYesu wawuchasa ngokuphandle lo mfanekiso wegunya xa wayesithi, ‘Makungabi njalo kuni!’ Endaweni yoko wabanika abafundi umfanekiso omtsha owothusayo, ukwala ngokwenene, okanye ukuhlehlisa, kwamanqwanqwa olawulo ababeluqhelile.”—Darius Jankiewicz, “Serving Like Jesus: Authority in God’s Church,” *Adventist Review*, March 13, 2014, p. 18. Imbono yokuba igunya alivezayo uKristu kweli bali lixhomekeke kwizitshixo ezibini: isicaka (diakonos) nekhoboka (doulos). Kwezinye iinguqulelo, igama lokuqala, isicaka, likholisa ukuguqulwa ngokuthi, umlungiseleli, elesibini libe “[si]sicaka” okanye “ikhoboka.” Omabini la magama ayayilahla eyona njongo kaYesu. Nangona uYesu wayengajonge ukuwachitha onke amagunya amileyo, eyona nto wayeyifuna kukucinezela ukuba iinkokeli zebandla kufuneka kuqala zibe zizicaka namakhoboka abantu bakaThixo. Izikhundla zazo azizizo ezokusebenzisa igunya phezu kwabantu okanye zokubongamela okanye ukuzinika zona iwonga negama. “UKristu wayemisela ubukumkani kwimithetho-siseko eyahlukileyo. Wabiza abantu, bangezi egunyeni, kodwa ekukhonzeni, abanamandla ukuba bathwale ubuthakathaka babangenawo amandla. Amandla, isikhundla, italente, nemfundo, zazimbeka lowo onazo kumthwalo omkhulu kakhulu wokukhonza abantu bakubo.”—Ellen G. White, *Owayelangazelelwa Emaphakadeni*, p. 550.

Funda: Yohane 13:1-20. Ngumzekelo othini wobunkokeli uYesu awawunika abafundi baKhe? Yintoni uYesu asazama ukusifundisa yona kule ndawo? Singawubonakalalisa njani umthetho-siseko olapha kuzo zonke izenzo zethu kwabanye, ngaphakathi nangaphandle ebandleni?

Ukugcina Ubunye Bebandla

Funda: 2 Timoti 2:15 noTito 1:9. Ngokweengcebiso zikaPawulos kuTimoti noTito, yeyiphi imisebenzi ebaluleke kakhulu eluxanduva lwenkokeli kunye nomdala abathembekileyo bebandla.

Qaphela indlela acinezela ngayo uPawulos ekugcinweni kwemitheho neemfundiso zinyulu. Kubalulekile oku kubunye ngakumbi kuba, omnye angaxoxa athi, ngaphezu kwayo nayiphi into, iimfundiso zethu zizo ezilihlanganisayo ibandla. Kwakhona, singama-Adventist njengabantu abaphuma kuzo zonke iindidi zobomi, iinkucubeko neemvelaphi, ubunye bethu kuKristu bufumaneka ekuqondeni inyaniso enikwe nguKristu. Ukuba sithi sidideke kwezi mfundiso, sisiphithiphithi sodwa nokwahlukana esiya kubakho, ngakumbi njengoko sisondelela esiphelweni. “Ndiyaniqononondisa mna ngoko emehlweni kaThixo, neNkosi yethu uYesu Kristu, oza kugweba abaphilileyo nabafuleyo, kwanangokubonakala kwakhe nobukumkani bakhe: livakalise ilizwi; zingisa ukwenjenjalo ngamathuba alungileyo naxakileyo; yohlwaya, khalimela, vuselela, unako konke ukuzeka kade umsindo, nokufundisa. Kuba kuya kubakho ixesha abangayi kuyinyamezela imfundiso ephilileyo; baya kusuka ngokweenkanuko zabo bazifumbele abafundisi, bebaba iindlebe; babeya kuzisonga zimke iindlebe kuyo inyaniso, baphambukele ke kuzo iintsomi” (2 Tim. 4:1-4). Ngala mazwi, uPawulos uqwalasela ngeengcamango zakhe eziphefumlelweyo ekubuyeni kwesibini kukaYesu, nakwiminyo yomgwebo. Umpostile usebenzisa lonke igunya alinikwe nguThixo (bona: 1 Tim. 1:1) ukunika uTimoti eli cebiso libalulekileyo. Ngokwendawo yemihla yokugqibela, ngokwanda kwemfundiso zobuxoki nokungakwazi ukuziphatha, uTimoti kufuneka eshumayeke iLizwi likaThixo. Olo lulungiselelo awayebizelwe lona. Njengenxalenye yomsebenzi wokufundisa kwakhe, uTimoti kufuneka oyisele, akhalime, akhuthaze. Ezi zenzi zihambelana nenkokelo enikwe ziziBhalo (2 Tim. 3:16). Ngokucacileyo umsebenzi kaTimoti kukulandela ukufundisa, nokwenza oko akufumana eziBhalweni, nokwenza oko ngokunyamezela nomonde. Ngokulandela oko kubhalwe nguPawulos, aze akulandele phantsi kwenkokelo kaMoya Oyingcwele, enengqondo yobukhokeli besicaka, uTimoti wayeyya kuba ngamandla amanyayo ebandleni.

Zeziphi iindlela eziphathekayo esinokuzinceda ngazo iinkokeli zethu ukugcina ubunye ebandleni? Singaqinisekisa njani ukuba sisoloko singamandla omanyano xa kuthelekiswa nokungavani, naphakathi kweengxabano?

Ululeko Lwebandla

Omnye wemiba ephambili kuqulunqo lwebandla kukusebenza ululeko. Indlela ululeko olunceda ngayo ukugcina ubunye bebandla, max wambi, ngumbandela onochuku kwaye kulula ukungawuqondi kakuhle. NgokweBhayibhile, ululeko lwebandla luzinze kwiindawo ezibalulekileyo ezimbini: ukugcina ubunyulu bemfundiso nokugcina ubunyulu bobomi nokwenza kwebandla. Njengoko sesibonile, iTestamene eNtsha imi ekubalulekeni nokugcinwa kobunyulu bemfundiso yeBhayibhile xa kuvuka ukukreqa nemfundiso yobuxoki, ngakumbi kwixesha lokuphela. Kukwanjalo nokugcinwa ukuxabiseka kosapho lokholo ngokuzilinda ngasekuziphatheni, nokunganyaniseki, nokuhlazisa. Ngenxa yesi sizathu, kuthiwa isiBhalo “sikwancedela ukufundisa, ukohlwaya, ukululeka, ukuqeqesha okusebulungiseni” (2 Tim. 3:16).

Funda: Mateyu 16:19 ne-18:15-20. Yeyiphi imithetho-siseko uYesu awayinika ibandla ngokubhekiselele kululeko nokuyala abo banempazamo?

IBhayibhile ixhasa imbono yoluleko neyokuba nokuziphendulela omnye komnye kubomi bethu basemoyeni nokuziphatha. Kakuhle, olunye lweempawu ezigqamileyo zebandla bubungwele balo, okanye ukwahluka kwalo kwihlabathi. Ngokuqinisekileyo sifumana eBhayibhileni imizekelo emininzi yeemeko ezinzima ezazifuna ukuba ibandla lisebenze ngokucacileyo nokuziphatha kakubi. Imigangatho yokuziphatha kufuneka igciniwe ebandleni.

Yeyiphi imithetho-siseko kwezi ndawo esifundisa ukuba siyilandele xa siphethe imiba enzima ebandleni? Mat. 7:1-5; Gal. 6:1, 2.

Asikwazi ukuyikhanyela imfundiso yeBhayibhile ngokudingeka koluleko ebandleni. Asikwazi ukunyaniseka eLizwini ngaphandle kwayo [imfundiso]. Kangangoko kunokwenzeka, ululeko kufuneka lusihlangule kangangoko kunokwenzeka. Sidinga ukuba sikhumbule nathi, ukuba sonke singaboni saye sonke siyaludinga ubabalo. Ngoko ke, xa sisenza ululeko, sidinga ukukwenza oko ngentobeko, nangokuqaphela ngenzondelelo ezethu iziwo, nathi.

Singenza njani ukuba sithi, ekusebenzeni kwethu nabo bonayo, sikwenze oko sifunde ukusebenza ngengqondo yokuhlangula ngaphezu kokohlwaya?

Ukulungiselela Ukuthunywa

Njengoko sibonile kuyo yonke le kota (nenokuphindaphindwa), silibandla silungiselelwe sahlanganiselwa ukuthunywa, ukufikelela ngaphandle. Asingumbutho wokonwaba wabantu abangqondo-nye wokuba sibe kunye somelezane kwinto esikholwa kuyo (nangona kubalulekile noko). Sihlanganiselwe ukwabelana nehlabathi ngenyaniso, thina ngokwethu, esiyithandayo.

KuMateyu 28:18-20, uYesu unika abafundi baKhe imiyalelo yokugqibela yoko abathume kona ehlabathini. Qaphela amazwi omyalelo kaYesu. Athini kuthi la mazwi silibandla namhlanje?

Umyalelo omkhulu kaYesu kubafundi baKhe uquka izenzi ezine: hambani, yenzani abafundi, bhaptizani, fundisani. Ngokwegrama yesiGrike kwezi ndima, isenzi esiphambili kukwenza abafundi, zize ezithathu zibonise indlela oku okunokwenzeka ngayo. Abafundi benziwa xa amakholwa ehambe aya kuzo zonke iintlanga ashumayela ivangeli, abhaptiza abantu abafundisa ukuba bakugcine oko kuthethwe nguYesu.

Xa ibandla lisabela koku kuthunywa, ubukumkani bukaThixo buyakhula, babebaninzi ngakumbi abantu bezizwe zonke abahlanganyela kuluhlu lwabo bamkela uYesu njengoMsindisi. Ukuthobela imiyalelo kaYesu yokubhaptizwa nokugcina iimfundiso zaKhe kudala usapho olutsha kwizwe lonke. Abafundi nabo baqinisekiswa ngokuba nabo kukaYesu yonke imihla xa bona ngokwabo besenza abanye abafundi. Ubukho bukaYesu sisithembiso sobukho bukaThixo. Ivangeli kaMateyu iqala ngokuvakaliswa ukuba ukuzalwa kukaYesu kungokuba “UThixo unathi” (Mat. 1:23), ize iphele ngesithembiso sokuhlala kukaYesu enathi ade abuye okwesibini. UKristu akathanga kubafundi baKhe umsebenzi uya kuba lula. . . . Wabaqinisekisa ukuba uya kuba nabo; nokuba, ukuba bathe babheka phambili ngokholo, baya kuhamba phantsi kwekhaka likaSomandla. Wabayalela ukuba bakhali phe bomelele; kuba Onamandla ngaphezu kweengelosi woba phakathi kwabo--iNjengele yemikhosi yasezulwini. Wenza umsindleko omkhulu wokwenziwa komsebenzi wabo, waluthathela kuye uxanduva lokuphumelela kwawo (umsebenzi). Lo gama besalithobela ilizwi laKhe, besebenza bexhumene naYe, babengasayi kuze basilele.”—Ellen G. White, *IZenzo Zabapostile*, p. [29].

Cinga ngentsingiselo yesithembiso sikaYesu sokuba nabantu ade abuye okwesibini. Ubunyaniso besi sithembiso bumele ukuba negalelo elinjani kuthi xa sizama ukuwuzalisekisa lo myalelo siwunikwe nguYesu?

Ingcamango Eyongeziweyo:

Ellen G. White, “Individual Responsibility and Christian Unity,” amaph. 485-505, in *Testimonies to Ministers and Gospel Workers*; “Unity in Diversity,” amaph. 483-485, and “Church Discipline,” amaph. 498-503, in *Gospel Workers*. Funda: the articles “Church,” amaph. 707-710, and “Church Organization,” amaph. 712-714, in *The Ellen G. White Encyclopedia*. “Imithetho-siseko yobunkokeli obulungileyo isebenza kuzo zonke iindidi zasekuhlaleni, kuquka ibandla. Sekunjalo, inkokeli ebandleni kufuneka ibe ngaphezu kwenkokeli. “Kukho ekubonakala ngathi kuchasene phakathi kokuba yinkokeli nokuba sisicaka. Angakhokela njani umntu aze alungiselele kwangelo xesha linye? Ingaba inkokeli ayihlali kwindawo yembeko? Ayiyaleli ize ilindele ukuba abanye bayithobele? Ithini kengoko ukuba kwindawo esezantsi yokuba sisicaka, yamkele imiyalelo iyenze? “Ukuze siyisombulule ingxubakaxaka, kufuneka sikhangele kuYesu. Wawenza wabaluleka kakhulu umthetho-siseko wobukhokeli obulungiselelayo. Ubomi baKhe bonke babubobokulungiselela. Kwangelo xesha linye, wayeyeyona nkokeli inkulu eyakha yabonwa emhlabeni.”—G. Arthur Keough, *Our Church Today: What It Is and Can Be* (Washington, D.C., and Nashville: Review and Herald, 1980), p. 106.

Imibuzo Yokuxoxwa:

1. Gxilani ngakumbi kwingcinga yenkokeli esisicaka. Yintoni, ukuba ikho, esinokuyifumana ngoku elizweni elingakhonziyo?
2. Funda kwakhona uMateyu 20:25-28. Oku kusixelela ntoni ngendlela uThixo ayiqonda ngayo intsingiselo yegama “mkhulu” (Mat. 20:26) ngokuchasene nendlela eli gama eliqondwa ngayo lihlabathi?
3. Ukuba omnye wemisebenzi yeenkokeli zebandla kukugcina ubunye, sifanele ukwenza ntoni xa iinkokeli ziphazama, xa ubuntu bazo buzithintela ekubeni ngumzekelo ogqibeleleyo?
4. Kutheni le nto kubalulekile kakhulu ukuba silwenze ululeko lwebandla sinomoya wemfesane nothando ngakwabo bonayo? Kutheni le nto kufuneka uMateyu 7:12 esoloko ephambili kakhulu ezingqondweni zethu ngexesha laloo nkqubo?

Isishwankathelo: Uqulunqo olulungileyo lwebandla luyafuneka kumsebenzi esiwuthuniweyo webandla nakubunye bamakholwa. UKristu uyiNtloko yebandla, kwaye iinkokeli zebandla kufuneka zilandele umzekelo waKhe xa zikhokela abantu bakaThixo. Ubunye bugcinwa ngemfundiso ethembekileyo yeLizwi likaThixo nangokuphilwa ngokuthembekileyo kwelo Lizwi.