

Ulungiselelo Kwibandla Le Testamente ENtsha



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Fundela Isifundo Sale Veki:

IZenzo 2:42–47; 4:32–37; Mat. 25:38, 40; IZenzo 9:36; 2 Kor. 8:7–15; Roma 12; Yakobi 2:1–9.

Indima Yenkumbulo:

“Inkolo enyanisekileyo nengenachaphaza kuThixo uBawo yile: kukubonelela iinkedama nabahlolokazi abahluphekileyo, nokuphepha ukudyojwa lihlabathi” (*Yakobi 1:27, Ibhayibhile*).

Indima ezaziwa ngokuba nguMyalelo Omkhulu (Mat. 28:18–20) ziphakathi kwezona zaziwayo eBhayibhileni ngamaKristu. Iindima eziye zichazwe njengomthetho-siseko wokwenza okulungileyo neye yayinkuthazo kuzo zonke iintlobo zeeprojekthi zomsebenzi novangelo. Ngokwenene, enikwa amandla zezi ndima, amaKristu aye kulo lonke ilizwe, maxa wambi ejongene nelahleko enkulu, ukuba afundise iindaba ezilungileyo. Wathini uYesu ngoMyalelo Omkhulu? Ukwenza abafundi, ukubhaptiza, nokufundisa abantu “ukuba bazigcine zonke izinto endiniwisele umthetho ngazo” (Mat. 28:20). Kanti, njengoko sibonile, okuninzi koko uYesu wanika umthetho ngako kuthi kunento yokwenza nokukhathalela abasweleyo, abo banentlungu, abo bangakwaziyo ukuzinceda ngokwabo. Kangangokuba, sidinga ukuba sikhmbule ukuba imiyalelo kubafundi bokuqala bakaYesu yayingenguwo umsebenzi omtsha kangako, into abangazange bayiva okanye bayibona ngaphambili, kodwa kakhulu ikukuqhubeka komsebenzi uYesu awayesele ewenza phakathi kwabo. Ngenxa yoko, eli icala lemfundiso kaYesu libonakala ngokucacileyo ebomini bosapho lwebandla elitsha likukuzaliseka koMyalelo Omkhulu.

**Funda isifundo sale veki ukulungiselela iSabatha ka-Agasti 31.*

Uhlobo Olutsha Losapho

Emva kokunyuka kukaYesu nokufika kukaMoya Oyingcwele ngePentekoste, iqela lamakholwa lakhula ngokukhawuleza lenza ibandla lokuqala, uhlobo olutsha losapho phakathi kwabalandeli bakaYesu, nelakhokelwa kuqala ngabafundi bokuqala. Phofu olu sapho lutsha lwalungeyonto nje abazingelayo phakathi kwabo; endaweni yoko, lwakhiwa phezu kweemfundiso nomsebenzi kaYesu laza lwarhola kwimbali ende yezibhalo zamaHebhere nabaprofeti bawo.

Funda: Zenzo 2:42–47 nese-4:32–37. Yintoni oyibona njengesitshixo esisiqalelo kwezi nkcazo zosapho lwebandla lokuqala?

Nangona kubonakala ngathi amaIsrayeli asilela ukuba aphilile ngokupheleleyo ngokwesicwangciso sokuhlala ngokulungileyo nangobubele, usapho lwebandla lokuqala lwayibamba ngqongqo imfundiso ethi “Ze kungabikho bantu bangamahlwempu phakathi kwenu” (Dut. 15:4, NIV). Esinye sezibonakaliso zenkolo yabo yayikukwabelana ngempahla – kude kuthengiswe umhlaba kunikelwe ngeemali ezaziqokelelwa (jonga kwiZenzo 4:34–5:2) — ukuhlangabezana neentswelo zabakholwa kunye nabo, kwanokuba yintsikelelo kwabo bangaphandle kusapho olukhulayo, ngakumbi ngolungiselelo lokuphilisa (jonga kwiZenzo 3:1–11, 5:12–16). Kanti ke, olu sapho lokholo lwalungelulo usapho lwephupha nakanjani. Ngokukhula kwamanani amakholwa, ukutsalatsalana kwakhula ngendlela yokuphathwa kwezo ndyebo, ngakumbi ngokubhekiselele ekwabelweni abahlolokazi ukutya (jonga iZenzo 6:1). Abafundi, ababezinkokeli zokuqala zeqela, bafuna ukuqwalasela ekushumayeleni igospile. Ukuze bayiphathe imeko ephambi kwabo, badinga ukuba kwenziwe ucwangciso olutsha. Kungoko kwanyulwa abantu abasixhenxe ukuba bajongane nemicimbi yasenyameni yosapho lwebandla. Mhlawumbi oku kwakuqala ukuqondwa umahluko phakathi kolungiselelo nezakhono emazisetyenziswe ebandleni; ngelo xesha linye, kwabonisa ukubaluleka komsebenzi wokwenzelwa ukuphila nokungqina kwebandla. “Kwaloo mithetho-siseko yobungcwele nobulungisa eyayiza kukhokela abalawuli phakathi kwabantu bakaThixo ngexesha likaMoses noDavide, yayiza kulandelwa ngabo banikwe ukuba bongamele ibandla elitsha elimiselweyo likaThixo ngexesha leendaba ezilungileyo.” — Ellen G. White, *IZenzo Zabapostile*, iph. 95.

Zama ukuba nombono wokuba kunokuba kwakunjani kolo sapho lwebandla lokuqala. Singayibonisa njani loo mithetho-siseko injalo namhlanje?

Ulugiselelo Nokungqina KukaDorkas

Njengoko ibandla laliqala ukwanda ngendlela awayixela kwangaphambili uYesu, “eYerusalem kwanakulo lonke elakwaYuda nelaseSamariya, kude kuse nasekupheleni komhlaba” (Zenzo 1:8), amakholwa amatsha aluthabatha ukholo nolungiselelo lukaYesu. Phakathi kwaba kwakukho uDorkas-owayekwaziwa ngokuba nguThabitha kwisixeko saseYopa. Kucacile ukuba wawuthabatha ngqongqo umyalelo owodwa kaYesu wokuba xa esambesa abaze, wayewenzela uYesu ngokwaKhe (jonga uMat. 25:38, 40).

Funda inkcazo ngoDorkas nomsebenzi wakhe kwiZenzo 9:36. Kungenzeka njani ukuba nobakho ubomi buchazwe ngendlela efana nale ikule ndima? Ungathanda ukuba bungachazwa njani?

Kubonakala ngokungathi umsebenzi kaDorkas wawumchaza ngoko“mfundi” (jonga iZenzo 9:36) okuthembeka kwakhe, amandla nokujonga abanye wawusaziwa nangaphaya kwemida yedolophu yakubo. UPetros wayehambele kwidolophu ekufutshane, iLida, baza abantu baseYopa bamcela ukuba aze, ukuza kuvela ekufeni kukaDorkas ngexesha elingelilo(jonga Zenzo 9:37–41). Ekufikeni kwakhe eYopa, uPetros wahlangatyezwa nabantu abaninzi awabancedayo uDorkas ngomsebenzi wakhe wokunceda abangamahlwempu. Bambonisa impahla awazenzayo uDorkas, ngokuqinisekileyo bamxelela amabali endlela awayebanceda ngayo kunye nabanye. Into yokuba uPetros waya wamthandazela uDorkas waza uThixo wambuyisela ebomini, phofu, ayisiso isiqinisekiso sokuba ubomi buya kuhlala buhamba kakuhle kwabo banikela ubomi babo ekukhonzeni abanye. Ngapha koko, uDorkas wayenosapho olwalukhe lwaqubisana nentlungu nokufa, noStefano, omnye wabadikoni bokuqala abanyulelwa ukuba balungiselele kubahlolokazi bebandla, naye waba ngofelukholo wokuqala (jonga Zenzo 7:54–60). Ubomi bokunceda abuyiyo indlela egudileyo. Phofu ke, kweli bali uThixo usebenzisa ukwaziwa kothando lwaKhe ekuphileni nasekufeni kukaDorkas ukunika igalelo elinamandla kubantu baseYopa: “Oku kwaziwa kuyo yonke iYopa, bababaninzi abantu abakholwa eNkosini” (Zenzo 9:42, NIV).

Ukuba ubungafa, ingaba igalelo lakho lingalilelwa lilahleke njengolungiselelo lukaDorkas olwakhunjulwayo lwalilelwa? Singenza njani ukuba sishiye ilifa elingcono lokukhonza? Bobuphi ubuchule obenziwayo onabo-njengobuchule bukaDorkas bokwenza impahla-onokubusebenzisa ekusebenzeleni abanye?

Ukunika Indlela Ukwabelana

Emva kokuguquka kwakhe, umpostile uPawulos waqala umsebenzi wovangelo ukusa isigidimi eziNtlangeni zomhlaba. Impumelelo uThixo awamnika yona yavusa imibuzo ebalulekileyo ngolwalamano phakathi kweengcambu zamaYuda zokuvela kwenkolo yobuKristu nabalandeli bakaYesu abatsha beeNtlanga. Iqumrhu lamaYuda neenkokeli zeeNtlanga ezingamaKristu bahlangana eYerusalem ukuxoa umcimbi nokufuna inkokelo kaThixo ngokubhekiselele kule mibuzo ixakileyo. Intlanganiso neziphumo zayo zibhalwe kwincwadi yeZenzo 15. Sekunjalo, kwingxelo kaPawulos yale ntlanganiso ifunyanwa kwabaseGalati 2, wongeza esinye isiqalelo esibalulekileyo kwiimfundiso awazifumanayo kwiqumrhu laseYerusalem lokumenza ukuba aqhubeke nolungiselelo lwakhe kwiiNtlanga: “Bathi, maze siwakhumbule amahlwempu; into ke leyo endandiyikhuthalela ukuyenza” (Gal. 2:10). UPawulos waqhubeka nokulandela oku kuqwalasela ngokwakhe (jonga, umzekelo, Zenzo 20:35) nakuwo wonke umsebenzi wakhe. Njengebandla lokuqala eYerusalem, uPawulos wawandisa umbono wosapho lobuKristu ukuba lubandakanye onke amakholwa.

Funda: 2 Korinte 8:7–15. Uyihlanganisa njani uPawulos igospile nokupha ngesisa?

UPawulos ukwatsala iindawo ezimbini kwiTestamente endala ukukhuthaza amakholwa ukuba abe nesisa akhathalele amanye amakholwa kwiimeko ezinzima. Ucaphula ibali lomindleko wesisa sikaThixo ngemana kumaIsrayeli entlango njengomzekelo wokupha nokwabelana phakathi kosapho lwebandla ngokubanzi (jonga u-2 Kor. 8:15). Waya wacaphula nakwiNdumiso 112:9—“Bazisasaze ngobubele izipho zabo kumahlwempu; ubulungisa babo bumi ngonaphakade” (2 Kor. 9:9, NIV).

UPawulos wabakhuthaza abafundi bakhe ukuba babenenjongo ngokupha, babeke bucala inxalenye yengeniso yabo ukuze kube lula ukunikela xa yena okanye uTito betyelele ibandla labo bezokuqokelela iminikelo abaza kuyisa kumaKristu anentswelo eYerusalem. Wasebenzisa umzekelo webandla elinye ukukhuthaza amanye amabandla ukuba abe nobubele obufanayo. “Abaninzi baya kumdumisa uThixo, ngenxa yokucaca kwentembeke yenu, xa bebona ukumthobela kwenu nokunyaniseka kwenu kwiindaba ezimnandi zikaKrestu, nangobubele benu, kuba nisabelana nabo bonke abanye” (2 Kor. 9:13, Ibhayibhile).

Simele ukuba sikubeke phambili njani ukunikela xa singakwazi ukupha kuwo wonke umsebenzi okanye intswelo ebekwe phambi kwethu?

Isikhokelo SikaPawulos Ekuphileni Nasekuthandeni Kakuhle

Incwadi kaPawulos eya kwabaseRoma yaziwa kakhulu ngobunzulu beenkcazo zemfundiso enkulu yosindiso ngokholo ngokufa kukaKristu. Kanti emva kwezahluko ezili-11 zemfundiso enjalo, kukho inguqu ekucinezeleni. UPawulos unika isikhokelo esiphathekayo nokuthanda kakuhle, okwakhelwe phezu kobabalo nothando lukaThixo njengoko lutyhile kuYesu nebali lendaba ezilungileyo: “Ndiyanivuselela ngoko, bazalwana, ngeemfefe zikaThixo, ukuba niyinkele imizimba yenu ibe lidini eliphilileyo, elingwele, elikholekileyo kuThixo: inkonzo yenu ke leyo yasengqondweni?” (Rom. 12:1). Kakuhle, uPawulos uthi, ngenxa yento eyenzelwe thina kuYesu, yiyo le indlela esimele ukuba siphile ngayo.

Funda ushwankathele amaRoma 12, ngokukodwa uqaphela imiyalelo yokuthanda nokukhathalela abanye, ngokukodwa abo banentswelo.

Ngandlela ithile, amaRoma 12 afana nesishwankathelo seengongoma uPawulos anika iinkcukacha ezongeziweyo kuzo kwezinye zeeleta zakhe. Uthetha ngeendawo ezahlukileyo neziphu emzimbeni olibandla, equka nokukhuthaza abanye, nokupha ngobubele (jonga iindima 3–8). Akwaneli nje ukuba ezi zinto zenziwe, kufuneka zenziwe kakuhle, ngentshiseko-ngaphezu kwako konke-ngothono (jonga iindima 9–11). UPawulos uchaza ngendlela ephathekayo ukuba olu hlobo lothando lungantoni. Ukhuthaza amakholwa ukuba abe nomonde kwiimeko ezinzima nentshutshiso, ukukhathalela abanentswelo, ukuba ngabaxolelanisi nokuba kuphi nokuba kunini xa kunokwenzeka nokuthi, njengoko sibonile ngaphambili, sisabele kububi nentswelo-bulungisa ngobubele, sisoyisa ububi ngokwenza okulungileyo (jonga Roma 12:20, 21).

Esi sahluko sandlala okuthethwa kukuphila njengomntu omtsha, ukukhonza uThixo uwedwa nanjengelungu losapho lokholo. UPawulos wabaxelela abalandeli bakaYesu abatsha ukuba ubomi babo, abakubeke phambili, nezenzo kumele kuguquke ngenxa yokusabela kwabo koko uYesu wakwenzela bona ngokufa emnqamlezweni nethemba lobomi obungunaphakade. Bephila njengoko babenjalo phantsi kwabantu abanengcinezelo nabathanda inkohlakalo, enzulwini yobukumkani bamaRoma, uPawulos ubayalela ukuba bahlale ngokwahlukileyo: “Ningamilisi okweli phakade; manibe kumila kumbi ngokuhlaziyeka kwengqiqo yenu” (Roma 12:2, NIV).

Zeziphi ezinye iingqondo nezenzo odinga ukumelana nazo ekuhlaleni kwakho ukukunceda ukuba uhlale uthande kakuhle njengomlandeli kaYesu namhlanje?

UYakobi “ilungisa ”

Isithethe sobuKristu sithi uYakobi, umntakwabo Yesu, waba yinkokeli yokuqala yebandla lokuqala eYerusalem, ekwanguYakobi owaba ngusihlalo wequmrhu laseYerusalem (jonga iZenzo 15, kunye nomaGalati 1 nesi-2). Ukuba kunjalo, unako ukuba ngumbhali weleta egcinwe eBhayibhileni njengencwadi kaYakobi. UYakobi yayiligama eliqhelekileyo ngelo xesha, kodwa ukuba aba yayingumntu omnye, unokuba wayekwayinkokeli yebandla eyayisaziwa ngokuthi “ilungisa,” nto leyo ethetha inkokeli elumkileyo eyayikucwangcisa kakuhle ukuphatha abanye nokukhathalela abo balityelweyo okanye abaxinzelelwe phantsi. Incwadi enegama lakhe ichazwe ngokuthi “[yi]ncwadi yeTestamente eNtsha yemizekeliso,” ejonge ekoyikeni uThixo okuphathekayo nasekuphileni ngobulumko njengabalandeli bakaThixo. Umbhali kaYakobi wayenentshiseko yokukhumbuza abafundi bakhe abangamaKristu esithi, “ninganeli nje ukuliphulaphula ilizwi, ngoko nizikhohlisa. Yenzani oko likuthethayo” (Yakobi 1:22, NIV), nokuba inkolo eyiyo, enyulu nemayo emehlweni kaThixo, ijonge ekukhathaleleni abanentswelo nabacinezelweyo nabayalayo impembelelo ekhohlakeleyo yabo kuhlelwe nabo (jonga uYakobi 1:27).

Funda: Yakobi 2:1–9 nesi-5:1–5. Ithini ingqondo kaYakobi ngabo bazizityebi kuleyo iqhelekileyo kwiindawo ekuhlalwa kuzo ezininzi? Ithini imiyalelo yakhe etsolileyo ngokubhekiselele kwindlela abazizityebi nabangamahlwempu ekufuneka baphathane ngayo ngaphakathi kusapho lwebandla?

UYakobi uxoxa ukuba ukunqwenela ubani okuhle-nokuba umnqwenelela intsikelelo kaThixo-kuyintuthuzelo encinane ukuba ufa yingqele nendlala. Umphako woqobo lokutya nempahla kungasebenza kakhulu ngaphaya kokuthetha nokubonisa inkathalo yethu ngaye kunalo lonke uvelwano neminqweno emihle (jonga Yakobi 2:14–16). UYakobi usebenzisa lo mzekelo wokusebenzisa kokholo nemisebenzi kwindawo yolwalamano lwehlu noThixo. Ukwaphinda (Yakobi 2:8) okwakufundiswe nguYesu ngokuthanda ummelwane njengoko uzithanda, ubonisa indlela lo mthetho ekufuneka uthotyelwe ngayo kubomi bemihla ngemihla. Uphilwa ngokusebenzela uThixo nabanye, kungekuko ukuze kuzuzwe usindiso kodwa kuba kukubonakalisa ukholo lwenyaniso.

Kutheni le nto kulula kakhulu, kuzihlalele nje engqondweni, ukukhetha izityebi kunamahlwempu?

Ingcamango Eyongeziweyo:

Funda: Ellen G. White, “Dorcas—Her Ministry and Its Influence,” amaph. 66, 67, in *Welfare Ministry*; “A Liberal Church,” amaph. 335–345, in *The IZenzo of the Apostles*; “This Is Pure Religion,” amaph. 35–41, in *Welfare Ministry*. “UMsindisi unikele ngobomi baKhe obunexabiso ukuze amisele ibandla elinako ukukhathalela imiphfumlo esentlungwini nehendwayo. Iqela lamakholwa lisenokuba lihluphekile, alifundanga, alaziwa; kanti kuKristu, banokuwenza ekhaya umsebenzi, ebumelwaneni, ebandleni nakwiindawo ‘ezikwimimango ekude,’ oziphumo zawo ziya kufikelela kunaphakade.”—Ellen G. White, *Ulangazelelo Lwamaphakade*, iph. 641. “Isisa esingenanjongo yakuzuzisa salikhwelisa ibandla lokuqala kwinqwelo yovuyo; amakholwa ayesazi ukuba uncedo lwawo luthumela isigidimi seendaba ezilungileyo kwabo basebumnyameni. Ububele bawo babungqina ukuba ukufumana kwabo ubabalo lukaThixo kwakungelilo ilize. Yintoni eyayinokuveza isisa ngaphandle kokungcwalisa kukaMoya? Emehlweni amakholwa yayingummangaliso wobabalo.”—Ellen G. White, *IZenzo Zabapostile*, iph. 344.

Imibuzo Yokuxoxwa:

1. Lingenza njani ibandla lakho ukuba lifane neli lichazwe kwizahluko ezimbalwa zokuqala zencwadi yeZenzo? Ngawaphi amanyathelo aphaathekayo anokuthatyathwa ziinkokeli zebandla lakho ukukhuthaza ibandla kulo msebenzi?
2. ISeventh-day Adventist Church emhlabeni wonke isebenzisa imithetho-siseko ekuxoxwe ngayo esifundweni sale veki ukuyalela indlela yokwabelana ngezishumi neminikelo phakathi kweendawo ezahlukeneyo zehlabathi. Yintoni ingeniso okanye entle kolu hlobo lohlelo lokwabelana kwezwe lonke ngendyebo?
3. Ingaba imiyalelo yokuphila, njengaleyo ishwankathelwe kumaRoma 12, umzekelo, iziindlela zokuphila ezikhoyo, ezinokwenzeka-ingaba ziyasebenza kwi“lizwe lenene”? Okanye zivakala nje zibe ziyimifanekiso eluqobo kwiglas ezotywe imifanekiso yabantu “abangcwele”?
4. UYakobi 5:1–5 usebenzisa ulwimi olulukhuni oluphinda izilumkiso ezilukhuni ezazinikwa ngabaprofeti beTestamente eNdala. Kutheni le nto intetho elukhuni ngolo hlobo ifanelekile kwaye ifuneka?

Isishwankathelo:

Betyhalwa ngumyalelo kaYesu namandla kaMoya Oyingcwele, abafundi namakholwa okuqala baphuma baya kwabelana ngesigidimi nomsebenzi kaYesu ngokubanzi kangangoko. Betsala kwiimfundiso zikaYesu neziBhalo zamaHebhere, ibandla lokuqala laliluhlobo olutsha losapho, lusabelana ngoko banako nabo banentswelo, ngaphakathi nangaphandle kosapho lwabo lwebandla. Ngomzekelo wabo nemfundiso yabo ebhalwe kwiileta zabo eziya kula mabandla, amaKristu okuqala awakhuthazela amakholwa kubomi bokuthembeka nokukhonza, ngakumbi kwabo banentswelo.