

“Ukuba Bonke Babe Munye”



ISABATHA EMINI

Funda Kuleliviki:

Johane 17:1–26, 1 Johane 5:19, Johane 13:18–30, Johane 5:20–23, Marko 9:38–41, Samb. 18:4, 1 Johane 2:3–6.

Indimana Yekhanda:

“ ‘Angiceleli laba bodwa kepha nalabo abakholwa yimi ngezwi labo; ukuba bonke babe munye, njengalokhu wena Baba ukimi, nami ngikuwe, ukuba nabo babe kithina, ukuze izwe likholwe ukuthi wena ungithumile.’ ” (Johane 17:20, 21, NKJV).

Ivangeli likaJohane lisihlinzeka ngentuba yokubona ukukhathazeka kukaJesu njengoba ukukhashelwa Kwakhe kanye nokufa kwasekuseduzane. Ezahlukweni ezinhlanu ezibucayi (Johane 13-17) samukela amazwi kaJesu okugcina okuyala, agcina ngalokho ngezinye izikhathi okubizwa “ngomkhuleko Wakhe wobupristi obukhulu” (Johane 17). “Kuyincasiselo efanelekile, ukuba iNkosi kulomkhuleko izinikele yona ukuba ngumhlatshelo lapho ngasikhathi sinye engumpristi kanye nomhlatshelo. Ngalesosikhathi kungumkhuleko wokuzinikela endaweni yalabo abenzelwa umhlatshelo—abafundi ababekhona egumbini eliphezulu kanye nalabo okuyothi beze ngokukholwa kubufakazi babo.”—F. F. Bruce, *The Gospel of John* (Grand Rapids: Eerdmans, 1983), p. 328. Kumongo walomkhuleko kunomthwalo kaJesu ngobunye phakathi kwabafundi Bakhe kanye nalabo ababeyokholwa Kuye kamuva. Lokhu kwakuyindikimba ephambili yomkhuleko Wakhe: “ ‘Ngiyabakhulekela bona; angikhulekeli izwe kepha labo ongiphe bona, ngokuba bangabakho. Konke okwami kungokwakho, nokwakho kungokwami; ngikhazimulisiwe kubona.’ ” (Johane 17:9, 10, NKJV). Akukho ukuxoxisana ngobunye bebandla, ngobunye bethu kuKristu, okungaphelela ngaphandle kokubukisisa lomkhuleko. UJesu wayekhulekelani, ekhulekela obani, futhi lomkhuleko usho ukuthini kithina namuhla na?

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UJesu Uzikhulekela Yena

Lomkhuleko wobupristi obukhulu wehlukene izigaba ezintathu. Esokuqala, uJesu uzikhulekela Yena (Johane 17:1-5), abesekhulekela abafundi Bakhe (Johane 17:6-19), kuthi Ekugcineni labo abazokholwa Kuye kamuva (John 17:20–26).

Funda uJohane 17:1-5. Yini umongo womkhuleko Wakhe, futhi uchaza ukuthini kithi na?

UJesu uzinxusela Yena kuqala. Kwizigameko ezandulelayo Evangelini likaJohane, uJesu wayeveze ukuthi ihora Lakhe lalingakafiki (Johane 2:4, 7:30, 8:20). Kodwa manje uyazi ukuthi ihora lokuba ngumhlatshele Kwakhe laselifikile. Umzuzu wesiphetho sempilo Yakhe emhlabeni sesifikile, futhi udinga amandla okuphelelisa umsebenzi Wakhe. Kuyisikhathi sokukhuleka. UJesu uzokhazimulisa uYise ngokwenza intando Yakhe, nakuba kusho ukuba abhekane nesiphambano. Ukwamukela Kwakhe isiphambano akukona ukuzibulala okuthile; kunalokho, kuyindlela asebenzisa ngayo igunya uBaba amnikeze Iona. Akafanga ukufa kwefelankolo kodwa ngokuzinikela wakhazimulisa uYise ngokugcwalisa isizathu sokuba nguNkulunkulu-Muntu: ukufa Kwakhe komhlatshele esiphambanweni efela izono zezwe.

Yini ukuphila okuphakade ngokukaJohane 17:3 na? Kusho ukuthini ukwazi uNkulunkulu na?

Okokuqala nokuphambili, uJesu usitshela ukuthi ukuphila okuphakade kuqukethe ukwazi kwethu uNkulunkulu. Lokhu akukona ukusindiswa ngemisebenzi noma ngolwazi, kunalokho kungamava okwazi iNkosi ngenxa yalokho uJesu asenzele kona Esiphambanweni. Lolulwazi lwenzeka ngobudlelwane bethu noBaba. Umkhuba wethu wesintu ngowokubeka umkhawulo walolulwazi kokubambekayo kanye nakwimininingwane, kodwa lapha uJesu uphokophele kokuthile okujulile nokweneliso: ubudlelwane NoNkulunkulu. Ukuza kukaJesu okokuqala kwakunenhloso futhi yokuhola isintu ekufuneni kwaso ulwazi olweneliso nolusindiso lukaNkulunkulu kanye nobunye nomunye lolulwazi oluholela kubo.

Yini umehluko phakathi kokwazi ngoNkulunkulu kanye nokumazi uNkulunkulu ngokwakho na? Yimaphi amava osube nawo akusizile ukuba umazi uNkulunkulu na?

UJesu Ukhulekela Abafundi Bakhe

Funda uJohane 17:9-19. Yini ekhulekelwa nguJesu mayelana nabafundi Bakhe na?

Okulandelayo uJesu ukhulekela abafundi Bakhe, abasengozini yokulahlekelwa wukholo lwabo Kuye ezinsukwini ezizayo, lapho Yena, Jesu, engasezokuba kanye nabo enyameni. Ngalokho, ubanikela ekunekelweni nguYise. Umkhuleko kaJesu ngowokuba bavikeleke ezweni. Ngalokho, uJesu akakhulekeli izwe, ngoba azi ukuthi limelene nentando kaBaba (Johane 5:19). Kepha ngoba izwe yindawo lapho abafundi bezosebenza khona, uJesu ukhulekela ukuba balondeke ebubini bezwe. UJesu unomthwalo ngezwe; nembala, unguMsindisi walo. Kodwa ukasabalala kwevangeli kuxhumene nobufakazi balabo abazohamba beshumayela izindaba ezilungileyo. Yingakho uJesu edinga ukubanxusela ukuze omubi angabanqobi (Mat. 6:13).

Omunye wabafundi, nokho, usehluliwe. Ngaphambili ngalobobusuku uJesu wayethe omunye wabo wayenqume ukumkhaphela Yena (Johane 13:18-30). Nakuba uJesu ebhekise kwiqiniso lokuthi Izibhalo zazibikezele ngokukhashelwa nguJudas (Hub. 41:9), uJudas akasona isiZulu sokwenzeka kwezinto. Ngesikhathi Sesidlo Sokugcina, uJesu wamuncenga ngothando kanye nangobungani (Johane 13:26-30). “Esidlweni sePhasika uJesu waveza ubuNkulunkulu ngokwembula inhloso yomkhapheli. Ngokuthamba wamukela uJudas ekusebenzeni kwabafundi. Kodwa ubizo lokugcina lothando aluzange lunakwe.”—Ellen G. White, *The Desire of Ages*, p. 720.

Azi ukuthi umhawu kanye nomhobholo kwakungahlukanisa abafundi, njengalokhu kwakwenzile ngaphambilini, uJesu ukhulekela ukuba babe munye. “ ‘Baba ongwele, bagcine egameni lakho labo ongiphe bona, ukuze babe munye njengathi’ ” (Johane 17:11, NKJV). Lobubunye ngeke bafezeka ngamandla omuntu. Bungaba ngumphumela kanye nesipho somusa kaJehova kuphela. Ubunye babo bugxile ebunyeni bukaBaba neNdodana, futhi lobubunye buyisifaneleko okungeke kwenzeka lutho ngaphandle kwaso ukuba basebenze ngendlela enomphumela kusasa. Ukungcwaliseka noma ukunikelwa eqinisweni yinto eyisindingo somsebenzi kaNkulunkulu. Umsebenzi womusa ezinhliziyweni zabafundi uzobaguqula. Kodwa uma kumele bafakaze ngeqiniso likaNkulunkulu, bona uqobo kumele baguqulwe yileloqiniso.

Kuchaza ukuthini “ukungabi ngowezwe” na? Yini ngathi, ngezimpilo zethu, kanye nendlela esiphila ngayo esenza “singabi ngabalelizwe” na?

“Nalabo abayokholwa Yimi”

Ngemuva kokuba uJesu ekhulekele abafundi Bakhe, wandisa umkhuleko Wakhe ukuba ufake “ ‘ nalabo abayokholwa yimi ngezwi labo’ ” (Johane 17:20, NKJV).

Funda uJohane 17:20-26. Kwakuyisiphi isifiso sikaJesu esikhulu kunazo zonke ngalabo okwakuyothi kamuva bakholwe kwivangeli na? Kungani kusemqoka ukuba lomkhuleko ufezeke na?

Njangelokhu uBaba noNdodana bemunye, uJesu wakhulekela ukuba amakholwa akusasa nawo abe munye. Ezindaweni ezimbalwa kwiVangeli ngokukaJohane, uJesu ubhekisa kulobubunye bukaBaba neNdodana. Akukho abakwenza ngokuzimela komunye nomunye, kepha njalo bamunye kukho konke abakwenzayo (Johane 5:20-23). Banothando olufanayo ngesintu esiwile ngendlela uBaba ayezimisele ngayo ukunikela ngeNdodana Yakhe ngenxa yezwe, futhi neNdodana yayizimisele ukunikela ngempilo Yayo ngenxa yalo (Johane 3:16, 10:15). Ubunye uJesu abhekise kubo emkhulekweni Wakhe ngubunye bothando kanye nenhloso njengalokhu kunjalo phakathu kukaBaba neNdodana. “ ‘Ngalokho bonke bayakukwazi ukuthi ningabafundi bami, uma nithandana’ ” (Johane 13:35, NKJV). Ukubonakalisa lobubunye bothando kuyonikeza isiqiniseko emphakathini, sobudlelwane babo noJesu kanye noBaba. “Ukukhangisa kwalobubunye beqiniso kumele kuhlinzeke ngobufakazi obuqinile beqiniso levangeli.”—Andreas J. Köstenberger, John, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2004), p. 498. Kungalendlela izwe elingazi ngayo ukuthi uJesu unguMsindisi. Ngamanye amazwi, lobubunye uJesu abukhulekela abukwazi ukungabonakali. Izwe lingaqiniseka kanjani ngobuqiniso bevangeli uma lingakwazi ukubona uthando nobunye phakathi kwabantu bakaNkulunkulu na? “UNkulunkulu uholo abantu ukuba beme ebunyeneni obuphelele kwishashalazi leqiniso laphakade. . . . UNkulunkulu uhlele ukuba abantu Bakhe beze ebunyeneni bokholo. Umkhuleko kaKristu ngaphambi nje kokuba abethelwe kwakungowokuthi abafundi Bakhe babemunye, njengalokhu Yena emunye noBaba, ukuze izwe likholwe ukuthi uBaba wayemthumile. Lomkhuleko othinta kakhulu futhi nomangalisayo ufinyelele ezikhathini zonke, nakwesethu; ngokuba amazwi Akhe ayethi: ‘Angiceleli laba bodwa kepha nalabo abakholwa yimi ngezwi labo.’ “Kumele labo abathi bangabalandeli bakaKristu baqiniseke ekufuneni Impendulo yalomkhuleko ezimpilweni zabo.”—Ellen G. White, *Testimonies for the Church*, vol. 4, p. 17.

Yini esiyenzayo ezimpilweni zethu kanye nasemabandleni ukulekelela ekufinyeleleni kulobubunye obethulwe lapha na? Kungani ukufa okuthile kukamina kusemqoka komunye nomunye wethu uma sifuna ibandla ukuba libemunye njengalokhu kumele na?

Ubunye Phakathi KwamaKrsitu

Funda uMarko 9:38-41 kanye noJohane 10:16. Impendulo kaJesu kumpostoli uJohane isifundisani ngokucwasa kanye nokushesha ukwahlulela ngokuthi ngubani umlandeli weqiniso kaJesu na?

Ama-Seventh-day Adventist avame ukuqonda umkhuleko kaJesu kuJohane 17 njengobhekise ngqo ebunyeni bawo njengebandla. Kumele sibemunye njengebandla ukuze sifeze umsebenzi wethu wokwabelana ngemiyalezo yezingelosi ezintathu nezwe. Kuleliphuzu, akukho ukuphikisana. Kodwa kanjani ngobunye namanye amaKristu na? Kumele sizwane kanjani nawo ngokwalomkhuleko kaJesu na? Ngokungathandabuzi, sikhohlwa ukuthi uNkulunkulu unabantu abathembekile nakwamanye amabandla ngaphandle kwelethu. Futhi, iBhayibheli likubeka ngokusobala ukuthi uNkulunkulu unabantu Bakhe abathembekile, ngisho naseBhabheli: “Phumani kulo, bantu bami, ukuze ningahlanganyeli nalo izono zalo, nokuba ningamukeli okwezinhluho zalo Phumani kulo, bantu bami, ukuze ningahlanganyeli nalo izono zalo, nokuba ningamukeli okwezinhluho zalo” (Samb. 18:4, NKJV). Kusenjalo siyazi ukuthi ngokwencwadi yeSambulo, kukhona ukuhlubuka okukhulu kulabo ababiza igama likaKristu, nokuthi ezinsukwini zokugcina amaKristu amaningi amanga ayohlangana wona kanye nombuso ukuze balethe intshushiso echazwe ngokusobala kwiSambulo 13:1-17. Yingakho, ama-Adventist eqaphela ngokuzihlanganisa nobizo lobunye namanye amabandla, njangelokhu kubonakala ohlelweni lwezinkolo ezahlukene kodwa zimunye.

Pho, ke, kumele sibhekane kanjani nezinye izinhlelo na? U-Ellen G. White wabhala lokhu okulandelayo mayelana nokusebenzisana kweBandla lama-Seventh-day Adventist namanye amaKristu, okungenani kuloludaba: ‘Njengalokhu isisebenzi esingumuntu sinikela intando yaso entandweni kaNkulunkulu, uMoya oNgcwele uyothinta izinhliziyi zalabo asebenza kubo. Ngibonisiwe ukuthi akumele sixwaye izisebenzi ze- W.C.T.U. ngokuhlangana nabo ngokubhekise ekuxwayeni okuphelele asiguquli indawo esimi kuyo yosuku lwesikhombisa, futhi singabonisa ukuthakasela kwethu lapho bemi khona mayelana nodaba lokuzithiba. Ngokuvula umnyango futhi sibameme ukuba babemunye kanye nathi odabeni lokuzithiba sithola usizo kwezokuzithiba; futhi nabo, ngokuhlanganyela kanye nathi, bazozwa amaqiniso amasha uMoya oNgcwele alinde ukuwafaka ezinhliziyweni zabo.’—*Welfare Ministry*, p. 163. Nakuba ekhuluma ngodaba oluthile ngesikhathi esithile, uyanikeza izimiso esingazilandela mayelana nendlela esixhumana ngayo namanye amaKristu, ikakhulu odabeni lokuba munye odabeni oluthile. Okokuqala, singasebenzisana nawo ezintweni ezifanayo ezithinta umphakathi. Okwesibili, uma sihlanganyela kanye nawo, kumele sikwenze lokho ngendlela engezothikameza izinkolelo zethu noma imikhuba. Okwesithathu, singakwazi futhi kumele sisebenzise “lobunye” ukwabelana nabanye ngamaqiniso ayigugu esibusiswe ngawo.

Inkolo Eyodwa Eyabelwane Ngothando

KuJohane 17:3, uJesu wathi ukuphila okuphakade kungukumazi uNkulunkulu. Funda u-1 Johane 2:3-6. Kuchaza ukuthini ukwazi uNkulunkulu na? Silubonisa kanjani lolulwazi ngoNkulunkulu ezimpilweni zethu na?

Ngokuvamile, ngenkathi abantu emphakathini namuhla befisa ukuzibiza ngabagcini bomthetho, kuba yibona futhi abavame ukungashayi ndiva izimfuno seBhayibheli zokugcina imithetho kaNkulunkulu. Abanye bathi umusa kaNkulunkulu uchitha imithetho kaNkulunkulu. Kodwa lokhu akuyona imfundiso yeBhayibheli: “Ukugcina imithetho akuwona umbandela wokwazi uNkulunkulu kepha wuphawu lokuthi siyamazi uNkulunkulu/uJesu futhi siyamthanda. Ngalokho, ukwazi uNkulunkulu akukona okwengqondo kuphela kodwa kuholela ezenzweni.”—Ekkehardt Mueller, *The Letters of John* (Nampa, Idaho: Pacific Press, 2009), p. 39. UJesu Uqobo wagcizelela: “ ‘Uma ningithanda, niyakugcina imiyalo yami.’ ” “ ‘Onemiyalo yami ayigcine, nguyena ongithandayo’ ” (Johane 14:15, 21, NKJV). “Ngalokho siyazi ukuthi siyabathanda abantwana bakaNkulunkulu, nxa sithanda uNkulunkulu, senza imiyalo yakhe. Ngokuba ukuthanda uNkulunkulu yilokhu ukuba sigcine imiyalo yakhe; nemiyalo yakhe ayinzima Ngokuba ukuthanda uNkulunkulu yilokhu ukuba sigcine imiyalo yakhe; nemiyalo yakhe ayinzima” (1 Johane 5:2, 3, NKJV).

Funda uJohane 13:34, 35. Yimuphi umthetho omusha uJesu awunikeza abafundi Bakhe, futhi lokhu kuhambisana kanjani nomqondo wobunye phakathi kwabalandeli bakaJesu na?

Umyalelo wokuthanda umakhelwane wakho wawungemusha ngokungowawo; uyatholakala kwimiyalelo uNkulunkulu ayinikeza uMose (Lev. 19:18). Okusha kulomyalelo kaJesu kubafundi ngokuthi bathandane omunye nomunye njengalokhu ebathandile Yena. Isibonelo sikaJesu sothando lokuzinikela yisiqondiso esisha emphakathini wamaKristu. Yeka isimiso esimangalisa kangaka esibekwe phambi kwethu! Impilo kaJesu kwakungeyokubonisa uthando ngokwenza. Wonke umsebenzi womusa ungumsebenzi wothando ongapheliyo, wokuzidela, womzamo wokuzinikela. Singacabanga ukuthi impilo kaKristu yayiyisibonakaliso esingapheli sothando kanye nokuzinikelela ukulunga kwabanye. Lomqondiso owawuqhuba uKristu kumele uqhube abantu Bakhe kukho konke ukuxhumana kwabo nabanye. Loluthando beluyoba ngubufakazi obunamandla ezweni. Futhi beluyoba ngamandla obunye phakathi kwethu, ngokunjalo.

Singafunda kanjani ukwembula loluhlobo lokuzidela ngabanye uJesu alwembula na?

Cabanga Kabanzi:

Ellen G. White, “God’s Law Immutable,” pp. 443–446, in *The Great Controversy*. Read the articles “Denominations, Relations to Other,” pp. 763, 764, and “Roman Catholic Church,” p. 1110, in *The Ellen G. White Encyclopedia*. “Nakuba Ibandla lama-Seventh-day Adventist lisabalele umhlaba wonke linamabandla amaningi ezindaweni, ama-Adventist awabangi ukuthi ayibandla lezwe jikelele. Ibandla elijikelele lenabe kakhulu kunanoma yiluphi uhlelo. Lingelibonakalayo nelingabonakaliyo ngokuthi linalabo abakholwa kuJesu futhi bemlandela. Lemfundiso igqama uma sibuka ukuhlubuka phakathi kwamaKristu, okukhulunywa ngakho kakhulu Encwadini yeSambulo. Ibandla elimsulwa leSambulo 12 liqhathaniswa “nesifebe” seSambulo 17, idolobha elikhulu iBhabeli, nalo eliqhathaniswa nomakoti weWundlu, umuzi ongwele noma iJerusalema Elisha leSambulo 21 no 22. Eminyakeni yekhulu lokuqala, ibandla lezwe lonke kusenokuba lalibonakala, kulukhuni ukulibona ngezikhathi ze-Medieval. “Ngalokho, ama-Adventist awagcini ngokuthi ibandla leqiniso likaNkulunkulu liwuhlelo lwabo kuphela, futhi ngalokho bengafaki amanye amabandla obuKristu. Ibandla likaNkulunkulu leqiniso linalabo abakholwa ngempela Kuye. UNkulunkulu uyabazi. Ama-Adventist, ngakolunye uhlangothi, athi ayibandla elikhethekile likaNkulunkulu elibonakalayo lensali yesikhathi sokugcina seSambulo 12:17 kanye nezahluko 12-14. Lensali inesimo sokuba sendaweni ethile futhi ibe sezweni lonke (Samb. 2:24 no 12:17).” — Ekkehardt Mueller, “The Universality of the Church in the New Testament,” in Ángel Manuel Rodríguez, ed., and *Message, Mission, and Unity of the Church* (Silver Spring, Md.: Biblical Research Institute, General Conference of Seventh-day Adventists, 2013), p. 37.

Imbuzo Yokuxoxisana:

1. Kungani ukufezeka komkhuleko kaJesu kuJohane 17 kusemqoka kangaka ebandleni lethu na? Isifiso sikaJesu sobunye bebandla lokuqala sembulani mayena nesifiso Sakhe ngebandla lethu namuhla na>
2. Ngabe ibandla okulo selike lasebenzisana namanye amabandla ezintweni ezithile na? Kwahamba kahle kangakanani na? Singasebenzina kanjani nawo, lapho kufanelekile, ngaphandle kokuthambisa amaqiniso esiwanikeziwe na?
3. Iyini imithelela yelesisisho esikwi-Great Controversy na? Singakwenza kanjani kubeyiqiniso phakathi kwethu na? “Uma abantu abazibiza ngabakaNkulunkulu bengamukela ukukhanya njengalokhu kukhanya phezu kwabo ezwini Lakhe, bangafinyelela kulobobunye uKristu abukhulekela, lobu umpostoli abuchazile, ‘ubunye bukaMoya ngesibopho sokuthula.’ ‘Kukhona,’ kusho yena, ‘umzimba owodwa, munye uMoya, njengalokho nabizelwa ethembeni linye lokubizwa kwenu; munye umzimba, munye uMoya, njengalokho nabizelwa ethembeni linye lokubizwa kwenu; yinye iNkosi, yinye inkolo, munye umbhaphathizo.’ Efesu 4:3–5.” — Ellen G. White, *The Great Controversy*, p. 379.