

## Ubufakazi Obuqandula Ikhanda



### ISABATHA EMINI

#### Funda Kuleliviki:

Johane 11:51, 52; Efesu 2:13-16; 2 Korinte 5:17-21; Efesu 4:25-5:2; Rom. 14:1-6; Zenzo 1:14.

#### Indimana Yekhanda:

“Lokho akakushongo ngokwakhe, kodwa engumpristi omkhulu walowo mnyaka waprofetha ukuba uJesu wayezakufa ngenxa yesizwe; kungengenxa yesizwe kuphela, kepha ukuba abuthethe ndawonye abantwana bakaNkulunkulu abahlakazekileyo, babe munye” (Johane 11:51, 52, NKJV).

**N**geviki eledlule sifunde ngendlela ubunye obubonakaliswa ngayo ngesigijimi esifanayo, esixile kuJesu njengoMsindisi kanye nakumaqiniso Ezibhalo okumele agcizelelwe ngesikhathi sokucina. Thina siyilokhu esiyikona ngenxa yesigijimi uNkulunkulu asinikeze sona kanye nobizo esinalo lokusisabalalisa ezweni. Kuleliviki, sigxila ebunyeni obubonakalyo bebandla ekwethuleni kwalo ezimpilweni zansuku zonke zamaKristu kanye nangomsebenzi webandla. NgokukaJesu, ibandla alimemezeli nje kuphela ivangeli likaNkulunkulu losisndiso kanye nokubuyisana. Ubunye bebandla ngokwabo yindlela esemqoka yalokhu kubuyisana. Emhlabeni ogubungelwe yisono nokuhlubuka, ibandla lima njengofakazi obonakalayo womsebenzi osindisayo kanye namandla kaKristu. Ngaphandle kobunye kanye nokuzwana kwebandla ekuvangeleni okufanayo, amandla asindisayo Esiphambano ebengeke abonakale kulomahlaba. “Ubunye noKrsitu kusungula isibopho sobunye phakathi kwethu. Lobubunye bungubufazi obuqandula ikhanda ezweni ngobukhosi kanye nokufaneleka kukaKristu, kanye nangamandla Akhe okususa isono.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 5, p. 1148.

\*Funda isifundo saleliviki ukulungiselela iSabatha lika-December 1.

## Ngaphansi KweSiphambano SikaJesu

Njengezipho eziningi zikamoya uNkulunkulu azinikeza abantu Bakhe, ubunye bebandla nabo buyisipho sikaNkulunkulu. Ubunye abuyona into edalwa ngumuntu ngemizamo yakhe, ngemisebenzi yokulunga, kanye nangezinhlalo. Empeleni, uJesu Kristu udala lobobunye ngokufa nokuvuka Kwakhe. Lapho samukela ngokholo ukufa nokuvuka Kwakhe ngokubhabhathizwa kanye nokuthethelelwa kwezono zethu, lapho sibayingxenyeye yokuhlanganyela okufanayo, nalapho sisabalalisa isigijimi sezingelosi ezintathu ezweni, sibamunye kanye Naye futhi sibemunye komunye nomunye.

**Funda uJohane 11:51, 52 no Efesu 1:7-10. Yisiphi isigameko empilweni kaJesu esiyesekelo sobunye phakathi kwethu njengama-Seventh-day Adventist na?**

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“Manje lokho yena [uKayafase] kakushongo ngokwakhe, kodwa engumpristi omkhulu walowo mnyaka waprofetha ukuba uJesu wayezakufa ngenxa yesizwe; aniqondi futhi ukuthi kunilungele ukuba umuntu oyedwa afele abantu, isizwe sonke singabhubhi” (Johane 11:51, 52, NKJV). Kuyamangalisa ukuthi uNkulunkulu wasebenzisa uKayafase ukuchaza ukuthi ukufa kukaJesu kwakusho ukuthini, nakuba uKayafase wayengazi ukuthi wenzani ngenkathi elahla uJesu ngecala ethi makafe. Futhi lompristi kwakungekho emqondweni wakhe ukubaluleka kwenkulumo yakhe. UKayafase wayecabanga ukuthi wayethula inkulumo yezepolitiki kuphela. UJohane, nokho, wayisebenzisa ukwembula iqiniso eliyisekelo mayelana nokwakuchazwa ngokufa kukaJesu esikhundleni sethu kubo bonke abantu bakaNkulunkulu abathembekileyo, okwakuyothi ngelinye ilanga babuthelwe “ebunyeni.” Noma ngabe yikuphi okunye esikholwa kukho njengama-Seventh-day Adventist, nakuba yisiphi isigijimi esisimemezela sodwa, isisekelo sobunye bethu sikhona ekwamukeleni kwethu ngokufanayo ukufa kukaKristu esikhundleni sethu. Futhi, ngaphezu kwalokho, sibanamava alobubunye kuKristu ngombhabhathizo. “Ngokuba nonke ningabantwana bakaNkulunkulu ngokukholwa kuKristu. Ngokuba nonke enabhapathizelwa kuKristu nembatha uKristu” (Gal. 3:26, 27, NKJV). Umbhabhathizo Ngesinye isibopho thina ma-Adventist esinaso ngokufana, njengoba kuwuphawu lokholo lwethu kuKristu. sinoBaba ofanayo; ngalokho, sonke singamadodana namadodakazi kaNkulunkulu. Futhi sinoMsindisi oyedwa sibhabhathizelwa ekufeni nasekuvukeni Kwakhe (Rom. 6:3, 4).

**Nomangabe sehluke kangakani thina ma-Seventh-day Adventist ngokwempucuko, ubuhlanga noma ngokwepolitiki, Kungani ukholo lwethu olufanayo kuJesu kumele lengamele lokhu kwehlukana na?**

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## Inkozo YokuBuyisana

Nembala umhlaba wethu waziwa ngokungahleleki, ngezinkinga, izimpi, kanye nokungquzulana. Zonke lezizinto zithinta izimpilo zethu, umphakathi, kanye nesizwe. Ngezinye izikhathi kubukeka sengathi zonke izimpilo zethu zinokungquzulana. Kodwa ukungabimunye kanye nokungahleleki ngeke kwakhonya ingunaphakade. UNkulunkulu usemkhankasweni wokuletha ubunye bezulu nomhlaba. Njengalokhu isono sibenomphumela wokungezwani, icebo likaNkulunkulu laphakade lokubuyisana liletha ukuthula kanye nokuphelela. KwabaseEfesu 2:13-16, uPawule wethula izimiso ezibonisa indlela uKrsitu enza ngayo ukuze alethe ukuthula phakathi kwamakholwa: ngokufa Kwakhe esiphambanweni uJesu wenza amaJuda nabeZizwe abantu ababodwa futhi wabhubhisa izihibe zobuhlanga nezenkolo ezazibahlukanisile. Uma uKristu akwazi ukukwenza lokhu ngamaJuda nabeZizwe kwikhulu lokuqala leminyaka, yini engamehlula ukuchitha isihibe nezindonga zobuhlanga, ubuzwe, kanye namasiko ezihlukanisa abantu ebandleni lethu namuhla na? Futhi kusukela kulesisiqalo, singakwazi ukufinyelela ezweni.

**Ku 2 Korinte 5:17-21, uPawule uthi kuKristu siyindalo entsha, ebuyisane NoNkulunkulu. Pho ke yini umsebenzi wethu kulomhlaba na? Yimuphi umehluko okungabe siyawenza emiphakathini yethu njengebandla elibumbeneyo na?**

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Njengezidalwa ezintsha zikaNkulunkulu, amakholwa amukela umsebenzi obucayi—inkonzo ezigaba zintathu yokubuyisana. (1) Ibandla lethu linamakholwa ayeyizitha zikaNkulunkulu kodwa, ngomusa osindisayo womhlatshelelo kaKristu, asemunye noKristu ngoMoya oNgcwele. Siyinsali, ebizelwe ukumemezela isigijimi sesikhathi sokucina ezweni. Umsebenzi wethu ngowokumema labo abasaqhelelene NoNkulunkulu ukuba babuyisane NoNkulunkulu futhi babeyingxenye yethu emsebenzini wethu. (2) Ibandla futhi lingabantu bakaNkulunkulu ababuyisene komunye nomunye. Ukuba munye kuKristu kuchaza ukuba munye komunye nomunye. Lokhu akuyona nje inhloso ephakeme; kumele kube yiqiniso elibonakalayo. Ukubuyisana komunye, ukuthula kanye nokuzwana phakathi kwabazalwane nodade, kungubufakazi obuqinile ezweni bokuthi uJesu Kristu nguMsindisi noMhlengi wethu. “ ‘Ngalokho bonke bayakukwazi ukuthi ningabafundi bami, uma nithandana’ ” (Johane 13:35, NKJV). (3) Ngalenkonzo yokubuyisana, ibandla litshela izwe ukuthi icebo likaNkulunkulu losindiso liyiqiniso futhi linamandla. Njengoba ibandla likhulisa ubunye nokubuyisana, izwe libona ukusebenza kokuhlakanipha kukaNkulunkulu kwangunaphakade (Buka Efes. 3:8-11).

## Ubunye Obuphathekayo

Ngo-1902, u-Ellen G. White wabhala: “Lokho uKristu ayeyikho empilweni Yakhe kulomhlaba, yilokho okumele wonke umKristu abeyoko. Wayeyisibonelo sethu, hhayi kuphela ngokungabi nasici, kepha ekubekezeleni, ekubeni mnene, nasekubeni nesimo sentokozo Kwakhe.”—Ellen G. White, kwi Signs of the Times, July 16, 1902. Lana ngamazwi asikhumbuza ubizo lukaPawule kwabaseFiliphi: “Mawube kini lowo mqondo owawukhona nakuKristu Jesu” (Filip. 2:5, NKJV).

**Funda abasEfesu 4:25-5:2 nabaseKolose 3:1-17, bese uphendula lemibuzo emibili: Yiziphi izigaba zempilo yethu ikakhulu esibizelwe ukuba zibonise ukuzinikela kwethu kuJesu na? Kumele sibe kanjani ngofakazi bevangeli likaJesu ezimpilweni zethu zasemphakathini na?**

Ziningi ezinye izahluko zeMibhalo ezimema amaKristu ukuba alandele Isibonelo sikaJesu futhi abengofakazi abaphilayo bomusa kaNkulunkulu kwabanye. Futhi simenyelwe ekufuneni ukuthuthuka kwabanye (Mat. 7:12); ukuthwalelana imithwalo (Gal. 6:2); ukuphila ngendlela engabizi kanye nokugxila kwezikamoya zangaphakathi kunokuba sikhangele ngaphandle (Mat. 16:24-26; 1 Pet. 3:3, 4); kanye nokulandela imikhuba yezempilo (1 Kor. 10:31). “Bathandekayo, nginincenga njengabafakazi nezihambi ukuba nidede ezinkanukweni zenyama ezilwa nomphefumulo, nibe nenkambo enhle phakathi kwabezizwe, ukuze kuthi lapho benihleba ngokungathi ningabenzi bokubi, ngokubona imisebenzi yenu emihle badumise uNkulunkulu ngosuku lokuhanjelwa” (1 Pet. 2:11, 12, NKJV). Kukangaki sibukela phansi amandla esimilo sobuKristu kulabo abasibukayo na? Ukubekezela okubonakala ngezikhathi zokucasulwa, ukuzithiba ngezikhathi zengqzulwano, umoya omnene lapho siphendula amazwi anesankahlu, konke lokhu yizimpawu zomoya kaJesu esibizelwa ukuba siwulinganise. Njengalokhu ama-Seventh-day Adventist efakaza ndawonye ezweni elingasiqondi isimilo sikaJesu, siba ngamandla okulunga nawenkazimulo kaNkulunkulu. Njengamele uKristu, amakholwa kumele aziwe hhayi kuphela ngokuziphatha kahle kepha nangokuthatheka okuphathekayo ngenhlalakahle yabanye. Uma amava ethu ezenkolo engaweqiniso, azobonakala futhi abe nomthelela ezweni. Umzimba onobunye wamakholwa aveza isimilo sikaKristu ezweni, nembala, uyoba ngubufakazi obunamandla.

**Bunjani ubufakazi obethula kwabanye na? Yini othile abengayithola empilweni yakho engabenza bafune ukulandela uJesu na?**

## Ubunye Phakathi Kokungafaniyo

In Romans 14 and 15, the apostle Paul addresses issues that deeply were dividing the church at Rome. His response to these issues was to invite the Romans to show tolerance and patience for one another and not divide the church over these concerns. What can we learn from his counsel?

**Funda abaseRoma 14:1-6. Yiziphi izinto zikanembeza ezazibanga amalungu ebandla eRoma ukuba ahlulele futhi angezwani na?**

Kusenokuba lezizinto zazimayelana nokuhlanzeka ngokwemikhuba yamaJuda. ngokukaPawule lokhu kwaku “yimibango ngezinto ezingatheni” (Rom. 14:1, NKJV), okukhomba ukuthi kwayizinto ezazingezona ezosindiso kodwa kuyizinto zezimvo okwakumele ziyekelwe kunembeza womuntu ngamunye. (Buka Rom. 14:5.) Lemibango yaqala ngezinhlubo zokudla. Ukudla izilwane ezinqatshiwe kuLevitikus 11 kwakungeyona inkinga uPawule ayekhuluma ngayo lapha. Abukho ubufakazi bokuthi amaKristu okuqala aqala ukudla ingulube noma ezinye izilwane ezingahlanzekile ngesikhathi sikaPawule, futhi siyazi ukuthi uPetro wayengakudli lokhu kudla (buka iZenzo 10:14). Futhi, ukuthi ababuthakathaka babedla uhlaza kuphela (Rom. 14:2) nokuthi impikiswano yayifaka nokuphuzwayo (Rom. 17:17, 21) kukhomba ukuthi indaba yayimayelana nokuhlanzeka ngokwesiko. Lokhu kufakazelwa futhi yigama okungahlanzekile (koinos), elisetshenziwe kwabaseRoma 14:14. Lelogama lisetshenziswe esiGrikini sakudala seTestamente Elidala ukubhekisa ezilwaneni ezingemsulwa, hhayi ezingahlanzekile zikaLevitikus 11. Kusobala ukuthi kukhona abathile emphakathini waseRoma ababengafuni ukuhlanganyela ezidlweni zandawonye ngoba babengaqinisekile ngokuthi ukudla kwakulungiswe ngokufanele noma kwakunganikelwanga ezithixweni. Lokhu kufaka nokugcinwa kwezinye izinsuku. Lokhu kwakungabhekisiwe Ekugcineni iSabatha, njengoba sazi ukuthi uPawule wayeligcina njalo (Zenzo 13:14, 16:13, 17:2). Kusenokuba lokhu kubhekiswe kumadili ahlukeni amaJuda noma ezinsukwini zokuzila. Inhloso kaPawule kulezizindimana ngeyokuncenga ukubekezela kulabo abaqinisekile futhi abagcina lamasiko ngokuqikelela kuphela nje uma bengacabangi ukuthi ayindlela yosindiso. Ubunye phakathi kwamaKristu buzibonakalisa ngokubezelelana lapho singavumelani ngezinto, ikakhulu lezo ezingabalulekile okholweni lwethu.

**Eklasini, buza lombuzo: Ingabe kukhona esikholwa kuko nesikwenzayo njengama-Seventh-day Adventist okuthi bonke abathi bangama-Adventist badinga ukuba bakukholwe futhi banamathele kuko na?**

## Ubunye Emsebenzini

**Qhathanisa umuzwa wabafundi ngesikhathi Sesidlo seNkosi kuLuka 22:24 kanye naleyo ababenayo nje ngaphambi kwePentekoste kwiZenzo 1:14 no 2:1, 46. Yini eyenza lomehluko ongaka ezimpilweni zabo na?**

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KwiZenzo 1:14 no 2:46, umusho othi “nganhliziyonye” uchaza futhi “ngamqondomunye.” Lokhu kwenzeka ngenxa yokuba ndawonye endaweni eyodwa, befuna ngomkhuleko ukufezeka kwesithembiso sikaJesu sokuthumela kubo Umduduzi. Njengoba babelindle, kwakungaba lula kubona ukuba baqala ukugxekana. Abanye babengakhomba ekuphikeni kukaPetro ephika uJesu (Johane 18:15-18, 25-27) kanye nasekungabazeni ukuvuka kukaJesu kukaThomasi (Johane 20:25). Bebengakhumbula isicelo sikaJohane noJakobe sokuthola izikhundla ezinamandla kunazononke embusweni kaJesu (Marko 10:35-41), noma ukuthi uMathewu wayekade engumthelisi oyisinengiso (Mat. 9:9). Kepha, “lezizinsuku zokulungiselela kwakuyizinsuku zokuhlola inhliziyo. Abafundi babenomuzwa wesidingo sabo kwezikamoya futhi bakhala kuJehova becela ugcobo olungwele olwaluzobenza bafanele umsebenzi wokusindisa imiphefumulo. Abazicelanga bodwa isibusiso. Babenomthwalo wosindiso lwemiphefumulo. Babona ukuthi ivangeli kwakumele liye emhlabeni wonke, futhi babanga amandla uKristu ayewathembisile.”—Ellen G. White, *The Acts of the Apostles*, p. 37. Ubudlelwane phakathi kwabafundi kanye nokuqiniseka kwemikhuleko yabo kwabalungiselela lamava amakhulu ePentekoste. Ngokuya besondela kuNkulunkulu futhi basuse ukungezwani kwabo, abafundi balungiswa nguMoya oNgcwele ukuba ngofakazi abangesabi nabanesibindi bokuvuka kukaJesu. Babazi ukuthi uJesu wayezithethelele izono zabo, futhi lokho kwabanikeza isibindi sokuphikelela phambili. Babekwazi lokho uJesu ayekwenze ezimpilweni zabo. Babesazi isithembiso sosindiso esitholakala Kuye, futhi ngalokho, “ukuzimisela kwamakholwa kwakungukwembula ukufaniselana kwabo nesimilo sikaKristu kanye nokusebenzela ukwandisa umbuso Wakhe.”—Page 48. Akumangalisi ke ukuthi uJehova wakwazi ukwenza izinto ezinamandla ngabo. Yisifundo esikhulu kithina njengebandla namuhla.

**Kulula ngasonke isikhathi ukuthola izici ezimpilweni zabanye abantu. Singafunda kanjani ukuziba amaphutha abanye, sikwenzela umsebenzi omkhulu wentando kaNkulunkulu ebandleni elimunye na?**

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### Cabanga Kabanzi:

Ellen G. White, “Unity in Diversity,” pp. 98-103, in *Evangelism*. Isicaphuno esilandalayo siziza ekwembuleni indlela ibandla lokuqala, limunye kuKristu, lakwazi ukugcina ubunye ngaphandle kokwehlukana phakathi kwabo, ngalokho laba ngubufakazi obunamandla ezweni. “Phakathi kwebandla, Izibhalo zibonisa indlela uMoya oNgcwele ahola ngayo ibandla lokuqala ekwenzeni kwalo izinqumo. Lokhu kwenzeka ngezindlela ezintathu ezixhumeneyo izambulo (e.g., uMoya watshela abantu okumele bakwenze; Cornelius, Ananias, Philip; mhlawumbe futhi nasekwenzeni inkatho), izibhalo (ibandla lafinyelela esiphethweni okwakusetshenziswe kuso Izibhalo), kanye nokuvumelana (uMoya wasebenza ngaphakathi komphakathi, cishe ngokungabonakali, edala ukuvumelana ngokuxoxisana kanye nokufunda okwathi Ekugcineni ibandla labona ukuthi uMoya ubesebenza ngaphakathi kwalo). Kubonakala sengathi lapho ebhekene nokuphikisana ngamasiko, izimfundiso emphakathini wamakholwa, uMoya oNgcwele wawusebenza ngokuvumelana ohlelweni lwabo lokwenza izinqumo. Kuloluhlelo, sibona indima ephathekayo yomphakathi wamakholwa hhayi nje kuphela abaholi bawo, kanye nokubaluleka kokukhulekela ukuhlakanipha. Ukuhola kukaMoya oNgcwele kuzwakala kukho konke ukuqonda komphakathi kweZwi likaNkulunkulu, amava omphakathi kanye nezidingo zawo, kanye nangamava abaholi bawo lapho besebenza. Izinqumo ezahlukahlukene zebandla zathathwa ngohlelo olwaluholwa nguMoya oNgcwele lapho Izibhalo, umkhuleko, kanye namava kwakuyizigaba zokuzindla ngezimfundiso.”—Denis Fortin, “The Holy Spirit and the Church,” in Ángel Manuel Rodríguez, ed., *Message, Mission, and Unity of the Church*, pp. 321, 322.

### Imibuzo Yokuxoxisana:

1. Eklasini, bukani futhi Ipendulo yombuzo wangoLwesithathu omayelana nendlela esinquma ngayo ngezimfundiso nemikhuba esemqoka kithina njengama-*Seventh-day Adventist* nokungezona.
2. Kumele sibhekane kanjani namaKristu ezinye izinhlelo okuthi, njengathi, akholelwe ekufeni nasekuvukeni kukaJesu na?

**Kafushane:** Ubufakazi obuqandula ikhanda bobunye ngobokuthi abazalwane nodade bathandane njengalokhu uJesu enza. Ukuthethelelwa kwezono zethu kanye nosindiso esabelana ngako njengama-*Adventist* kuyizibopho ezinhle kunazononke zobudlelwane bethu. KuKristu, siyakwazi ukubonisa izwe ubunye bethu futhi sifakazele inkolo yethu efanayo. Yilokho esibizelwe kona, hhayi okunye.