

Izitshixo Zokungena Kubunye Bosapho



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Fundela Isifundo Sale Veki:

Gen. 33:12–14, Ruth 1:16–18, Yohane 17:21–26, Gal. 3:28, Efese 2:11–22, 5:21–6:9.

Indima Yenkumbulo:

“ ‘Ukuze nabo babe banye kuthi; ukuze ihlabathi likholwe ukuba wena wandithuma’ ”
(Yohane 17:21).

Ubomi bentsapho bumele amaxesha awahlukeneyo obomi kubantu abahlukeneyo. Kumama notata, ukungenelela kwabantwana ebomini babo kwenza inguqu unkulu, ehlala ikho bonke ubomi babo. Ngokwenzala, phofu, kususela phambi kobukho kuse kubukho bayo, kukho utshintsho olukhulu. Emva koko, bathi nabantwana bathubeleze kwimigangatho eyahlukeneyo yobomi bade balishiye ikhaya labo bathi, nabo babe nababo abantwana.

Kanti ke, nokuba bangabazali okanye abantwana elusatsheni, sonke silwa nento enye, kwaye le ziindalo zethu eziwileyo, ezikwaziyo ukwenza ubunye elusatsheni bube ngumngeni kakhulu, xa sithethela phantsi. Ngokunjalo, emzimbeni kaYesu Kristu emnqamlezweni, lonke uluntu luye lwaxolelaniswa noThixo kunye nomnye nomnye (Efese 2:13–16, Kol. 1:21–23), kodwa kumgangatho wokuphila ubomi obuphathekayo bemihla ngemihla, kufuneka sizithabathele kuthi ubabalo lukaKristu, ekuphela kwalo olukwazi ukwenza ubunye elusatsheni, bube ngamava aphilileyo kubo bonke ababufunayo bekhola.

**Funda Isifundo sale veki ukulungiselela iSabatha kaMeyi 18.*

UKristu Umbindi

Ngumzekelo onjani osetyenziswa nguPawulos ukuchaza ubunye obutsha obukhoyo phakathi kwabantu abakuKristu? UKristu wenza njani ukuba umntu abe “mnye” kubantu “ababini”? Efese 2:11–22; bona nakuGal. 3:28.

Umnqamlezo kaKristu ususa imiqobo eyahlula abantu kwabanye. Iindonga ezazahlula abanquli etempileni yakwaYuda, amadoda kubafazi namaYuda kwiiNtlanga. Echaza ubunye bamaYuda neeNtlanga kuKristu, uPawulos usebenzisa intetho esebenza ngokulinganayo kokunye ukwahlukana phakathi kwezizwe, amaqela abantu, imigangatho yasekuhlaleni, nesini. “Ukuze abo babini, abadalele kuye ngokwakhe, babe mntu mnye, mtsha, esenza uxolo” (Efese 2:15) ezo ziindaba ezilungileyo ezinceda izibini ukuba zikwazi ngokuyinyaniso ubunye bokuba “nyama nye” emtshatweni. Kanti ke, nangokholo kuKristu, iintsapho ekukade zahlukana, zinako ukuxolelaniswa.

Yinto eyodwa ukucaphula iindima zeBhayibhile ngobunye kuKristu; yenye into ngokupheleleyo ukukuphilisa oko. Zinguqulelo ezinjani uKristu azizisa ebomini bethu ezisenza sibe nako ukuba mntu mnye nobunye esithenjiswa bona? Bona, umzekelo, Roma 6:4–7, 2 Kor. 5:17, Efese 4:24–32.

“Yiba nomfanekiso wesangqa esikhulu, apho kungqameko lwaso kukho imigca eya embindini. Okona le migca isondela embindini kuba kukona ikufuthane omnye komnye. . . “Okona sisondela kuKristu, kokona siya kusondelana omnye komnye.”—Ellen G. White, *The Adventist Home*, p. 179.

“Phakathi kukayise nonyana, umyeni nomkakhe, . . . kumi uKristu uMthetheleli, bekuqonda bengakuqondi oko. Asikwazi ukumisa uqhagamshelano oluthe ngqo olungaphandle kwethu ngaphandle kokuba kube ngaYe, ngelizwi laKhe, nangokumlandela.”—Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: The MacMillan Publishing Co., 1979), p. 108.

Lusondele kangakanani usapho lwakho, okanye ibandla lakho, embindini weso sangqa? Yintoni enye ekufuneka ihlile ukuze bukwazi ubudlelane ukuba njengoko kumele ukuba njalo?

Ukuba Banye Ngothando LwaKhe

“Yanga ke iNkosi inganandisa, inityebise eluthandweni, omnye komnye nakubo bonke” (1 Tes. 3:12).

UYesu wathandaza kuYise ukuba abalandeli baKhe “ ‘babe banye njengokuba thina sibanye’ ” (Yohane 17:22, NIV). Shwankathela oko kwakuthethwa nguYesu apha, uqwalasele ngakumbi kwindawo yothando edingekayo ukuze kufikelelwe kobu bunye.

Ubunye phakathi kwabalandeli baKhe babusengqondweni yalo mthandazo. Ukuba nothando ugape kuyafuneka kobu bunye. U“Agape” ligama leBhayibhile lothando lukaThixo elisetyenziswe kulo mthandazo nakwezinye iindawo kwiTestamente eNtsha. Uthando olunjalo luyeyona ndalo kaThixo (1 Yohane 4:8), lwaye lwalatha abalandeli bakaYesu (Yohane 13:35). Uthando lukaThixo aluyomvelo kwintliziyi yomntu enesono. Lubakho ebomini bomntu xa uYesu ehleli nekhohwa ngoMoya waKhe (Roma 5:5; 8:9, 11). “ ‘Thandanani njengoko ndanithandayo’ ” (Yohane 15:12, NIV). Umfundi uYohane, owabhala la mazwi, waka akathandeka kodwa enekratshi, efuna ukuphatha, egxeka, ekhawuleza ukuba nomsindo (Marko 3:17; Luka 9:54, 55; bona uOwayelangazelelwa Emaphakadeni, iph. 295). Kamva ebomini, wakhumbula indlela uYesu awaqhubeka ngayo emthanda enezo mpawu zakhe zinjalo. Uthando lukaYesu lwaya lumguqula uYohane, lwamenza wakwazi ukuthanda abanye kubunye bobuKristu. “Thina siyamthanda, ngokuba yena wasithanda kuqala” (1 Yohane 4:19, NKJV), wabhala watsho, kwaye, “ukuba wenjenjalo uThixo ukusithanda, nathi sifanele ukuthandana” (1 Yohane 4:11).

Funda: 1 Korinte 13:4–8. Zama ukubeka igama lakho apho kukho igama “uthando.” Lingena kakuhle kangakanani? Cela uYesu ukuba azise ezi mpawu zothando ebomini bakho ngoMoya waKhe. Zinguqulelo ezinjani anokukuchukumisa ukuba uzenze ukuze ufikelele kulo mgangatho umiyo wobuKristu?

Ukucingela thina: Umtshabalalisi Wosapho

“Ukuba ikratshi nokucinga ngathi bekunokubekwa bucala, imizuzu emihlanu ibingazisusa iinzima ezininzi.”—Ellen G. White, *Early Writings*, p. 119.

Njengoko singabantu, iindalo zethu ziye zonakaliswa sisono. Mhlawumbi, owona mzekelo mkhulu waloo monakalo sisiqalekiso somona. Kubonakala ngokungathi sizalwa sinomona; sibubona ubunyaniso boku ebantwaneni abancinane, abandalo yabo iphambili ikukutsalela kubo. “Mna, mna, mna . . .” Bathi befika ebudaleni lube olu phawu luzibonakalisa ngeendlela ezimbi kakhulu, ngakumbi ekhaya. Phofu ke, uYesu weza ukuba akuguqule oku (Efese 4:24). ILizwi laKhe lisithembisa ukuba, ngaYe, asidingi ukuba sigunyelwe lolu phawu lutshabalalisa isimilo. Ubomi baKhe bonke bungumzekelo ogqibeleleyo wento okuyiyo ukuphila ngaphandle komona; kangangoko silinganisa ubomi baKhe (1 Yohane 2:6), siya kuwoyisa umkhwa wokuphilela thina kuphela.

Khangela ezi ndima zilandelayo. Zisixelela ntoni ngokuphila ubomi bokucinga ngabanye?

Filipi 2:3–5

1 Yohane 3:16–18

Njengoko ebhalile uEllen G. White apha ngentla, ukuba ikratshi nokucinga ngathi kungabekwa bucala, iinkathazo ezininzi bezingasonjululwa ngokukhulu ukukhawuleza, ngaphambi kokuba ziqulunqane okwethumba ekugqibeleni zenze ukuba izinto zibe mbi. Onke amalungu osapho, ngokukodwa abazali, kufuneka egutyulwe (IMiz. 16:6) esi sono elunyaweni loMnqamlezo (umzekelo omkhulu kuyo yonke iyunivesi wokungacingi ngesiqu sakho), nokuba oko kungathetha ukuthi rhoqo ubuyela eMnqamlezweni uguqe uthandaza, ngokholo, iinyembezi, nokuzinikela.

Lingakanani ixesha olichitha eMnqamlezweni usilwa nako nakuphi ukutsalela kuwe okuvela ebomini bakho? Ingakunceda njani le ndima (Mat. 7:16) ukukubonisa ukuba ubuchitha ixesha elaneleyo apho?

Ukuzithoba

Cebiso lini analo uPawulos mayela nokuthobeka nenkonzo ebudlelaneni? Efese 5:21. Ucinga ukuba le ngqondo inokuba negalelo na ebandleni? Kutheni le nto ibaluleke kakhulu ekhaya? Efese 5:22–6:9.

Igama “ukuthoba” (Efese 5:21) lithetha ukuzibeka ngokuthobekileyo phambi komnye umntu ngendlela yokukhetha ngokuzithandela. Lo mthetho-siseko ungaqhelekanga waqala kuKristu (Mat. 20:26–28; Yohane 13:4, 5; Filipi 2:5–8) awaye ubonakala kubo bonke abo bazaliswe nguMoya waKhe (Efese 5:18). “Ukunika imbeko uKristu” yinto le ekhuthaza abantu ukuba bazithobe ngale ndlela (Efese 5:21). Ukwenzelana ekuzinikeleni, kuyinto eyayinjalo nesenjalo, eyimfundiso yovukelo yobuKristu ngolwalamano lwasekuhlaleni. Kuzisa ebomini ubunyaniso basemoyeni bokuba bonke banye kuKristu; akukho usala ngaphandle.

Umthetho-siseko wekhaya. Indawo eveza ukuzithoba komKristu isekhaya. Ukuba lo mthetho-siseko uyasebenza apho, uya kwenza umahluko omkhulu ebandleni. UPawulos usuka kwangoko ekungeniseni umthetho-siseko wokuzithoba aye ekuxoxeni ngokusetyenziswa kwawo ezintsatsheni. Zithathu izibini zolwalamano ekuthethwa ngazo kwabase-Efese 5:22–6:9—zezona zixhaphakileyo ukanti lolona lwalamano lungalinganiyo kumphakathi. Injongo asikuko ukuqiniseka kwakhona ucwangco osele lukho emphakathini kodwa kukubonisa indlela inkcubeko yenkolo kaKristu esebenza ngayo xa kukho umahluko omkhulu wokuzithoba kwamakholwa, omnye komnye, ngokuzithandela.

Kutheni le nto ucinga ukuba uPawulos ethe rhoqo ukuthetha kuqala kwabo bangenamandla ekuhlaleni kwinkcubeko—abafazi, abantwana, namakhoboka? Bhala intethwana enika isizathu eyayanyiswe ekuzithobeni kwakhe ngamnye kwaba.

Efese 5:22	Efese 6:1	Efese 6:5

Abo banegunya elikhulu ekuhlaleni—abayeni, abazali, iinkosi—kusoloko kulandela ukuthetha nabo. Elowo uwufumana umyalelo ungaqhelekanga kwinkcubeko. Le miyalelo inokuba yayiwakhwankqisa amakholwa enkulungwane yokuqala. Yawenza walingana umhlaba elunyaweni loMnqamlezo yavula indlela yokuba kubekho ubunye benene kulwalamano.

Ukuphila Uthando Esiluthembisayo

Ekugqibeleni, ukubumbana nobunye bosapho kulele ekuzibopheleleni kwamalungu osapho, kuqala ngokuzibophelela kwabatshatileyo, ukukhathalelana. Kalusizi, imbali yeBhayibhile izele yimizekelo yezithembiso eziwe phantsi, ukuthembela okuqhawukileyo, nokusweleka kokuzibophelela apho bekumele ukubakho. IsiBhalo sinemizekelo ephazamisayo kubantu nje abathe, ngoncedo lukaThixo, bazibophelela kubahlobo nakwiintsapho baza bazigcina izithembiso zabo.

Khangela ezi ntsapho zilandelayo namanqanaba azo okuzibophelela. Ukuzibophelela kungaqiniswa njani kwezinye iintsapho? Yintoni eyakhuthaza ukuzibophelela okuboniswa kwezinye?

Ukuzibophelela komzali nomntwana (Gen. 33:12–14, Exod. 2:1–10)

Ukuzibophelela kwabantwana ababazali-banye bekhula kunye (Gen. 37:17–28)

Ukuzibophelela nosapho (Rute 1:16–18; 2:11, 12, 20; 3:9–13; 4:10, 13)

Ukuzibophelela kwabatshatileyo (Hos. 1:2, 3, 6, 8; 3:1–3)

Xa sizibophelela omnye komnye, njengasemtshatweni okanye kwisigqibo sokuba nabantwana okanye ukumamkela, kufuneka kubekho intumekelelo yokuzinikela ukuze kubekho ukukhetha okwahlukileyo kwixesha elizayo, ukuzinikela kokuba nolawulo kwindawo ebalulekileyo ebomini bethu. Imithetho iyakwazi ukusibamba isimilo esibheke ecaleni, kodwa umtshato nolwalamano losapho ludinga uthando ngaphakathi kwabo ukuze lukwazi ukuqhama.

Sithetha ntoni isithembiso sikaYesu ngokuzibophelela (Heb. 13:5) kuwe buqu? Kunagalelo lini ukuzibophelela kwaKhe kuwe, kwiqabane lakho, kubantwana bakho, nakwamanye amakholwa?

Ingcamango Eyongeziweyo:

Ellen G. White, “A Sacred Circle,” pp. 177–180, in *The Adventist Home; Testimonies for the Church*, vol. 6, pp. 236–238. Ubunye—umsebenzi wokuqala. “Umsebenzi wokuqala wamaKristu amanyeneyo kukumanyana elusatsheni. . . . “Okona amalungu osapho esondelelene ekhaya, okona iphakamisa ngaphezulu ibe luncedo impembelelo athi utata nomama kunye noonyana neentombi babe nayo ngaphandle kwekhaya.”—Ellen G. White, *The Adventist Home*, p. 37. Imfihlelo yobunye bekhaya. “Imbangi yokwahlukana nengxubakaxaka ezintsatsheni nasebandleni kukwahlukana noKristu. Imfihlelo yobunye benene ebandleni naselusatsheni asibuchule, asilulawulo, asinguwo nomzamo ongaphezu komntu wokoyisa iinzima—nangona kunokubakho okuninzi koku okunento yokwenza—kodwa lumanyano noKristu.”—*Iphepha* 179.

Imibuzo Yokuxoxwa:

1. Thethani ngamadabi eninawo emphakathini alwa nobunye bosapho. Zithini izisombululo eziphathekayo eninokuzinika kusapho oluzamana nezi mpembelelo?
2. Ingaba lukhona usapho ebandleni lenu ngoku elahlukeneyo? Ukuba kunjalo, yintoni eninokuyenza njengeklasi ukunceda ilungu ngalinye kweli xesha lobunzima?
3. Xoxani yonke indaba yokuthobeka. Inokuqondwa njani kwimeko yomKristu? Zeziphi iindlela othe umthethi-siseko waphathwa kakubi ngazo?
4. Yeyiphi imithetho-siseko eniyibonayo ngokubhekiselele kubunye bosapho nasebandleni?