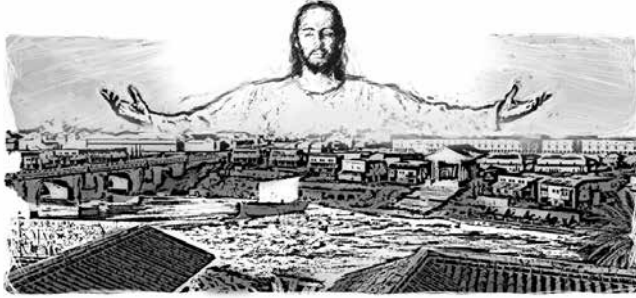


Abantu BakaNkulunkulu Emadolobheni



NgeSabatha Ntambama

Kuleliviki Funda Ku:

Samb. 2:8 – 11, 2:12 – 17, 14:12, 2:18 -29, 3:1 – 6, 3:14 – 22, Isaya 61:10.

Indimana Yekhanda:

“Onendlebe akezwe lokho uMoya akushoyo emabandleni” (Sambulo 3:22, NKJV).

UJesu wathumela ngoJohane ebantwini baKhe incwadi enezigijimi eziyisikhombisa. Nakuba lezo zigijimi zaziqondiswe emabandleni ase-Asiya ezinsukwini zikaJohane, zazibhalelwe nawo wonke amaKrestu kuyo yonke iminyaka.

Uma ziqhathaniswa zikleliswe ndawonye, lezigijimi zitshengisa ukuthi zilandela uhlaka olufanayo lokuhamba ngesithupha. Ngasinye, sivulwa uJesu ekhuluma nebandla elithile, elibiza ngegama. Inxenye yesibili iqala ngomusho othi: “Nakhu akushoyo o....” lapho uJesu ezazisa khona ebandleni ngalinye ngokuchaza izimpawu zaKhe ezitholakala kusahluko 1. Lokho kuchazwa kukaJesu kwakufanelekile ezidingweni zebandla ngalinye. Kanjalo, uJesu wadalula amandla aKhe okuhlangabezana nezinkinga zawo nezimo ezehlukene Okulandelayo, uJesu uncoma ibandla, bese eliyala ngokuthi lingaphuma kanjani enkingeni yalo. Okokugcina, isigijimi ngasinye siphethwa ngobizo lokulalela uMoya, nezithembiso konqobayo. Uma sicubungula izigijimi, sizobona ukuthi uJesu wayekwazi ukuhlangabezana nezidingo zebandla ngalinye, kungakhathalekile isimo salo. Ngakhoke unakho ukuhlangabezana nezidingo zethu nanamhlanje.

**Funda isifundo saleliviki ukulungisela iSabatha likaMasingana 19.*

Umyalezo kaKrestu ebandleni laseSmirna nelaseFiladelfiya

Isigijimi sikaJesu sesibili nesesithupha ekuqaleni sasiqondiswe emabandleni eSmirna naseFiladelfiya. Lamabandla amabili awazange asolwe uJesu. ISmirna kwakuyidolobha elihle nelicebile, kodwa futhi liyisizinda sokukhonzwa kombusi okuphoqiwe. Imiphumela yokwenqaba ukufeza lowo myalo wokukhonza umbusi kwakungaholela ekulahlekelweni amalungelo asemthethweni, ukuhlushwa, noma ukufela inkolo yakho.

Funda iSambulo 2:8-11. Indlela uJesu azazisa ngayo kulelibandla ifaneleke kanjani nesimo salo na? Sasinjani isimo sebandla? Unikeza sixwayiso sini uJesu ebandleni maqondana nalokho okuzayo na?

Isigijimi sebandla laseSmirna sasisasebenza ebandleni esikhathini esilandela esabapostoli, lapho amaKrestu ayehlushwa kabuhlungu umbuso wamaRoma. “Izinsulu eziyishumi” okukhulunywa ngazo kuSambulo 2:10 zazisho iminyaka eyishumi yokuhlushwa okwaqalwa uDiocletian ngo A.D. 303, kwaqhubeka kwaze kwaba u A.D. 313, lapho uKonstantina wakhipa khona umyalo i-Edict of Milan, owanika amaKrestu inkululeko yokukhonza.

Ibandla lesithupha uJesu abhekisa kulo laliseFiladelfiya (uthando lobuzalwane). Lelidolobha lalaxhiwe endleleni yokuhweba exhumanisa zonke izindawo zasempumalanga nazo zonke ezisentshonalanga nesifunda. Lasungulwa njengesikhungo sokuthuthukisa amasiko nolimi lwesiGriki endaweni yase Lidiya neFrigiya.

Funda iSambulo 3:7 – 13. Indlela uJesu azethula ngayo kulesigijimi ifaneleke kanjani nesimo salelibandla na? Amazwi kaJesu athi: “unamandla amancane” (Samb. 3:8) asitshelani ngesimo salelibandla? UJesu ulinika ziphi izithembiso?

Isigijimi esibhalelwe lelibandla sifanelene kahle nemvuselelo yobuProtestandi ngeminyaka yawo 1700 nawo 1800. Nangempela, besebenzisa ukukhanya ababenakho, bazama “ukuligcina izwi lami” (Samb. 3:8). Ibandla kuleminyaka laliqhutshwa yisifiso esisuka enhliziyweni sokuhambisa ivangeli kuwo wonke umhlaba. Umphumela kwaba yisasasa elikhulu levangeli elalingazange libonwe kusukela emihleni yePentekoste.

Umyalezo kaKrestu ebandleni lasePhergamu

IPhergamos noma iPhergamu, kwakuyisizinda sezinkolo ezechukene zobuhedeni, ezihlanganisa nenkolo ka-Asclepius, isithixo samaGriki sokwelapha, esasibizwa ngokuthi “umsindisi” kanti sasifanekiswa ngenyoka. Abantu babeza ethempelini lika Asclepius bevela kuzo zonke izindawo bezokwelashwa. IPhergamu yayineqhaza eliphambili ekukhuthazeni ukukhonzwa kombusi okwakuyimpoqo njengaseSmirna. Akumangalisi ukuthi indimana ithi amaKrestu asePhergamu ayephila “lapho kwakhe khona uSathane” nalapho isihlalo sakhe sobukhosi sikhona.

Funda iSambulo 2:12 – 15. UJesu uzethula kanjani kulelibandla? Walithola linjani ngokwasenkolweni?

Ezungezwe ubuhedeni namathempeli akhona, amaKrestu asePhergamu ayebhekene nezilingo ngaphandle nangaphakathi kwebandla. Nakuba amaningi kubo ahlala ethembekile, amanye, okuthiwa amaNikolawu, ayeshoshozela ukuthi akube khona ukwenzelela, kusetshenziswane nabahedeni ukuze kugwemeke izinhlupho. Babebandakanywa nelinye iqembu labahlubuki, elibizwa ngoBiliyam owalutha amaIsrayeli endleleni eya ezweni lesithembiso (Num. 31:16). Lamaqembu amabili ayekhuthaza ukubambisana nemikhuba yobuhedeni ukuze kugwemeke ubuhlungu bokushushiswa.

Funda iSambulo 2:16, 17. UJesu unxusa ukuba ibandla lenzeni ukuze kuthuthuke izinga lalo lokukholwa na? Walinika zithembiso zini uJesu na?

Isigijimi esithunyelwe ibandla lasePhergamu sichaza kahle isimo sebandla eminyakeni elandela u A.D. 313. Yize noma ubuKrestu babunqobile phezu kobuhedeni, abanengi ebandleni baqala ukwenzelela. Nakuba abanye bahlala bethembekile, benganyakaziswa evangelini, umnyaka-khulu wesine nowesihlanu yatshengisa ukwehla kwezinga nohlubuko, ibandla elazabalaza nalo, kodwa lehlulwa yisilingo sokungenzeleli.

Kusho ukuthini ukungaphiki “inkolo yaMi” (Samb. 2:13, NKJV; bheka neSamb. 14:12). Kusitshelani ngemvelaphi yokukholwa nomsebenzi wethu ongcewele wokubambelela kukona, naphakathi kokwesatshiswa ngokufa noma, ukwenzelela okuyikona okuyingozi kakhulu?

Umyalezo kaKrestu eThiyathira

Uma kuqhathaniswa namanye amadolobha, iThiyathira yayingabalulekile ngakwezombusazwe noma ezobuciko emlandweni wakudala esiwaziyo namhlanje. Yayaziwa ngezohwebo. Ukuze umuntu abe nebhizinisi noma umsebenzi, kwakudingeka ajoyine inhlangano eqondene nalowo msebenzi (trade guild). Amalunga kwakufuneka aye emicimbini yaleyo nhlangano, abambe iqhaza kokwenziwa ethempelini lakhona, okwakuhlanganisa nokwenziwa kwemikhuba. Labo ababengazihlanganisi nalemicimbi babekhishwa inyumbazane, bancishwe amathuba okwenza imali. AmaKrestu kulendawo kwakufuneka akhethe phakathi kokwenzelela nokwethembeka evangelini.

Funda iSambulo 2:18 – 29. UJesu uzethula kanjani kulabantu (bheka noDaniyeleli 10:6)? Yiziphi izimpawu uJesu azincomayo ebandleni, futhi yiluphi udaba olwalubakhathaza?

Njengebandla lasePhergamu, ingozi yebandla eThiyathira kwaku ukusebenzisana nabahedeni. Igama elithi “Jezebel” lisho inkosikazi ka Ahabi, owaholela uIsrayeli ekuhlubukeni (1 Amakhosi 16:31 – 33). UJesu umbiza ngesifebe senkolo. Labo ababehambisana nezimfundiso zakhe babephinga naye. Isimo esichaziwe sebandla eThiyathira sifana nesimo sebandla ngokubanzi eminyakeni eyaziwa ngokuthi ama Middle Ages. Ingozi yebandla ayivelanga ngaphandle, kodwa yavela ngalabo ababethi bathola igunya labo kuNkulunkulu. Ngaleyo minyaka, amasiko athatha indawo yeBhayibheli, ubupristi babantu bathatha ubupristi bukaKrestu, nemisebenzi yathathwa njengendlela yokusindiswa. Labo ababengahambisani nohlubuko olwalukhona ebandleni, babehlushwa, abanye babulawe. Eminyakeni engamakhulu, (bheka uDan. 7:25) ivangeli lalishe lalahleka.

Cabanga ngamazwi eSambulo 2:25: “Bambisisa lokho onakho ngize ngifike” (NKJV). Asho ukuthini lawo mazwi kithina njengebandla nakithi ngabanye ngabanye? Yini leyo esinayo evela kuJesu esidinga ukuyibambisisa?

Umyalezo kaKretu ebandleni laseSardesi

ISardesi yayinomlando ogqamile. Kodwa ngesikhathi sokubusa kwamaRoma lelidolobha lase lilahlekelwe udumo lwalo. Noma lalisacebile nje, udumo lwalo lwaselugxile kosekwadlula esikhundleni kokwesikhathi samanje. Lelidolobha lalakihiwe esiqongweni segquma eliphakeme, kanjanlo-ke kwakungelula ukufinyelela kulona. Abahlali balapho babezizwa bephephe kangangoba amasango omuzi ayengasalindiwe ngendlela efanele.

Funda iSambulo 3:1- 6 kanye noMathewu 24:42 – 44 no 1 Thesalonika 5:1 – 8. Zinto zini ezintathu uJesu anxusa amaKrestu eSardesi ukuba azenze ukuze avuseleleke emoyeni? Isixwayiso sikaJesu sokuthi “balinde” sasihambisana kanjani nomlando wamasango alelidolobha?

Noma-nje uJesu ebona ukuthi akhona amaKrestu ambalwa ebandleni laseSardesi athembekile, amaningi kuwo afile ngokwasemoyeni. Lelibandla alisolwa ngesono elisenza obala noma uhlubuko (njengoba kwakunjalo ePhergamu naseThiyathira), kodwa lalingenamlandla ngokwasemoyeni. Umyalezo othunyelwe ibandla laseSardesi ufanelekile kwisimo sokukholwa samaProtestandi eminyakeni elandela imvuselelo njengoba ibandla lacwila kancane kancane ekuphelelweni yimpilo, lazethemba lona. Ngaphansi komthelela okhulayo wokuthanda izwe, amehlo asuka emseni osindisayo wevangeli nokuzinikela kuKrestu, kwangena ukuhlakanipha kwabantu nezimpikiswano. Ibandla ngalesikhathi, nakuba lalibonakala liphila, empeleni lalifile ngokwasemoyeni. Lencwadi ithinta nazo zonke izizukulwane zamaKrestu. KunamaKrestu athanda ukukhuluma ngokuzibonga ngokwethembeka kwawo kuKrestu kwesikhathi esedule. Ngeshwa, abanakho okuningi abangakusho ngamava abo noKrestu manje. Ukukholwa kwabo akujulile, akusiyo inkolo esuka enhliziyweni neyokuzinikela kweqiniso evangeline.

Sisagcine njalo phambi kwethu iqiniso elikhulu lokusindiswa ngokukholwa kuKrestu kuphela, imisebenzi yethu isilela ngayiphi indlela ukuba “iphelele” phambi kukaNkulunkulu? Kusho ukuthini lokho, futhi “singayiphelelisa” kanjani imisebenzi yethu phambi kwaKhe na? Bheka uMath. 5:44 – 48

AmaKrestu eLawodikeya

Ibandla okugcina uJesu akhuluma nalo laliseLawodikeya, idolobha elicebile elakhiwe emzileni obalulekile kwezokuhweba. Lalidume ngemboni yokwenziwe ngoboya, amabhange akhona (ayenegolide eliningi), nesikole sokufundela ubudokotela esasikhiqiza umuthi wamehlo. Ukunethezeka kwenza ukuthi izakhamuzi zizethembe. Ngomnyaka ka A.D. 60, ngesikhathi lelidolobha lonakaliswa ukuzamazama komhlaba, izakhamuzi zalwenqaba usizo olwaluvela eRoma, zithi zinakho konke okokuvuselela idolobha labo. Njengoba lelidolobha lalinenkinga yamanzi, laliwathola ngomsele ovela eziphethwini zamanzi ashisayo eHierapolis. Ngenxa yokuthi kwakukude naseLawodikeya, amanzi ayefika lapho eseyisivivi.

Funda iSambulo 3:14 – 17 kanye noHoseya 23:8. Thola okufanayo lapho phakathi kwezimpawu zedolobha kanye nendlela uKrestu alibona ngayo lelibandla. Lomoya wokuzethemba walelidolobha wabonakala kanjani kumaKrestu aseLawodikeya na?

UJesu akalithethisanga ibandla laseLawodikeya ngenxa yesono esithile esikhulu, ukuhlubuka, noma izimfundiso zamanga. Inkinga yalo kwaku ukuzethemba, okwaholela ekupholeni kwenkolo. Njengamanzi ayefika edolobheni, lamaKrestu ayengabandi ngokuqabulayo, kanti futhi engashisi, eyisivivi nje. Babethi bacebile, abaswele lutho; kodwa babempofu, benqunu, futhi bengasiboni isimo senkolo yabo. Ibandla laseLawodikeya liyisifanekiso esihle sokukholwa ebandleni ezinsukwini zokuphela komhlaba. Lokhu kubonakaliswa ngamazwi aqosheme kuSambulo 16:15, maqondana nokulungisela umshikashika wokugcina, okutshengisa ukuthi ibandla laseLawodikeya liyisibonelo sebandla ezikhathini zokuphela. Ibandla lokugcina liyophila ezikhathini zodweshu olukhulu kwezombusazwe, ezenkolo, nasekuphileni-nje, futhi liyobhekana nezinseselele ezingazange zibhekane nezinye izizukulwane. Kodwa, lelibandla liyazethemba futhi lizama ukuzakhela igama. Isixwayiso sikaKrestu kulona sithinta bonke abayinxenye yebandla laKhe ezinsukwini zokugcina.

UJesu uqinisekisa abaseLawodikeya ngokuthi uyabathanda, nokuthi ngeke abadele (Samb. 3:19). Uphetha ngokuzilinganisa nensizwa yesiHlabelelo seziHlabelelo 5:2 – 6, emi emnyango inqonqotha, icela ukungeniswa ngaphakathi (Samb. 3:20). Yilowo nalowo ovula umnyango amngenise, wethenjiswa ukudla naYe. Alungasiphutheli lolubizo.

Funda iSambulo 3:18 – 22. Wanika ziyalo zini kwabaseLawodikeya uJesu na? Limeleni igolide, ingubo emhlophe, nomuthi wamehlo (bheka ku 1 Petru 1:7; Isaya 61:10; Efesu 1:17, 18)? Konke lokhu kushoni kithina maSeventh-day Adventist azibona njengebandla laseLawodikeya na?

Ukujula Nomcabango:

Funda encwadini ka Ellen G. White i-“*The Acts of the Apostles*” isihloko esithi “*The Revelation*,” amakhasi 578 – 592. Izigijimi eziyisikhombisa emabandleni zitshengisa ukwehla kwezinga lenkolo kulamabandla ayisikhombisa. Ibandla lase Efesu lalisathembekile, yize lase lilahlekelwe uthando lwalo lokuqala. Amabandla aseSmirna, ePhergamu, naseFiladelfiya ayethembekile; yidlanzana-nje samalunga ayengathembekile. IThiyathira kwakuyibandla elihlukene phakathi, kunemikhakha emibili yokwethembeka kuKrestu. Ibandla laseSardesi laliphansi kwesimo esishubile kakhulu. Abanengi kulona babephumile emzileni wevangeli, ingcosana esele kuyiyona ethembekile. Ibandla laseLawodikeya lalinesimo lapho kwakungekho lutho oluhle okungakhulunywa ngalo. Ekuphetheni isigijimi ngasinye, uJesu wenza izithembiso kulabo abamukela iziyalo zaKhe. Sizozaphela ukuthi ngokwehla kwezinga lokukholwa emabandleni, kukhona ukwanda kwezithembiso ezinikwayo. Kusukela kwelase-Efesu, elathola isithembiso esisodwa kuphela, kulandele amanye ngalinye nokwehla kwezinga, ibandla ngalinye lithola izithembiso eziningi kunalelo elingaphambi kwalo. Ekugcineni, ibandla laseLawodikeya, nakuba linikwe isithembiso esisodwa nje, lithola okuyisona esikhulu: ukuhlala noJesu esihlalweni sobukhosi (Samb. 3:21).

Imibuzo Yokuxoxisana:

1. Lokhu kwanda kwezithembiso okuhambisana nokwehla kwezinga lenkolo emabandleni, kubonakalisa kanjani amazwi athi lapho kwanda khona ububi, umusa wanda nakakhulu (Rom. 5:20)? Cabanga ngalokho unalokhu emqondweni: “noma ibandla libuthakathaka futhi linamaphutha, iyona-nto kuphela emhlabeni uKrestu athululela kuyo uthando lwaKhe olukhulukazi. Uhlale elibheke njalo ngokunaka, futhi aliqinise ngoMoya waKhe oNgcwele.”— Ellen G. White, *Selected Messages*, book 2, p. 396.
2. Izikhathi eziningi, amaKrestu athi kulukhuni ukuba umKrestu emadolobheni anezimbongi noma uhwebo. Singafundani ekuthini emadolobheni anethezekile ase-Asiya kwakukhona amaKrestu ahlala ethembekile evangelini, enganyakaziswa phakathi kwazo zonke izingcindezi zobuhedeni eziwazungezile? Cabanga ngalawo maKrestu e-Asiya uma uzindla ngomthandazo kaJesu okuJohane 17:15 – 19. Ukuthi sisezweni kodwa asibona abasezweni kuwathinta kanjani amaKrestu namhlanje, kakhulukazi lawo ahlala emadolobheni amakhulu?
3. Thina ma-Adventist, singawaqaphelisisa kanjani amazwi esivanikwe kulesigijimi saseLawodikeya na?