

Phakathi Kwezinti Zezibane



NgeSabatha Ntambama

Kuleliviki Funda ku:

Samb. 1:9-18; IZenzo 7:54-60; Math. 12:8; Eks. 20:11; Dan. 10:5, 6; Samb. 1:20; Samb. 2:1-7.

Indimana Yekhanda:

“Onqobayo ngiyakumnika ukuba ahlale nami esihlalweni sami sobukhosi, njengalokho nami nganqoba; ngahlala noBaba esihlalweni saKhe sobukhosi” (ISambulo 3:21).

Hubo 73 lichaza ukudideka komhlabeleli uma ebona ukuziqhenya kwabangakholwayo. Baphila impilo entofontofo, yokunethezeka, ngokuphambene nokuhlupheka kwabalungileyo. Lokhu kungabikho kobulungiswa kwamhlupha kakhulu umhlabeleli (iHubo 73:2-16), owaze wathi ngokudideka kwakhe waya endlini engcwele (iHubo 73:16, 17). Lapho-ke, phambi kukaNkulunkulu, wathola ukuqonda ngokujulile ngaloludaba.

Amakhulu eminyaka kamuva, umpostoli osemdala wazithola esejele esiqhingini esinamadwala ngenxa yobufakazi bakhe bokwethembeka. Osizini lwakhe, wathola izindaba ezithi amabandla angaphansi kwakhe ayahlupheka. Nokho, ngaleso sikhathi esibucayi, waboniswa umbono lapho wabona khona uKrestu ovusiweyo esethempelini lasezulwini. Lapho, njengakumhlabeleli, iNkosi yembulela uJohane ezinye izimfihlakalo zalokhu kuphila nomzabalazo ohambisana nazo. Lombono wethempeli wamnika isiqiniseko sobukhona bukaKrestu, nokunaka kwaKhe—isiqiniseko ayezosedlulisela kulamabandla nezizukulwane ezilandelayo zamaKrestu kuyo yonke iminyaka kuze kube sekugoqweni komlando walomhlaba.

**Funda isifundo saleliviki ukulungisela iSabatha likaMasingana 12.*

E-Phatmose

Funda iSambulo 1:9. UJohane umambuli usitshelani ngezimo athola phansi kwazo iSambulo?

IPhatmose kwakuyisiqhingqi esiwugwadule, esinamadwala, olwandle i-Aegean; sasingamamayela ayishumi ubude, nayisithupha ububanzi lapho sibanzi khona kakhulu. AmaRoma ayesisebenzisa, kanye nezinye iziqhingqi ezakhelene naso, njengendawo yokudingisela abanamacala ezombusazwe. Ababhali bamaKrestu ababephila eduze nesikhathi sokubhalwa kweSambulo bayavumelana ngokuthi izikhulu zamaRoma zazidingisele uJohane ePhatmose ngenxa yokwethembeka kwakhe evangelini. Lompostoli osemdala wathwala ePhatmose bonke ubunzima bokuba yisiboshwa samaRoma. Kunokwenzeka ukuthi wayephethwe njengesigebengu, eboshwe ngezintambo, ephiwa ukudla okuncane, ephoqwa ukwenza umsebenzi onzima kukhala isitswebhu sonogada abangenasihawu bamaRoma. “IPhatmose, isiqhingqi esiwugwadule, esinamadwala, olwandle i-Aegean, yakhethwa umbuso wamaRoma njengendawo yokudingisela izigelekeqe; kodwa kulenceku kaNkulunkulu lendawo engathandeki yaba yisango lezulu. Lapho, evalelekile kukho konke okwasezweni, nasemsebenzini wakhe weminyaka edlule, wathola ukuhlala noNkulunkulu noKrestu kanye nezingelosi zezulu lapho athola khona izeluleko zokusiza ibandla kuso sonke isikhathi esizayo.” — Ellen G. White, *The Acts of the Apostles*, pp. 570, 571.

Yibaphi abanye abaseBhayibhelini abamelana nobunzima, ngenxa yokwethembeka kwabo kuNkulunkulu? Bheka uDaniyeli 3:16 -23, iZenzo 7:54 – 60.

Abalandeli bakaKrestu abangakhohlwa ukuthi uma bezithola bephansi kwesimo esifana nesikaJohane, abashiyiwe bodwa. Yena lowo Jesu oweza kuJohane namazwi ethemba nenkuthazo ekuhluphekeni kwakhe ePhatmose, usekhona phakathi kwabantu baKhe ukubaqinisa nokubesekela phakathi kwezimo ezilukhuni.

Singawuqonda kanjani umehluko phakathi kokuhluphekela uKrestu nokuhlupheka ngenxa yezinye izizathu, okuhlanganisa nezinqumo zethu ezimbi? Noma, kanjani ngokuhlupheka ngenxa yalokho okubukeka kungesona isizathu esihle nakancane? Singafunda kanjani ukwethemba uNkulunkulu kuzo zonke izimo na?

Ngosuku LweNkosi

Funda iSambulo 1:10 ngokuxhumana noEksodusi 31:13, uIsaya 58:13, noMathewu 12:8. Ngokwalezindimana yiluphi usuku eBhayibhelini oluchazwa ngokusobala njengosuku lweNkosi na? Lwalubaluleke kangakanani kuJohane lolusuku phakathi kobunzima bakhe?

“Kwaku yiSabatha mhla iNkosi yenkazimulo ibonakala kumpostoli odingisiwe. ISabatha waliginwa ngcwele uJohane ePhatmose njengoba wayenza esashumayela ebantwini emadolobheni nemizana yaseJudiya. Wazithathela kuyena izithembiso ezihambisana nalolosuku.”—Ellen G. White, *The Acts of the Apostles*, p. 581. Indimana itshengisa ngokusobala ukuthi uJohane wanikwa umbono ngeSabatha losuku lwesikhombisa. Nakuba wayebheke izehlakalo zesikhathi esizayo, nasekufikeni kukaKrestu (qhathanisa neSambulo 1:7), nakho okwaziwa ngokuthi “usuku lweNkosi” (Isa. 13:6-13; 2 Petru 3:10), uJohane wayekhuluma ngesikhathi mhla yena uqobo, wanikwa ngaso imibono yalezigameko ezizayo, kanti kwakuyiSabatha, “usuku lweNkosi.” Akubuzwa ukuthi phakathi kokuhlukumezeka kwakhe, leliSabatha elaligcwele imibono yena lamnika isithombe salokho okuzayo—impilo engenakho ukuhlupheka, leyo yena nabathembekile bayo yonke iminyaka abayoyithola ekufikeni kukaKrestu kwesibili. Vele phela, ngokwamaJuda iSabatha lisho amazwibela e-olam haba, (izwe elizayo). ISabatha elalimiswe uNkulunkulu e-Edeni, laliyigugu kuJohane kulesiqhingi sesizungu... “Yeka leloSabatha kulowo odingisiwe eyedwa, owayeyigugu njalo emehlweni kaKrestu, kodwa manje osephakanyiselwe eingeni eliphakeme! Wayengakaze afunde ngoKrestu njengoba afunda amanje. Wayengakaze alizwe iqiniso eliphakeme kangaka.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 7, p. 955.

Qhathanisa ukubhalwa okubili komyalo wesine ngokuka Eksodusi 20:11 noDuteronomi 5:15. Lezindimana zikhomba iSabatha losuku lwesikhombisa njengesikhumbuzo sokudalwa nesokukhululwa, okusikhumbuzo ukuthi uNkulunkulu wasidala, wabuye wasihlenga. Singenza kanjani, ukuthi maSabatha onke, sihlale sibona ubuqiniso bukaNkulunkulu njengoMdali noMsindisi wethu na? Cabanga nangalokhu futhi: Kwakuzosizani ukuthi abe uMdali wethu uma engeke abe uMhlengi wethu futhi?

Ukunqwamana noKrestu ePhatmose

Funda iSambulo 1:12 – 18. Qathanisa isithombe esidweshwa uJohane sikaKrestu nalowo ongcwele okuDaniyeli 10:5, 6. Ubonakala kanjani uJesu embonweni na? Wenzani?

UJohane ubona uJesu egqoke ezobupristi, chamba phakathi kwezinti zezibane. Umbono utshengisa ithempeli lakudala lakwa Israyeli lapho izinti zezibane zazikhanyisa khona (bheka 1 AmaKhosi 7:49). Isithombe sikaJesu ehamba phakathi kwezinti zezibane sikhomba isithembiso sikaNkulunkulu ku Israyeli wasendulo sokuthi uyohamba phakathi kwabo njengoNkulunkulu wabo (Lev. 26:12). KuSambulo, izinti zezibane zazimele amabandla ayisikhombisa ase-Asiya okuyiwona ayethunyelwe incwadi yeSambulo kwasekuqaleni (Samb. 1:20). Ngomfuziselo wokuhamba kukaJesu phakathi kwezinti zezibane, ugcwalisa isithembiso sesivumelwano esasinikwe uIsrayeli: uyokuba nabantu baKhe njalo aze abafake ekhaya labo laphakade. Ngaphezu kwalokho, isithombe sikaJesu engumpristi phakathi kwezinti zezibane sithathelwa esikweni elalenziwa ethempelini laseJerusalem. Umsebenzi wansuku zonke wompristi okhethelwe lokho kwaku ukugcina izibane endaweni engewele zikhanya kahle. Wayelungisa kahle izintambo zezibane ezifiphalayo, azifake amafutha amasha, bese ezikhanyisa. Ngalandlela, umpristi wayezazi ngazinye izibane. Ngokufanayo, uJesu wazana nezidingo nezimo zawo wonke amabandla, kungewona awase Asiya kuphela.

Funda iSambulo 2:2, 9, 13, 19; 3:1, 8, 15. Amazwi athi “Ngiyazi” asitshelani ngokwazana kukaJesu nezimo nezidingo zabantu bakaNkulunkulu kulawo mabandla na?

UJesu wazibandakanya namagama kaNkulunkulu njengo “wokuqala nowokugcina” (bheka uIsaya 44:6, 48:12). Igama lesiGriki elisho “owokugcina” lithi eschatos, esithola kulo elithi eschatology (izikhathi zokugcina). Lokhu kutshengisa ukuthi ukugxila kwezikhathi zokugcina kukuJesu Krestu, okunguYena onezwi lokugcina ngezehlakalo zokuphela. “Ungophilayo” futhi unezihluthulelo “zengcwaba nezokufa” (Samb. 1:18, NKJV). Izihluthulelo zisho amandla negunya. Abalandeli baKhe abathembekile abadingi ukwesaba ngoba nabafileyo bangaphansi kweso laKhe. Uma-ke kunjalo ngabafileyo, kangakanani ngabaphilayo? Bheka uMathewu 22:32.

Izigijimi zikaKrestu zasendulo nezamanje

Funda iSambulo 1:11, 19, 20. UJesu wabuye wanika uJohane izigijimi ezechukene zamabandla ayisikhombisa ase-Asiya. Kusho ukuthini kumaKrestu jikelele ukubaluleka kwalezigijimi ukuthi amabandla ayekhona kuleyondawo ayengaphezu kwesikhombisa?

Izigijimi uJesu ayala uJohane ukuba azithumele emabandleni ayisikhombisa zibhalwe kuSambulo 2 no 3. Ezikuchazayo kusebenza emazingeni amathathu:

Ngokomlando. Lezo zigijimi zazithunyelwe emabandleni ayisikhombisa ayesemadolobheni anethezekile ase-Asiya ngomnyaka-khulu wokuqala. AmaKrestu lapho ayebhekene nezinselele ezinkulu. Amadolobha amaningi afaka ukukhonzwa kombusi emathempelini awo njengophawu lokwethembeka kwawo embusweni waseRoma. Ukukhonzwa kombusi kwaba yimpogo. Izakhamuzi nazo kwakulindlele ukuthi zibambe iqhaza emicimbini yomphakathi nezinkonzo zobuhedeni. Ngenxa yokuthi amaKrestu amaningi enqaba ukwenza lokhu, ayiswa ezinkantolo, amanye afela inkolo yawo. Ngokuthunywisa uKrestu, uJohane wabhala izigijimi eziyisikhombisa ukuwasiza ngalezo zinselele.

Ngokwesiprofetho. Ukuthi iSambulo yincwadi yesiprofetho, kodwa kwakhethwa amabandla ayisikhombisa kuphela ukuthola lezigijimi, kukhomba ukuthi lezigijimi ezohlobo lwesiprofetho. Isimo sokukholwa emabandleni ayisikhombisa sifana nesimo sokukholwa ebandleni likaNkulunkulu ezikhathini ezechukene zomlando. Ngalezigijimi eziyisikhombisa izulu lihlose ngazo ukunikeza isithombe esibanzi sesimo sobuKrestu kusukela kumnyaka-khulu wokuqala kuze kuye ekupheleni.

Ngokwezwe lonke. Nakuba ekuqaleni zazithunyelwe emabandleni ase-Asiya, lezigijimi eziyisikhombisa ziqukethe izifundo ezithinta amaKrestu ehlukeni kuyo yonke iminyaka. Zathunyelwa kanyekanye ziyincwadi eyodwa okwakufuneka ifundwe kuwo wonke amabandla (Samb. 1:11). Ngalandlela, zimele izinhlobo ezechukene zamaKrestu ezindaweni ezechukene nezikhathi ezechukene. Isibonelo: nakuba isimo sobuKrestu jikelele namhlanje kuyileso saseLawodikeya, amanye amaKrestu angatholakala enezimpawu zamanye alamabandla. Izindaba ezinhle ukuthi noma ngabe sinjani isimo sethu sokukholwa, uNkulunkulu “uhlangabezana nabantu abawile lapho bekhona.”—Ellen G. White, *Selected Messages*, book 1, p. 22.

Ake ucabange-nje ukuba uNkulunkulu ubengabhalela ibandla lakho incwadi ngendlela abhalela ngayo amabandla ayisikhombisa mayelana nezinselele elibhekene nazo, nesimo salo sokukholwa. Beyingathini leyo ncwadi?

Isigijimi esiya ebandleni lase Efesu

I-Efesu kwakuyinhloko-dolobha futhi kuyilona elikhulu esifundeni samaRoma sase Asiya, yayakhiwe endleleni yokuhweba. Njengechweba elikhulukazi lase Asiya, yayiyisizinda esibalulekile sokuhweba nezenkolo. Lelidolobha laligwele izakhiwo ezifana namathempeli, izikhungo zokungcebeleka, ezokuvocavoca umzimba, ezokugeza imizimba kanye nezamayengandoda. Futhi yayidume ngemilingo nobuciko. Lelidolobha futhi lalidumile ngezimilo ezixegayo nenkolelo-ze. Kodwa, okuyilona bandla lobuKrestu elaba nomthelela omkhulu e-Asiya lalise-Efesu.

Funda iSambulo 2:1 – 4 ngokuxhumana noJeremiya 2:2. UJesu uzethula kanjani kuleli bandla? Ulincoma ngenxa yaziphi izimpawu ezigqamile lelibandla? Yikuphi ukukhathazeka akuvezayo ngalo?

Emihleni yabo yakudala, abase-Efesu babaziwa ngokwethembeka kwabo nothando (Efesu 1:15). Nakuba lelibandla lalibhekene nengcindezi evela ngaphandle nangaphakathi, amaKrestu akhona ahlala ethembekile, ezinzile. Babesebenza kakhulu futhi bezazi kahle izimfundiso zebandla; yebo, babengababekezeleli abafundisi bamanga. Kodwa, ngesikhathi amalunga ayegcizelela izimfundiso ezimsulwa nokuziphatha kahle, uthando lwabo ngoKrestu nabanye abantu lwaya ngokuncipha. Nakuba abantu babezinzile futhi bethembekile, ngaphandle kothando, imisebenzi yabo yaphola bacabanga nokuthi bangasindiswa ngayo.

Funda iSambulo 2:5 – 7. Yiziphi izinto ezintathu uJesu anxusa lelibandla ukuba lizenze ukuze livuselele uthando lwalo lokuqala nokuzinikela kuKrestu nabanye abazalwane na? Lezinto zilandelana kanjani ngokubaluleka kwazo na?

Ngokwesiprofetho, isimo ebandleni lase Efesu sifana nesimo sokukholwa ebandleni jikelele kumnyaka –khulu wokuqala. Ibandla lokuqala lalinothando futhi lethembekile evangelini. Kodwa ekupheleni komnyaka-khulu wokuqala ibandla laqala ukulahlekelwa umlilo wothando lwakuqala, kanjanlo ladede ebumsulweni bevangeli.

Ake uzicabange uyilungu lebandla eliphelelwa uthando. Amalunga kungenzeka ukuthi awenzi sono esisobala. Ohlangothini olulodwa, kungenzeka nokuthi benza izinto ezinhle; kodwa, inkolo yabo iyabanda futhi eyokugcina icala lokuthi bayakhonza. Iziyalo zikaJesu zingalisiza kanjani lelibandla kulesimo na?

Ukujula Nomcabango:

Funda encwadini ka Ellen G. White i-*Acts of the Apostles* isihloko esithi “Patmos” amakhasi 568 – 577. “Ukuhlukunyezwa kukaJohane kwaba yindlela yokuthola umusa. IPhatmose yakhanyiswa yinkazimulo yoMsindisi ovukile. UJohane wayebone uKrestu enyameni, enamanxeba ezipikili ezandleni nasezinyaweni, ayokuba yinkazimulo yaKhe njalo. Manje wavunyelwa futhi ukubona iNkosi yakhe evukile, yembethe yonke inkazimulo engabekezelelwa umuntu wenyama, aphile. “Ukubonakala kukaKrestu kuJohane kumelwe kube ubufakazi kubo bonke abakholwayo nabangakholwa, bokuthi sinoKrestu ovukile. Kumelwe kunike amandla ebandleni. Ngezinye izikhathi amafu amnyama agubungela abantu bakaNkulunkulu. Kubukeka sengathi ukucindezelwa nokuhlushwa kuzobashabalalisa. Kodwa ngezikhathi ezinjalo siphwa izifundo ezilusizo olukhulu. UKrestu uvame ukungena emajele, azembule kwabaKhe abakhethiweyo. Usesithandweni somlilo nabo. Njengoba izinkanyezi zikhanya kakhulu ebusuku obumnyama kakhulu, ngokunjalo imisebe ekhazimula kakhulu yenkazimulo kaNkulunkulu ibonakaliswa lapho kunosizi olukhulu. Uma simnyama kakhulu isibhakabhaka, kulapho imisebe yeLanga lokuLunga elinguMsindisi owavuka, ibonakala khona ngokucacile.”—Ellen G. White, *The Youth’s Instructor*, April 5, 1900.

Imibuzo Yokuxoxisana:

- 1. UJohane umambuli wabelana nabafundi ngalokho akubona futhi wakuzwa ePhatmose. Njengoba ufunda iSambulo 1:12 – 20, ubonani, futhi uzwani? Yimaphi amazwi enduduzo ongawathola kulokho okwembuliwe lapha?**
- 2. Ingelosi yokuqala kuSambulo 14:7 inxusa abakhileyo emhlabeni esikhathini sokugcina ukuba “badumise Yena owenza izulu nomhlaba, nolwandle nemithombo yamanzi” (NKJV). Ulimi olusetshenziswe kuEksodusi 20:11 lolu. Kusitshelani lokho ngokubaluleka kweSabatha ezinsukwini zokugcina njengoba lembulwe kuSambulo na?**
- 3. Kukhona indida amaKrestu amaningi abhekana nayo. Ngokuba sebandleni isikhathi eside, kulapho kulula ukuthi ukukholwa kwawo kufiphale noma kuvele kufe nje. Kodwa bekufanele ngabe okuphambene nalokho. Uma silokhu sihamba noJesu, kulapho simelwe ukwazi kakhulu ngaYe nothando asithanda ngalo. Pho-ke, singenza kanjani ukuthi sigcine umlilo wokukholwa uvutha kakhulu nakakhulu njengoba kufanele kube njalo?**