

## Oyena Mncinane Kwaba



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### Sabatha Emva Kwemini

#### Fundela Isifundo Sale Veki:

*Mat. 5:2–16, 38–48; Roma 12:20, 21; Luka 16:19–31; 12:13–21; Mat. 25:31–46.*

#### Indima Yenkumbulo:

“Aze aphenjule ukumkani athi kuwo, Inene ndithi kuni, Ekubeni nenjenjalo nakumnye waba bazalwana bam bangabona bancinane, nenjenjalo nakum” (*Mateyu 25:40*).

**E**mva kokubona ukuba uYesu waphila ubomi bokukhathala ngabanye, ngakumbi abo bebesentlungwini belahliwe, simele ukulungela ukuba uYesu uya kuba nento eninzi yokuthetha ngokukhathalela abanye. Waba nayo. Imfundiso kaYesu iyenzeka, ijongiswe kwinto ethethwa kukuphila njengomlandeli kaThixo. Ngenxa yoko, singabona ukuba uYesu usikhuthazela kwizenzo zobulungisa, ububele, nenceba, njengezo uYesu ngokwaKhe wazenzayo apha emhlabeni. UYesu wathetha ngobukumkani bamazulu. Kwinkcazo kaYesu, ubukumkani bamazulu buyinyaniso esinokuba yinxalenye yabo nangoku. Buyindlela yobomi esebenza ngohlobo olwahlukileyo lwezinto ezibekwa phambili namaxabiso nokuziphatha kunokuba zifunyanwa kwizikumkani zasemhlabeni. Imfundiso zikaYesu zibeka isicwangciso sobu-bukumkani, kwaye siquka ukujonga okungamandla kwindlela esikhonza ngayo uThixo kwakunye nendlela ekufuneka sibe nolwalamano ngayo nabanye. Sifumene nokuba ukukhonza abanye-ukukhathala ngeentswelo zabo nokubaphakamisa-yenye indlela esinganikela ngayo inkonzo kuThixo.

\*Funda isifundo sale veiki ukulungiselela iSabatha ka-Agasti 24.

## Ukwazisa INtshumayelo YaseNtabeni

Eyona ntshumayelo inde kaYesu—okanye ingqokelela yeemfundiso-yiNtshumayelo yaseNtabeni. Izahluko ezithathu zokuhlola kwaKhe ubomi ebukumkanini bukaThixo ziqala ngentetho yamaxabiso eye yaziwa ngokuba ngooBanoyolo.

**Funda: Mateyu 5:2–16. Zeziphi iimpawu eziqhelekileyo zala maxabiso okanye iintlobo zabantu abachazwe njengaba“noyolo” [“sikelelekileyo”]?**

Kwelinye icala, ekwenzeni la mazwi anzulu ngokwasemoyeni, kufuneka singalahleka kukuwafunda ngokusebenzayo. UYesu wathetha ngokubona ubuhlwempu obukuthi nakwihlabathi lethu. Wakwathetha ngobulungisa [okulungileyo] (ezinye inguqulelo zisebenzisa igama elithetha ubulungisa [bomthetho]), ukuthobeka, inceba, ukwenza uxolo, nobunyulu bentliziyo. Kufuneka siqaphele umahluko ophathekayo oya kwenziwa kokuhle kwezi mpawu ebomini bethu nakwihlabathi lethu xa ziphilwa. Ukufunda okuphathekayo okunjalo kucinezelwe kwiintetho zikaYesu ezilandelayo apho akhuthaza abafundi baKhe ukuba babe yityuwa nokukhanya ehlabathini (Mat. 5:13–16). Xa zisetyenziswa ngendlela eyiyo, ityuwa nokukhanya zizinto ekufuneka zenze umahluko kwiindawo apho zifakwe khona. Ityuwa inika isongo, ikwagecina ukutya xa ifakwe kuko; ingumfuziselo wokulungileyo esifanele ukuba sibe kuko kwabo basijikelezileyo. Ngokufanayo, ukukhanya kugxothela kude ubumnyama kuveze izikhubekiso neengozi, kwenze ukuba indlu okanye isixeko sikhuseleke, kube yinto obona ngayo, nokuba ukude kangakanani. Njengokukhanya kubusuku obumnyama, uYesu wathi, “Malukhanye ngokunjalo ukhanyiselo lwenu phambi kwabantu, ukuze bayibone imisebenzi yenu emihle, bamzukise uYihlo osemazulwini (Mat. 5:16). Yomibini le mifuziselo isalathisa kuxanduva lwabafundi lokuphembelela nokuphuhlisa ubomi babo babajikelezileyo. Siyityuwa nokukhanya xa siphila ubomi obukhala ngendlela efanelekileyo, sinobunyulu entliziyweni, sinokuthobeka, sibonisa inceba, sisenza uxolo, sinyamezela ingcinezelo. Ngoko, uYesu uyiqa le ntshumayelo ngobizo lokuba kuhlanguanise la maxabiso obukumkani baKhe athi maxa wambi “athatyathwe lula.”

**Kungaziphi iindlela elithi ibandla lako lisebenze njengetyuwa nokukhanya apho nihlala khona? Indawo enihlala kuyo iyindawo engcono njani kuba ibandla lenu lisebenza apho? Kwelinye icala, ukuba beningahlukahlukana, ubuya kuba njani umahluko apho nihlala khona?**

## Ukoyisa Ububi Ngokulungileyo

Xa sijonga imfundiso kaYesu, kuhle ukugcina engqondweni abantu awayethetha kubo neemeko ababehlala kuzo. UYesu wayeqale ukutsala izihlewe kwimimango apho wayelungiselele khona (jonga uMat. 4:25, 5:1). Uninzi yayingabantu nje, behlala phantsi kolawulo lokumkani kubukumkani bamaRoma, kodwa abanye babengabalawuli bamaYuda neenkokeli zenkolo. Ubukho babantu nje kwakunzima. Kwakunzima ukuba bakhethe ukuze baphile, benomthwalo onzima werhafu, bekwasindwa zizithethe zenkolo. Ekubafundiseni aba bantu, uYesu wayekukhathalele ngokucacileyo ukubanika indlela yokuphila kakuhle, ukuphila ngesidima nesibindi, nokuba iimeko zazinjani. Umzekelo woku ufunyanwa kuMateyu 5:38–48. Kulwimi lwesiNgesi, ezimfundiso zithi: “nika nesinye isidlele,” “yekela nengubo yangaphantsi,” and “hamba nemayile yesibini”—ziintetho nje eziqhelekileyo. Ukuthetha njalo kuzenza zingabi nto ibalulekileyo izenzo nengqondo uYesu awayezifundisa apha.

Imiboniso uYesu awayeyichaza yayingamava aqhelekileyo kwabaninzi ababephulaphule. Babeye babethwe ngolunya ngaba“ngaphezu” kwabo okanye iinkosi zabo. Babekholisa ukuba namatyala balahllekwe zimpahla [imihlaba] zabo zisimka nabaninimizi nababolekisi. Babesetyenziswa nzima ngamasoldati amaRoma ahleli apho. UYesu wafundisa abantu ukuba basabele ngesidima, babaphathe abacinezeli kakuhle kunokuba befanele, ukuze kuthi ngokwenza njalo, bamelane nokulahllekwa bubuntu babo. Lo gama abacinezeli babezama ukunyanzelisa igunya labo, abantu babesoloko benayo inkululeko yokukhetha indlela yokusabela nokuba, kungokwala ngendlela engekho ndlongondlongo nokusabela ngobubele, babeveza ububi bengcinezelo nentswelo-bulungisa obabusenziwa.

**Thelekisa uMateyu 5:38–48 nomaRoma 12:20, 21. Kufuneka siyiphile njani le mithetho-siseko inzima ebomini bethu?**

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**UYesu wawushwankathela wonke “umthetho nabaprofeti,” yonke imibhalo engcwele esikholisa ukuyichaza njengeTestamente eNdala-ngomthetho-siseko oye waziwa ngokuba “[ngu]Mthetho -siseko wokwenza okulungileyo.” “Zonke izinto ngoko enisukuba ninga bangazenza abantu kuni, yenzani ezikwanjalo nani kubo” (Mat. 7:12). Kungaziphi iindlela, ngoku, ongathi wenze ilinge lokwenza oko uYesu asiyalele kona apha, nokuba kungaxabisa ntoni?**

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## UmSamariya Olungileyo

**Funda: Luka 10:25–27. Umqondisi-mthetho owayebuzwa uYesu wanika isishwankathelo esingumgangatho wemiyalelo yeTesamente eNdala yokuphila ubomi obamkelekileyo kuThixo. Ihlangene njani le mithetho?**

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Xa uYesu wayebuzwa, wayekhohisa ukuyiqukumbela impendulo yaKhe ngesiphumo esahluke kakhulu koko umbuzi wayefuna kona. Ukuphendla kumyalelo okuLevitikus 19:18 othi “[u]thande ummelwane wakho ngoko uzithanda ngako,” ingathi abantu abaninzi benkolo bemihla yaKhe babechitha ixesha elininzi namandla bexoxa ngokunaba nemida yalo mthetho-siseko wo“mmelwane.” UYesu wayesele ezamise ukukwandisa ukuqonda esi saci kubalandeli baKhe, ebakhuthaza ukuba banganeli kuthanda abamelwane babo, kodwa bamele benze okulungileyo kumntu wonke: “Zithandeni iintshaba zenu basikeleleni abo baniqalekisayo, benzeleni okulungileyo abo banithiyayo, nibathandazele abo banigxekayo banitshutshise; ukuze nibe ngabantwana boYihlo esemazulwini; ngokuba ilanga lakhe elenza liphume phezu kwabakhohlakeleyo nabalungileyo; nemvula eyinisa phezu kwabalungisayo nabangalungisiyo” (Mat. 5:44, 45). Kanti ke ngexesha ingcaphephe yomthetho wenkolo yayivavanya uYesu, yabuyela kumbuzo ekwakukade kuphikiswana nawo: “ngubani na ongummelwane wam?” (Luka 10:29). Ukuphendula uYesu wabalisa ibali lomSamariya olungileyo, kodwa impendulo yokugqibela kumqondisi-mthetho yayingekuko ukucacisa isaci “ummelwane.” Endaweni yoko, uYesu wathi, kakuhle, “Hamba ube ngummelwane kumntu wonke odinga uncedo lwakho” (jonga uLuka 10:36, 37).

**Funda: Luka 10:30–37. Ubaluleke ngantoni umahluko awenzayo uYesu phakathi kwaba bantu bathathu babona indoda ecaleni lendlela idinga uncedo lwabo?**

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Njengoko kwakunjalo kwimfundiso kaYesu, okona kugxeka kwakukukhulu kwakujongise kwabo babesithi bangabenkolo kodwa bebonisa ukukhathala kancinane ngokubulaleka kwabanye. “Ngebali lomSamariya olungileyo, uKristu uzekelisa indalo yenkolo yenene. Ubonisa ukuba ayenziwanga ngamahlelo, iinkolo, okanye iinkonzo, kodwa ngokwenziwa kwezenzo zothando, ekuziseni okulunge kakhulu kwabanye, ngokulunga okukuko.” —Ellen G. White, *Ulangazelelo Lwamaphakade*, 497. Emfundisweni kaYesu, walatha kowangaphandle, umntu othatyatwa ngokuba akathembekanga kuThixo, ukubonisa ukuba ubizo lukaThixo luya kubo bonke abathi bangabalandeli bakhe. Njengabaphulaphuli baKhe bokuqala, xa sisiza kuYesu sibuzwa oko sidinga ukukwenza ukuze sidle ubomi obungunaphakade, uphela esiyalela ukuba sihambe sibe ngummelwane kuye wonke umntu onentswelo.

## Isityebi NoLazaro

Kumzekeliso womntu osisityebi noLazaro (jonga kuLuka 16:19–31), uYesu uthelekisa ubomi babantu ababini-osisityebi, nolihlwempu elaphelelwa lithemba. Ngokungabikho kwesebe lentlala-kahle, izibhedlela zasekuhlaleni, okanye amakhitshi esuphu, kwakuqhelekile ukuba abo basweleyo, abayimilwelwe, okanye ngandlela ithile abangenanto, ukuba bangqibe ngaphandle emakhayeni ezityebi. Kwakulindeleke ukuba izityebi zibe nesisa zinike okuncinane kubutyebi bazo ukunceda abaselusizini. Phofu kweli bali, isityebi “sasixakeke kokwaso singazihoyanga iintswelo zomzalwana osentlugwini.”—Ellen G. White, *Christ’s Object Lessons*, p. 261. Ebomini, iimeko zabo ngokwahlukana kwazo, zahlala zingaguqkanga; kodwa ekufeni, ngokubona kukaThixo, izikhundla zabo zazijikwe ngendlela emangalisayo.

**Thelekisa uLuka 16:19–31 noLuka 12:13–21. La mabali afana ohlukane njani, iyintoni asifundisa yona xa ewomabini?**

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Abukho ubungqina kuwo nakweliphi kula mabali bokuba la madoda aba zizityebi ngokwenza okugwenxa. Mhlawumbi omabini ayesebenze nzima, aphatha ngobunono, aza asikelelwa nguThixo. Ikho kodwa into engathi ayizange ihambe kakuhle kwingqondo okanye kumoya wawo ngasebomini, kuThixo, ngasemalini, nakwabanye, kwaza oku kwabadla kakhulu nangonaphakade. Ukukhupha kumfanekiso wemihla kaYesu wobomi emva kokufa, ibali lesityebi noLazaro lifundisa ukuba ukukhetha esikwenzayo kobu bomi kunegalelo kobulandelayo. Indlela esisabela ngayo kwabo bafuna okanye badinga uncedo lwethu yenye indlela ukukhetha kwethu nesikubeka phambili ekuvezwa ngayo. Njengoko u“Abraham” esitsho kwindoda esisityebi esezintlungwini, iBhayibhile inika okungaphezulu-kunoko kudingekayo kwindlela yokukhetha ngcono: “BanoMoses nabaprofeti; mabaphulaphule bona” (Luka 16:29, NIV). UYesu wafundisa ukuba izihendo zobutyebi-ukubuzuzo, okanye ukubufuna-zingasitsalela kude ebukumkanini baKhe, kude kwabanye kusise ekuthandeni iziqu zethu nokuxhomekeka kuthi. UYesu wasibiza ukuba sifune ubukumkani baKhe kuqala nokuba sabelane ngeentsikelelo esizifumanayo nabo basijikelezileyo, ngakumbi abanentswelo.

**Nokuba imeko yakho yasemalini ithini, ungenza njani ukuba ukulumkele ukuvuma ukuba imali okanye ukuyithanda imali kujike imbono yakho ngoko amaKristu amele ukujonga kuko ebomini?**

## Oyena Mncinane Kwaba

Esinye isiganeko apho uYesu wabuzwa khona umbuzo waza wanika impendulo eyahluke kakhulu kwinto ayayilindelwe efunyanwa kwintshumayelo ebhalwe kuMateyu 24 nama-25. Abafundi beza kuYesu bambuza ngokutshatyalaliswa kweTempile eYerusalem kwakunye nexesha lokubuya kukaYesu (jonga kuMat. 24:1-3). Isiphelo sempendulo kaYesu enabileyo kulo mbuzo yabhekisa ekunikweni ukutya kwabalambileyo, ekunikweni into yokusela kwabanxaniweyo, ukwambeswa kwabaze, ukukhathalela abagulayo, nokwamkela abasemzini, ukuhambela abavalelwe entolongweni. Wabaqinisekisa, “Xa nithe nakwenza okanye nakwala ukunceda omnye kwaba bangabona bancinane kubazalwana noodade bam, noba nikwenze kum oko!” (jonga uMat. 25:40, 45). Oku kuhlangele nemibuzo eyaqala le mfundiso ngomfanekiso womgwebo wokugqibela. Kuye wonke uMateyu 24, uYesu unike iimpindulo ezingqale kakhulu kwimibuzo yabafundi, enika imiqondiso nezilumkiso ngentshabalalo yeYerusalem nokuphela kwephakade, kodwa wacinezela isidingo soku “linda” nokuhlala kakuhle ekukhanyeni kwesithembiso sokubuya kwakhe kwesibini. Kwindawo yokuqala kaMateyu 25, ibali leentombi ezizilumko nezizidenge likhuthaza isidingo sokulungiselela ukubuya okulindelekileyo okanye okulibazisileyo; ibali labakhonzi abathathu liveza isidingo sokuphila kakuhle nakungeniso lo gama kulindiwe; emva koko ibe ngumzekeliso wegusha neebhokhwe nawo olubeke lwacaca uqobo lomsebenzi wabantu bakaThixo ekufuneka baxakeke nguwo.

**Funda: Mateyu 25:31-46. Usixelela ntoni apha uYesu? Kutheni le nto oku ingekuko ukusindiswa ngemisebenzi? Phofu amazwi aKhe apha asifundisa ntoni ngento okuyiyo ngokwenene ukusindiswa ngokholo?**

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Intetho kaYesu'-eyokuba xa sanceda abanye, oko sikwenza kuYe-imele ukuguqula konke ukwalamana nengqondo yethu. Yiba nomfanekiso wakho ubizela uYesu esidlweni okanye umhambela esibhedlela okanye entolongweni. UYesu wathi senza oku xa sinika olo ncedo kubantu esihlala nabo. Ithuba elingummangaliso asinika lona ngale ndlela?

**Funda ngomthandazo oko uYesu wayekuthetha kwezi ndima. Siyiqonda njani ingcamango yokuba wazilinganisa nabalambileyo, abaze, ababanjiweyo? Oku kubeka umthwalo onamandla kangakanani phezu kwethu nakwindlela esiphila ngayo?**

## Ingcamango Eyongeziweyo:

Funda: Ellen G. White, “The Good Samaritan,” pp. 497–505, and “ ‘Abazalwana Bam Bangabona Bancinane,’ ” pp. 637–641, ku-*Ulangazelelo Lwamaphakade*; “ ‘A Great Gulf Fixed,’ ” pp. 260–271, “ ‘Who Is My Neighbour?’ ” pp. 376–389, in *Christ’s Object Lessons*. “UKristu ukrazula udonga olwahlulayo, ukuzithanda, intiyo eyahlulayo yobuhlanga, afundise ukuthanda usapho lonke loluntu. Uphakamisa abantu kwisangqa esicutheneyo okwenziwe likratshi labo; uchitha yonke imida ekuhlaleni namanqanaba okuphakama emphakathini. Akahluli phakathi kwabamelwane nabasemzini, abahlobo neentshaba. Usifundisa ukuba siyibone imiphefumlo enentswelo njengabamelwane bethu nehlabathi njengentsimi [yethu].” -Ellen G. White, *Thoughts From the Mount of Blessing*, p. 42. “Umgangatho womthetho-siseko wokwenza okulungileyo ngumgangatho wobuKristu benene; konke okungaphantsi koo kuyinkohliso. Inkolo ekhokelela abantu ukuba babeke umgangatho ophantsi ebantwini, abe uKristu ebeke kubo ixabiso elikhulu kangangokuba azinikele ngenxa yabo; inkolo enokusikhokelela ekubeni singazihoyi iintswelo zabantu, ukubulaleka, okanye amalungelo, yinkolo ecekisekayo. Ekudeleleni amabango amahlwempu, ababulalekayo, nabasesonweni, siziveza ukuba thina singabangcatshi kuKristu. Kungokuba abantu bazibiza ngegama likaKristu, lo gama ebomini besikhanyela isimilo saKhe, nto leyo eyenza ukuba ubuKristu bube namandla amancinane kakhulu emhlabeni.”—Ellen G. White, *Thoughts From the Mount of Blessing*, pp. 136, 137.

## Imibuzo Yokuxoxwa:

1. Yeyiphi eyona ndawo uyithandayo kwezi zifundiweyo kule veki? Ngokuba kutheni?
2. Khangela oko uEllen G. White wakubhalayo ngendlela ukholo “Iuya kusikhokelela ekubeni singakhathali ngeentswelo zabantu, ukubulaleka, okanye amalungelo, [nto leyo] eyinkolo ecekisekayo.” Kutheni le nto kufuneka silumke siwuphephe umgibe olula wokucinga ukuba ngenxa yokuba sinayo “inyaniso” (esinayo phofu), yonke enye into ayinamsebenzi?
3. Iindima zangoLwesine zisibonisa njani ukuba kuquka nantoni enye ukuba ne “nyaniso?”

## Isishwankathelo:

Iimfundiso zikaYesu ziphawule indlela eyahlukileyo yokuphila kwabo bangabemi nabathunywa bobukumkani bukaThixo. Esakha phezu kwesiseko seTestamente eNdala, waphinda wakwahlulisa ukuqwalasela ekukhathalelweni kwamahlwempu nabacinezalweyo, ecinezela ukuba abalandeli baKhe baze baphile njengabantu abanemfesane nenceba lo gama belinde ukubuya kwaKhe.