

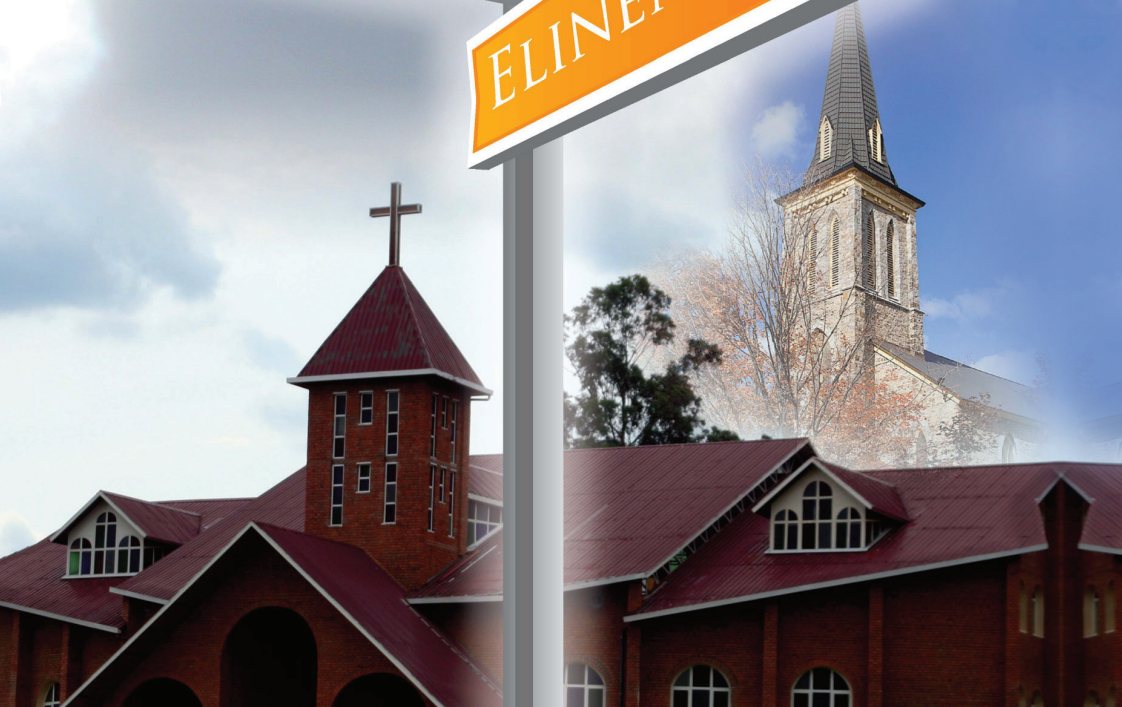
IX 9Marks

MARK DEVER

LIYINI

IBANDLA

ELINEMPILO?



**LIYINI
IBANDLA
ELINEMPILO?**

IZINCWADI ZAKWA CROSSWAY EZIBHALWE NGU MARK DEVER

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(Izimpawu eziyisishiyagalolunye zeBandla elinempilo)

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LIYINI IBANDLA ELINEMPILO?

Ibhalwe ngu: Mark Dever

Yahunyushelwa olimini lwesiZulu
(Translator) ngu: Siphso J Mfusi

Umcwangingi wamaphutha (Proof-reader)
ngu: Siyabonga Maphumulo



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Liyini iBandla elinempilo?

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nabethembekileyo, u:*

HAROLD PURDY

WALLY THOMAS

ED HENEGAR

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ISANDULELISO: UMFANEKISO

Kepha kalokhu uNkulunkulu umisile izitho zonke, yilesa naleso emzimbeni ngokuthanda kwakhe. Uma kambe zonke ziyisitho sinye, umzimba ngabe uphi na? Kepha kalokhu izitho ziningi, kodwa umzimba munye. Iso alinakusbo esandleni ukuthi: Angikudingi; nekbanda futshi alinakusbo ezinyaweni ukuthi: Anginidingi.

1 KWABASEKORINTE 12:18-21

UKhala noSandla babehlezi bezixoxela emabhentshini esonto emveni kokuphuma kwenkonzo yasekuseni eyayikade iholwa nguNdlebe noMlomo. USandla wayexoxela uKhala ukuthi yena kanye nomndeni wakhe sebethathe isinqumo sokuba bafune elinye iBandla abazokhonza kulo.

“Ngempela?” kuphendula uKhala emangazwa yilendaba ayizekelwa nguSandla. “Yini indaba?”

“Hhayi angazi,” kusho uSandla ekhophozela ebheka phansi ngoba wayengesiyena umuntu osheshayo ukukhuluma uma umqhathanisa nabanye abazalwane eBandleni. “Ngicabanga ukuthi kungenxa yokuthi leli-Bandla alinazo izinto esizidingayo nonkosikazi wami.”

“Nokho-ke kuyezwakala, kodwa yiziphi kahle-hle izinto enizidingayo eBandleni?” kubuza uKhala ngezwi elinokukhulu ukuzwelana nabo. Kodwa uKhala ubuza lombuzo nje wazi kahle kamhlophe ukuthi impendulo yabakwaSandla uzoyichitha ngokuphelele. Uma abakwaSandla bengaboni ukuthi uKhala nabaholi beBandla benza umsebenzi oqhubela phambili iBandla kanye nasendaweni efanele, kungcono kona ukuthi izinyawo zabo zigcwalile uthuli.

Kwadingeka ukuthi uSandla ayicabangisise kahle impendulo yakhe ngoba bobabili nomkakhe babemthanda kabi uMfundisi uMlomo kanye nomndeni wakhe, ngokunjalo noMfundisi uNdlebe owayewuqhuba kahle umsebenzi wakhe kwezomculo. “Kahle-hle ngicabanga ukuthi sidinga indawo enabantu abacishe bafane nathi”, kusho uSandla engingiza. “Sizamile isikhathi eside ukwakha ubudlelwano nabakwaMlenze kodwa akuzange kube khona ukuxhumana okuhle. Sizamile futhi ukuzihlanganisa nabazalwane abafunda

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iBhayibheli phakathi neviki¹ eliholwa nguNzwane kodwa sonke isikhathi babelokhu bekhuluma ngamasokisi, izicathulo namaphunga. Konke lokho akuzange kube nesasasa noma kusihehe thina.”

UKhala waphinde wambheka kodwa manje ngokukhulu ukudumala: “Awujabuli ukuthi babekhathazekile ngamaphunga?”

“Impela kunjalo kodwa lokho akuqondene nathi. Saphinde futhi saya kuSonto-sikole lapho kwakuxoxwa khona ngezinto eziphathelene nobuso. Usakhumbula? Sake seza impela amaviki ambalwa elandelana ezinyangeni ezimbalwa ezedlule?”

“Sasikujabulela kakhulu ukuhlanganyela nawe.”

“Siyabonga kakhulu. Inkinga ukuthi kwakunganikezwana ithuba, wonke umuntu wayefuna ukukhuluma, nokulalela, nokunuka, nokunambitha. Kithina kwakubukeka sengathi naningazimisele ngokusebenza nijuluke ningcolise izandla zenu. Kodwa akunandaba ngoba thina bese sivele sesithathe isinqumo sokuyovakasha kwelinye iBandla elingapha ngenhla ngasempumalanga bese sibona-ke ukuthi kuzohamba kanjani. Sizwile ukuthi kuleloBandla bayathanda kakhulu ukuphakamisa kanye nokushaya izandla, nokuyinto okwamanje eseduzane kakhulu kwalena thina esiyidingayo singabakwaSandla.”

“Ngiyezwa futhi ngiyakuqonda kahle konke lokhu okushoyo” kuphendula uKhala. “Nakuba kuyosiphatha kabi ukukubona sewehlukana nathi kodwa ngibona kukuhle ukuthi nenze lokho okuzonithokozisa.”

Kungalesosikhathi lapho unkosikazi Sandla owayekade esaxoxa nomunye umzalwane aphenduka khona waqala ukuhlanganyela engxoxweni yomyeni wakhe nomnumzane uKhala. USandla wabe esemchazela kafushane ngalokho abebexoxa ngakho benoKhala, uxoxa nje ulokhu esizwakalise njalo isililo sakhe ngokuzokwenzeka, ukulahlekelwa ngumndeni wakwaSandla. Wachaza nokho ukuthi uyasizwisisa isinqumo sabo ngoba kuyakhombisa ukuthi izidingo zabo zazingafezeki kuleliBandla.

Unkosikazi Sandla wanqekuzisa ikhanda ekhombisa ukuvumelana nokushiwo nguKhala. Eqinisweni eliphelele wayengaphathekile kabi ngokuthi bayalishiya leliBandla kodwa wayezama ukukhombisa isizotha. Eminyakeni eminingi eyedlule umyeni wakhe wayevele enezinkulumo eziningi ezigxeka iBandla kangangokuthi ngisho nenhliziyo yakhe yayisiqalile ukutshengisa ukungeneliseki. Kodwa wayengakaze enze inkulumo yokufutheka

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esidlangalaleni naphambi kweBandla. Eqinisweni eliphelele, isikhathi esiningi wayejwayele ukuxolisa ngokuba 'nguskhwili-phambana nobhoko' enkonzweni, yindlela ayezichaza ngayo leyo. Kodwa izikhalo ezingatheni abeba-nazo, zitholakale seziputshuka lapha-nalaphaya uma kuxoxwa, ngeke uphike ukuthi zaba nayo imiphumela. Iqembu elincane elifunda iBhayibheli ndawonye lalisondelene kakhulu ngangokuthi kwakunzima ukungena kwabaqhamuka ngaphandle. Umculo wawuyisidala kakhulu, ungekho ezingeni lanamuhla. Izinhlelo zazingaphucuzekile kahle kanti nezintshumayelo zazingabathokizisi kahle. Kwakulikhuni kakhulu ukuthi baqonde zonke izinto eBandleni yingakho ekugcineni babona kungcono ukuthi bashenxele engxeny.

Phezu kwakho konke lokhu, unkosikazi Sandla wayazi ukuthi indodakazi yabo uPinki yayingeneme kahle ukuba yingxeny yeqembu lentsha yeBandla². Yonke intsha ayehlanganyela nayo uPinki yayehlukile kuye ngezindlela eziningi, ngaleyondlela wayezizwa entanta esikhaleni.

Unkosikazi Sandla wabe eseba namazwi amahle okubonga uKhala nabanye abaholi beBandla ngendlela ababembusisa ngayo ekuholeni iBandla. Kodwa ngokukaKhala, kuningi vele okwase-kushiwo futhi kwase kwenele, nakhu futhi nalomuthi unkosikazi Sandla ayeziqhole ngawo emakhwapheni wawusuthanda nokumxhila umenza sengathi angathanda ukuthimula kancane. Wambonga kakhulu unkosikazi Sandla ngokumkhuthaza kwakhe, waphinde futhi wamtshela ukuthi udumele kangakanani ukuzwa ukuthi sebeyalishiya iBandla. Emveni kwalokho, waphenduka wahamba. Ubani owayedinga abakwaSandla? Nakhu phela kuyacaca ukuthi bona babengamdingi uKhala.

ISINGENISO: YINI OFUNA UKUYIBONA EBANDLENI?

Konje yini ofuna ukuyibona eBandleni? Kungenzeka ukuthi sesiside isikhathi ungakaze uzinikeze ithuba lokuthi kewucabangisise kahle ngalombuzo. Kodwa ake uthathe imizuzwana embalwa uzibuze lombuzo wokuthi ngokwakho iBandla okuyilona-lona libukeka kanjani? Impendulo yakho izoqala ngalawamazwi athi: “iBandla okuyilona-lona liyindawo ene...”

Umculo ohlaba-hlosile noma ohamba nemithambo yegazi – umculo okhombisayo ukuthi abaculi baqeqeshiwe futhi bazilolonga ngokwenele. Cishe awuzifuni iziginci nezigubhu kodwa ufuna kube nekhwaya nabathile abakwazi ukudlala ivayolini. Umculo omuhle uletha udumo kuNkulunkulu. Kodwa mhlawumbe ungumuntu ozithandayo iziginci nezigubhu zesimanje-manje futhi ezizokhaliswa ngendlela yesikhathi sanamuhla. Umculo onongwe ngaloluhlobo abantu abawuzwayo uma bevula imisakazo yabo emakhaya, ngakho kunomqondo ukuhlangabezane nabantu lapho bekhona nangalokho abakwejwayele.

Mhlwawumbe umculo awubalulekile kangako kuwe okunezintshumayelo. Ufuna iBandla lapho izintshumayelo zizinhle khona, zibe nomqondo kodwa zingabi nayo impoqo. Ufuna zivele kuyo imiBhalo kodwa zingakuphathisi ubuthongo. Ufuna izintshumayelo ezingaxilile kakhulu eminingwaneni kanye nokuphathelene nokugcinwa kwemithetho kodwa lezo umuntu akwaziyo ukuthatha lokho okufundiswe yincwadi bese ekusebenzisa empilweni. Kodwa kuyiqiniso ukuthi uhlobo lwezintshumayelo ozoqizwa zivamise ukukhomba

ISINGENISO

ukuthi indoda eshumayelayo ingumuntu onjani. Kanti futhi bayinsada abashumayelayo lapha ngaphandle. Uthola ukuthi omunye uyisifundiswa esijulile kakhulu ngengqondo nesingalivezi elomhlathi uma kukhulunywa ngezimfundiso zenkolo yobuKristu. Kwesinye isikhathi uthola ukuthi oshumayelayo ungumuntu ozihlekiselayo nje uma eshumayela, usomahlaya onishiya nigigitheka nikhala izinyembezi ngenxa yamahlaya akhe angapheli. Kwesinye isikhathi uthola ukuthi oshumayelayo ngumuntu “owumakadebona” uma kukhulunywa ngezokuphathwa kwemindeni. Uthola ukuthi uma kushumayela yena uzithandela nje ukunikeza izeluleko nemibono maqondana nokuthi kufanele imindeni ihlalisane futhi iziphathe kanjani. Engikwenzayo lapha ukwakha isithombe esizogqamisa izinhlobo ezahluka-hlukene zabashumayelayo. Kodwa eqinisweni eliphelele, iningi lethu linazo izinto ezithile elizilindele ukuthi uMfundisi kufanele abe nazo. Akunjalo?

Noma mhlawumbe ufuna iBandla lapho wonke umuntu esezingeni lempilo elilingana nse nelakho. Kulula ukuxhumana nabo ngoba izingqinamba ohlangabezana nazo empilweni nabo futhi babhekene nazo njengawe. Basanda kuphothula izifundo zamabanga aphakeme njengawe. Basanda kuthola abantwana njengawe. Noma sebekhulile akusekude bathathe umhlala-phansi njengawe. Noma ufuna iBandla lapho wonke umuntu ethanda ukuthenga ezitolo ezinama-nani aphantsi noma ezitolo zempahla emba eqolo njengawe. Lapho wonke umuntu ehlala edolobheni noma mhlawumbe emaphandleni njengawe.

Kodwa kungenzeka ukuthi into ebalulekile kuwe ngeBandla ukuthi ayatholakala yini amathuba okubamba iqhaza – indawo namathuba okukwazi ukukhonza abanye abazalwane ngeziziphiso onazo, indawo namathuba okwenza okuhle uma kufanele. Lenzani leli-Bandla ekuhambiseni izindaba ezinhle kulabo abangakhulwa? Noma ligxile kakhulu ekuthumeleni abazalwane emazweni angaphandle ukuthi beyoshumayela khona? Noma ligxile kakhulu ekubhekeleleni izidingo zabahlwempu? Liyakunikeza yini wena kanye nendodana yakho ithuba lokuba nihlangane nabanye obaba namadodana na? Uthini ngethuba lokusiza ukufundisa izingane enkonzweni, liyatholakala? Linazo yini izinhlelo ezenza abantwana nezingane esezingaphezulu kweminyaka eyishumi zibe nesasasa nomdlandla wokuza enkonzweni.

Ngikulindele ukuthi kube khona abantu abazothi hhayi mina ngifuna

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iBandla “elibuswa nguMoya³.” UMoya yiwona oselusayo ngakho ufuna ukuba seBandleni lapho abazalwane abasheshayo khona ukulizwa iZwi lakhe uma selikhuluma, abasheshayo ukuwubona nokuwukholwa umsebenzi awenzayo lapho esegila izimangaliso phakathi kwethu. Ukhathele ukuba phakathi kwabantu abacindezela uMoya nabantu abangalwemukeli ushintsho lwamasiko nezinqubo zenkonzo eseziphelile yisikhathi. UMoya wenza izinto ezintsha nezehlukile manje, usembulela aphinde asinikeza amasu okuqamba izingoma ezintsha manje!

Kungenzeka ukuthi awukaze ukukhulume lokhu kodwa into oyifunayo yiBandla elizizwa ngandlela-thize, indlela eyehlukile kwamanye. Kodwa uma wejwayele ukuba seBandleni othi uma ukulo kube sengathi usendaweni enkulu enobhazabhaza noxhaxha lwezitolo, noma kube sengathi usendlini yeSonto endala nesityigule, noma kube sengathi usendaweni lapho kuthengiswa khona iziphuzo njenje, isobho noma ikhofi, akunasici ukuzizwa sengathi ukulezizi-ndawo uma useBandleni lakho. Lokho kufanele kulindeleke. Akuzange yini kekwenzeke eningini lethu ukuthi, ngesikhathi sewuphumile ekhaya sewunendawo yakho, uke ufwicwe yilomuzwa okukhumbuzwa ekhaya. Ukhumbule izinto ezithile owawuzibona, amaphunga nemisindo ethile akukhumbuzwa izindlela umama nobaba wakho ababenza ngayo izinto?

Eziningi zale-zizinto zinhle kodwa mhlawumbe ezinye ngeke waba nesiqiniseko kahle. Empeleni into engifuna kewuqale ngayo ukuyicabangisisa ukuthi yini kahle-hle emqoka kuwe nebalulekile eBandleni.

Yini ofuna ukuyibona? Indawo ozizwa wemukelekile kuyo? Elinesasasa? Eliyilo ngokweqiniso? Elikhulu? Elisondelene kakhulu? Elihambisana nesikhathi sanamuhla ngakho konke? Eljabulisayo? Elinomnsinsi oqinile?

Kufanele iBandla libe yini?

Isihloko sawo wonke amaKristu

Ngaphambi kokuthi sibuke ukuthi iBhayibheli lithi iBandla kufanele libe njani, sizokwenza lokho ezahlukweni ezimbalwa zokuqala ezilandelayo, ngifuna kewuzibuze ukuthi kungani lombuzo ngiwubhekisa *kuwe* ngqo, ikakhulukazi uma ungesiyena uMfundisi. Kanti incwadi esihloko sayo sikhuluma ngeBandla elinempilo akusiyona yini kanti incwadi ebhalelwe nokufanele ifundwe ngabeFundisi nabaholi bamaBandla na?

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Yebo uqinisile, ibhalelwe abeFundisi kodwa futhi ibhalelwe nawo wonke umuntu ozibiza ngokuthi ungumKristu. Phela khumbula ukuthi: *yilabo kanye ababhali beTestamente Elisha ababekbuluma nabo ezincwadini ababezibhalile*. Ngesikhathi amaBandla aseGalathiya aqala ngaso ukulalela abeFundisi bamanga, uPawulu wawabhalela wathi kuwo, “Ngiyamangala ngokuba **nim**hlubuka masinya kangaka yena owan**ibizela** emuseni kaKristu” (Gal 1:6). Wobani laba ayekhuluma nabo uPawulu uma ethi “**ni**...” ngenxa yokuthi bavumele kufundiswe izimfundiso-ze emaBandleni abo? Kwakungesibona abeFundisi kuphela kodwa neBandla lonkana. Obewungakulindela wukuthi abhalele abaholi beBandla athi kubo “Hlukanani nalento eniyenzayo yokufundisa izinkolo zobuhedeni.” Kodwa akakwenzi lokho. Kunalokho, ubiza wonke amalunga eBandla ukuba anikeze incazelo ngalomkhuba owenzakala eBandleni.

EBandleni laseKorinte kwake kwenzeka ubufebe, nakhona lapho futhi uPawulu wakhuluma waqondisa ngqo kulona lonke iBandla ebuza ukuthi babavumelelani labantu abathandanayo ukuthi baqhube ubufebe babo phakathi enkonzweni (1 KwabeseKorinte 5). Akatshelanga abeFundisi noma labo abayizisebenzi eziqashwe yiBandla ukuthi balungise lenkinga kodwa watshela iBandla lonke

Iningi lezincwadi eziseTestamenteni Elisha zilandela lomgudu uma kukhulunywa ngokulungisa izinkinga eBandleni. Ngiyacabanga ukuthi ngesikhathi abeFundisi ababesuke bephethe lawomaBandla ayenezinkinga babesuke bekhona ngesikhathi uPawulu, noPetru, noJakobe no Johane benikeza lemiyalelo, belalele konke abakushoyo. Futhi ngiyacabanga ukuthi ngabeFundisi balawamaBandla ababethatha izinyathelo nokuhola abantu ukwenza nokugcina yonke imiyalelo abayinikeziwe ngabaPhostoli ezincwadini zabo. Nami ngilandela isibonelo sabaPhostoli ngokuthi ngikhulume *nawe* ngqo njengelunga leBandla, *nawe* Mfundisi kanye nawo wonke amalunga ngokufanayo. Ngokwenzenjalo, ngiyakholwa ukuthi ngibeka umthwalo, ngokwami ukubona, endaweni yawo yokugcina nokuyilapho ufanele ukubekwa khona. Ekugcineni kosuku, umthwalo esiyobuzwa ngawo phambi kukaNkulunkulu usemahlombe akho. Ngisho *wena* mzalwane luqobo lwakho kanye nawo wonke amanye amalunga eBandla lakho. Lokho iBandla lakho elizoba yikho kungumthwalo wakho *nawe*, awubhekene noMfundisi wakho

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kuphela kanye nabanye abaholi beBandla, kodwa ubhekene— *nawe* futhi.

AbeFundisi bakho bayomiswa phambi kukaNkulunkulu balandiswe ngendlela abahola ngayo amaBandla enu (Heb. 13:17). Kodwa futhi omunye-nomunye phakathi kwethu ongumlandeli weNkosi yethu uJesu Kristu naye kuyofuneka achaze ukuthi *wayeblanganyela* njalo yini neBandla, *wayelikebutbaza* yini iBandla ukuthanda nokwenza okuhle, *wayekulwela* yini ukulondolozwa kwezimfundiso eziqondile zethemba esinalo ngevangeli (Heb. 10:23-25).

Mngani, uma uzibiza ngokuthi ungumKristu kodwa uzitshela ukuthi incwadi ekhuluma ngeBandla elinempilo ibhalelwe abaholi kuphela kanye nalabo mhlawumbe “abawosolwazi kwezikaMoya”, bese wena ukhethe ukufunda izincwadi ezikhuluma ngempilo yobuKristu kuphela, cishe kungaba yisikhathi lesi sokuba kewucabangisise kahle ukuthi uyini umKristu ngokwemfundiso yeBhayibheli. Sizokucabangisisa kanzulu lokhu esahlukweni sokuqala.

Okuzolandela lapho, sizohlolisisa ukuthi liyini iBandla (esahlukweni sesibili), iyini inhloso-ngqangi kaNkulunkulu ngeBandla (esahlukweni sesithathu). Emveni kwalokho, sizobe sesibheka (esahlukweni sesine) ukuthi kungani kufanele kube yiBhayibheli elilawula amaBandla ethu.

Uma kuwukuthi uyavumelana nokuthi iBhayibheli yilona okufanele lilawule amaBandla ethu ukuveza inkazimulo kaNkulunkulu, sewungavele weqele esahlukweni sesihlanu uqale khona ukufunda. Kukulesi-sahluko lapho engiqala khona ukubala izimpawu eziyisishiya-galolunye zeBandla elinempilo. Sengathi angasebenzisa imidlinzo yethu sonke ukulungisa umlobokazi wakhe, simlungiselela usuku olukhulu lokubuya kwake (Ef. 5:25-32).

INGXENYE YOKUQALA

**LIYINI IBANDLA
ELINEMPILO?**

ISAHLUKO SOKUQALA

UBUKRISTU BAKHO KANYE NEBANDLA LAKHO

Kwesinye isikhathi lamaBandla azinze emakolishi ake angibize ukuthi ngizokhuluma nabafundi bawo. Sengaziwa kakhulu ngokuthi ngivamise ukuqala izinkulumo zami ngalawamazwi athi: “Uma uzibiza ngokuthi ungumKristu kodwa ube ungesilona ilunga leBandla owejwayele ukuyokhonza kulo, ngiba nokukhathazeka kokuthi kungenzeka ukuthi uya esihogweni.”

Cishe sewuyabona ukuthi amazwi anjena enza laba-bafundi bafune ngempela ukungilalela ukuthi ngiqondeni ngawo.

Omunye angabuza ukuthi injongo ukuthi bethuke nje kuphela? Angicabangi kanjalo.

Kungabe ngizama ukubethusa ukuthi bathathe ubulunga emaBandleni abo ngokushesha? Hhayi ncamashi. Kungabe ngithi ukuthatha ubulunga eBandleni kwenza ukuthi umuntu abe ngumKristu? Cha akunjalo neze. Khohlwa yincwadi (noma isikhulumi) esisho izinto ezifana nalezi.

Pho yini into eyenza ukuthi ngiqale izinkulumo zami ngalesi-sexwayiso na? Yingoba ngifuna babone ukuphuthuma kwesidingo empilweni yomKristu sokuba abe yingxenywe yeBandla elinempilo ukuze baqale ukukhuluma nabanye ngentshisekelo yeBandla labo nokuyiyona ekhombisa ubunjalo bukaKristu kanye nabo bonke abalandeli bakhe.

Namuhla iningi labantu baseNtshonalanga (nakwezinye izindawo?) bavamise ukuthatha indaba yokuba ngumKristu njengobudlelwano umuntu anabo phakathi kwakhe noNkulunkulu futhi akukho okunye okungaphezulu

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kwalokho. Ngokujwayelekile banalo ulwazi lokuthi “lobu-budlelwane bomuntu” bunemibandela mayelana nendlela okufanele baphile ngayo. Kodwa ngiyaye ngikhathazeke uma ngibona ukuthi iningi lamaKristu alikaboni ukuthi lobu-budlelwane obubaluleke kangaka abanabo noNkulunkulu buzala ezinye izinhlobo zobudlelwane – izinhlobo zobudlelwane obudalwa nguKristu phakathi kwethu kanye nomzimba wakhe, okuyiBandla. UNkulunkulu akabhekile ukuthi ngalobu budlelwane busetshenziswe njengento yokukhetha omthandayo phakathi kwamaKristu amaningi “agcwele laphaya ngaphandle.” Kodwa ufuna ukusifaka ebudlelwaneni begazi nenyama nalapho esizonyathelana khona izithende namaqakala.

Kungani ngikhathazeke ngokuthi uma uzibiza ngomKristu kodwa ungesilona ilunga eliqinile leBandla langalapho uhlala khona, kungenzeka uye esihogweni? Ake ubuke kanye nami okwesikhashana ukuthi uyini umKristu.

Lokho umKristu ayikho

Okokuqala nokubalulekile kunakho konke, umKristu ngumuntu othethelelwe izono zakhe, kwase kwabakhona ukubuyisana phakathi kwakhe noBaba uNkulunkulu ngenxa kaJesu Kristu. Lokhu kwenzeka ngokuthi umuntu aguquke ezonweni zakhe bese ebeka ukukholwa kwakhe empilweni engenasici kaJesu Kristu oyiNdodana kaNkulunkulu, ekufeni kwakhe endaweni yezoni kanye nasekuvusweni kwakhe kwabafileyo.

Ngamanye amazwi, umKristu ngumuntu osuke esephelelwe yithemba, wabonisa ukuthi ukugcina kwakhe umthetho kanye nesimilo sakhe esihle ngeke kumsiza ngalutho. Umuntu osuke esebonile ukuthi ngokwedelela imithetho kaNkulunkulu asembulele yona nesobala, impilo yakhe usuke eseyinikele ekukhonzeni nasekuthandeni ezinye izinto ngaphezulu kukaNkulunkulu. Ukuthanda izinto ezifana nomsebenzi, umnden, izinto ongazithenga ngemali, imibono yabanye abantu ukuthi bacabangani ngawe, ukuhlonishwa ngumnden wakho kanye nomphakathi, ukuncenga izibusiso zonkulunkulu bezinye izinkolo (njengamadlozi), imimoya yalelizwe, kanye futhi nezinto ezinhle umuntu angahle azenzele zona noma azenzele abanye. UmKristu ngumuntu osuke esebonile futhi ukuthi “lezizithixo” zingamakhosi ajezisa ngokuphinda-phindiwe. Ukunxanela kwazo kawusoze wakwenelisa *empilweni yakulomblaba*. Ngokwenze-njalo, baphehla ulaka lukaNkulunkulu

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ayoluthulula *empilweni yesikhabathi esizayo*, okungukufa nokwahlulelwa umKristu aseke wathi ukukunambitha kancane ngezinhlopheko zalelizwe kodwa zingaphelele ngenxa yesihawu sikaNkulunkulu.

Ngakho-ke umKristu ungumuntu owaziyo ukuthi uma bekungenzeka azunywe ngukufa kusihlwa namuhla, bese kuthi uma esemisiwe phambi kukaNkulunkulu embuza ukuthi “Kungani kufanele ngikudedele ube lapho ngikhona?” UmKristu angaphendula athi, “Angifanele ukuvunyelwa ukuba lapho ukhona. Ngonile futhi nginecala engingenawo amandla nendlela yokuthi ngizikhokhele lona.” Kodwa ngeke agcina lapho, uzoqhubeka athi, “Kepha ngenxa yezethembiso nesihawu sakho esimangalisayo, ngethembele egazini likaJesu Kristu elaphalala esikhundleni sami ukukhokha isikweletu sokwehluleka kwami ukugcina imithetho yakho engcwele kanye nokuxegelwa yisimilo, igazi okuyilona elenelisa ngokuphelele zonke izidingo zakho ezingcwele nezilungileyo, lasusa ulaka nentukuthelo yakho phezu kwami ngenxa yezono zami!”

Ngenxa yalesosikhalo sokufuna ukubizwa njengolungileyo ngenxa kaKristu, umKristu yilowo-muntu osetholile isiqalo senkululeko sokuphila impilo engasagqilaziwe yisono. Lapho izisu zezithixo nezawonkulunkulu balelizwe zingagcwali futhi zingeneliseke, ulaka lukaNkulunkulu lweneliseka ngokuchichimayo ngumsebenzi kaKristu esiphambanweni - nokuyinto emkhululayo lowo osuke esethengiwe ekulahlweni kwakhe. Kuqala lapho-ke ukuthi umKristu azithole esekwazi ukuhamba impilo eseyikhululekile ukusifulathela isono, hhayi nje ukusishintshanisa ngesinye isono kodwa ngenkanuko entsha aseyamukeliswe nguMoya oNgcwele yokuthanda uJesu Kristu uqobo lwakhe kanye nokuthi abe ngumbusi wempilo yakhe. Lapho u-Adamu wayezama khona ukuqhelisa uNkulunkulu esihlalweni sobukhosi ukuze yena azenze unkulunkulu, umKristu uyathokoza ukuthi nguKristu ohlezi esihlalweni sobukhosi. Unaka impilo kaJesu engenasici yokuthobela intando namazwi kaYise bese naye ekulangazelela ukufana noMsindisi wakhe.

Okokuqala nokubalulekile kakhulu ngukuthi umKristu ngumuntu osebuyisene noNkulunkulu ngenxa yalokho okwenziwa nguKristu. UKristu useluthambisile ulaka lukaNkulunkulu, ngenxa yalokho umKristu usebizwa njengolungileyo, ongenasici phambi kukaNkulunkulu, usengobizelwe empilweni yokulunga, usephila ethembeni lokubonana neNkosi yakhe ezulwini ngolunye usuku.

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Kodwa akuphelele konke lapho! Okwesibili, umKristu usengumuntu ohlanganisiwe nabantwana bakaNkulunkulu ngenxa yokuhlanganiswa kwakhe noNkulunkulu. Usayikhumbula indaba yokuqala eBhayibhelini eyenzeka emveni kokuwa kuka-Adamu no-Eva nokuxoshwa kwabo ensimini? Indaba yokugcwelezwa komunye umuntu egcwelezwa ngomunye – lapho uKayini abulala khona umfowabo u-Abela? Uma imizamo yokuchiliza uNkulunkulu esigodlweni sakhe yayenzelwa, njengoba kucaca ukuthi kwakuyi-yona nhloso leyo, ukuthi kugibele thina esigodlweni, ngeke sidedele omunye umuntu ukuba asihlwithe lelohuba. Inkomo ingazala umuntu. Isenzo sika-Adamu sokwephula ukuzwana phakathi kwakhe noNkulunkulu sadala uqhekeko ekuzwaneni phakathi kwabo bonke abantu. Wonke umuntu usengubheko-kwakhe.

Akufanele-ke simangazwe amazwi kaJesu kuMathewu 22:34-40 uma ethi: “kulemiyalo emibili kubambelele umthetho wonke nabaprofethi”: woyithanda iNkosi uNkulunkulu wakho ngayo yonke inhliziyi yakho, nangawo wonke umphefumulo wakho, nangayo yonke ingqondo yakho, futhi uthande umakhelwane wakho njengalokhu uzithanda wena. Lemiyalo emibili iyahambisana. Owokuqala ukhiqize owesibili kanti owesibili, uwubufakazi obuqanda ikhanda ngowokuqala.

Ngokubuyisana noNkulunkulu ngenxa kaKristu, kusho ukuthi sesinokubuyisana nawo wonke umuntu obuyisene noNkulunkulu. Emveni kokuba uPawulu esechazile esigabeni sokuqala encwadini yabase-Efesu 2 ngensindiso emangalisayo uNkulunkulu asamukelise yona ngoKristu, useyachaza futhi nasesigabeni sesibili kuyo lencwadi ukuthi lensindiso isho ukuthini maqondana nobudlelwano phakathi kwamajuda nabezizwe kanye nakubona bonke abayingxenyane kaKristu. Ubhala kanje:

Ngokuba yena ungukuthula kwethu, owenza kokubili kwaba kunye, nowabhidliza udonga olwahlukanisayo olungubutha, ngenyama yakhe ewenzile ize umthetho wemiyalo esezimisweni ukuba adale kuyena labo ababili babe-muntu munye omusha, enze ukuthula, enze futhi ukuba bobabili babuyisane noNkulunkulu emzimbeni munye ngesiphambano, esebulele ubutha ngakho. (Efes. 2:14-16)

Manje-ke bonke labo asebenzabakaNkulunkulu “bayizakhamuzi zandawonye” kanye “namalunga omndeni kaNkulunkulu” (vesi 19). Sesi

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“xhunyanisiwe” ndawonye noKristu “ethempelini elingcwele” elilodwa (vesi 21). Miningi kakhulu imifanekiso ecebile ebesingakhetha kuyo ukuchaza konke lokho esesiyikho kuNkulunkulu ngenxa kaKristu.

Umndeni, ubudlelwano, nomzimba

Cishe ukuzindla ngomfanekiso womndeni kuzosisiza ukubona ukuthi ukubuyisana noNkulunkulu kusho futhi ukubuyisana noma ukuba yingxenyane nabantu bakhe. Uma uyintandane akusiwena osuka ekhaya lezintandane uhambe wehla-wenyuka ufuna abantu abazokukhetha ukuze babe ngabazali bakho, kodwa yibona abakukhethayo. Uma abazali abakukhethile kungabantu bakwaKhumalo, sewuzoqala manje ukubonakala sewuhamba (nabazali bakho abasha kanye nezingane zakhona) kuyona yonke imicimbi yakwaKhumalo. Uma sekuyisikhathi sokuyolala ebusuku, nawe uzoyolala endlini eyodwa nezinye izingane zakwaKhumalo. Uma uthisha esikoleni ememeza amagama azo zonke izingane zakwa “Khumalo” ezikhona esikoleni namhlanje, nawe uzosiphakamisa isandla uma sekumenyezwa elakho igama njengomfowenu omdala owenzile ekuqaleni, nanjengodadewenu omncane ozokwenza ngemva kwakho. Uzokwenza lokhu hhayi ngoba kunguwena okhethe ukuba “ngowakwaKhumalo” kodwa ngenxa yokuthi othile waya ekhaya lezintandane wafike wakukhetha ukuthi “wena uzoba ngowakwaKhumalo.” Kusukela ngalelolanga, waba yingane yomuntu othile, waba futhi yizihlobo kwezinye izingane ezithile.

Kodwa igama lakho wena kawusiyena uKhumalo. *UngumKristu*, igama elasuselwe kulowo owakukhetha, uKristu (Efes. 1:5). Lokho sekukwenza ube yingxenyane yawo wonke umndeni omkhulu kaNkulunkulu. “Ngokuba ongcwelisayo nabangcweliswayo bonke baphuma kumunye” (Heb. 2:11).

Lona akusiwona umndeni onhlaka-nhlaka lapho amalunga eqhelelene khona elinye-kwelinye. Kuyahlanganyelwa. Ngesikhathi uNkulunkulu ekubiza “ekuhlanganyeleni neNdodana yakhe uJesu Kristu iNkosi yethu (1 Kor. 1:9), wakubiza futhi “ekuhlanganyeleni” nomndeni wonke (1 Kor 5:2).

Lokhu akusikhona nje ekuhlanganyela okuzothile noma okusemthethweni kodwa ngumzimba oboshwele ndawonye ngezinqumo esazithatha thina. Futhi indlela esiboshelwe ngayo ndawonye ingaphezulu kwezinqumo esasingazithatha ngokobuntu bethu kodwa okusibophele ndawonye ngumuntu

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nomsebenzi wakhe – uJesu Kristu iNkosi yethu. Kungaba wubuwula obuphindiwe uma bewungathi “Mina kangisiyona ingxenye yalomndeni,” ngabe wehluke ngani kumuntu othatha imbazo azigence isandla sakhe noma ikhala. Kunjengoba asho uPawulu etshela iBandla laseKorinte ukuthi, “Iso alinakusho esandleni ukuthi: Angikudingi; nekhanda futhi alinakusho ezinyaweni ukuthi: Angikudingi!” (1 Kor 12:21).

Kafushane, akunakwenzeka ukuba umuntu aphendule umbuzo wokuthi *uyini umKristu* engazange agcine esekhuluma ngeBandla, njengoba sikubona kwenzeka eBhayibhelini. Akusikhona nje lokho kuphela, zikhona nezinye izingqinamba zokuthi awukwazi ukunamathela ekusebenziseni isingathekiso esisodwa uma ukhuluma ngeBandla ngoba iTestamente Elisha lisebenzisa eziningi izingathekiso lezi. Njengokuthi nje libiza iBandla ngokuthi: wumndeni kanye nokuhlanganyela kwabangcwele, ngumzimba nomlobokazi, isintu nethempeli, owesifazane nabantwana bakhe. Akukho neze lapho iTestamente Elisha liveza umKristu eyinkomo edla yodwana, ephila isikhathi eside *engaphandle* kokuhlanganyela nabanye abangcwele beBandla. Eqinisweni eliphelele, iBandla alisiyona indawo. Ngabantu - abantu bakaNkulunkulu abakuKristu.

Ukuzinikela eBandleni

Uma umuntu ephenduka eba ngumKristu, akazinikeli nje eBandleni langakubo ngoba kuwumkhuba omuhle ukuze naye akhule eNkosini. Okwenza azinikele eBandleni langakubo yingoba efuna ukukuqhakambisa lokho uKristu *amenze waba yikho* – ukuba yilunga lomzimba kaKristu. Ukuba yingxenye kaKristu kusho ukuzibandakanya nokuba yingxenye yawo wonke umuntu ongumKristu. Kodwa lobubunye nobumbano lwabantu emhlabeni wonke kuKristu kufanele bunikezwe umzimba onempilo, ophfumulayo otholakala eBandleni elingakini.

Kwesinye isikhathi ochwepheshe beBhayibheli bayawuveza umehluko phakathi kweBandla lonkana (okungukuthi wonke amaKristu emhlabeni wonke kusukela emandulo) kanye neBandla lasendaweni (ukuchaza labo bazalwane abahlangana njalo endaweni lapho ngakini ukuzokuzwa iZwi lishunyayezwa, ukuzobhabhadiswa kanye nokudla iSidlo esiNgcwele). Ngaphandle kwezindawo ezimbalwa ezikhuluma ngeBandla lonkana (njengakuMatt. 16:18

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kanye nengxenyane enkulu yencwadi yabase-Efesu), izindawo eziningi ezikhuluma ngeBandla eTestamenteni Elisha zisuke zikhuluma ngeBandla lasendaweni, njengakulendawo lapho uPawulu ebhalela khona, “IBandla likaNkulunkulu eKorinte”, noma “emaBandleni aseGalathiya.”

Okulandelayo kuqinile kakhulu kodwa kubalulekile. Ubudlelwane phakathi *kobulunga bethu eBandleni lonkana* kanye *nobulunga bethu eBandleni lendawo* kucishe kufane nobudlelwane phakathi *kokulunga kwethu uNkulunkulu asinikeza kona ngokukholwa* kanye *nendlela esenza ngayo ukulunga kwethu zinsuku-zonke zokuphila kwethu*. Uma siphenduka siba ngamaKristu ngokukholwa, uNkulunkulu uthi sesilungisisiwe. Kodwa sisatshelwa ukuthi siqhubeke nokuba ngaba *lungileyo*. Umuntu oqhubekayo nokujabulela ukuphila impilo engakhombisi ukuthi uselungisisiwe wenza kube nemibuzo yokuthi kazi kwasekuqaleni wayeke wakwemukela yini ukulunga kukaKristu (bheka Rom. 6:1-18; 8:5-14; Jakobe 2:14-15). Kunjalo-ke futhi nakulabo abangafuni ukuzinikela emaBandleni angakubo. Ukuzinikela eBandleni lasendaweni kuyinto engumphumela futhi ezenzekela ngokwemvelo - kugcwalisa lokho uKristu akwenzile. Uma ungazimisele nakancane ukuhlanganyela nokuzinikela eqenjini labazalwane abakholelwa evangelini nakumaKristu afundisa ngeBhayibheli, kunganemibuzo yokuthi kahle-hle uyiyona yini ingxenyane yomzimba kaKristu. Ake ulalele ngokucophelela uzwe ukuthi uthini umbhali wencwadi yamaHebheru:

Masibambisise isivumo sethemba lethu singaxegi, ngokuba ukholekile lowo owethembisayo; masiqaphelane, ukuze kuvuswe uthando nemisebenzi emihle, singakuyeki ukuhlangana kwethu njengomkhuba wabanye, kepha masivuselelane, ikakhulu njengokuba nibona usuku lusondela. Ngokuba uma sona ngamabomu emveni kokuba sesamukele ukwazi kweqiniso, akusekho umnikelo ngezono, kepha kuphela ukulindela okwesabekayo ukwahlulelwa nomlilo oshisayo ozakuqeda amaphikankani. (Heb 10:23-27).

Uma isimo sethu kungeseqiniso phambi kobuso bukaNkulunkulu sizothatha izinqumo ezinokulunga nsuku-zonke, ngisho noma ngabe ukuqhubeka kwethu kuyibanga elide nelinamaphutha kangakanani. Izindaba ezinhle ngokuthi uNkulunkulu uyabashintsha abantu bakhe. Akusizona? Ngakho ngiyakuncenga, mngane, musa ukuqhubeka nokunganaki ngenxa

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yalomcabango oyinkohliso okwenza ucabange ukuthi ukulunga kukaKristu kungokwakho kodwa ube ungayinxaneli impilo enokulunga. Ngokunjalo futhi ngicela ungazikhohlisi ngalomcabango wamanga ongakwenza ucabange ukuthi uyingxenywe yeBandla lonkana uma leyompilo (yokuba yingxenywe yeBandla lonkana) ungayiphili eBandleni lendawo ngalapho uhlala khona.

UmKristu weqiniso, ngaphandle uma kunezimo ezithile ezingavamile, wakhela impilo yakhe ezimpilweni zabanye abazalwane. Lokho kwenzeka ngokuthi ahlangeyane, akhe ubudlelwane obujulile phakathi kwakhe nabanye abazalwane beBandla lasendaweni. Uyazazi ukuthi usakhasa, usadinga ukweluswa nokuphaswa ngabanye ngoba “akakafinyeleli” esiphethweni somgqigqo wakhe. Uyazazi ukuthi akanakusinqoba isono esekulo-mhlaba, usawile. Kodwa akudingayo ukweluswa nokuyalwa ngabazalwane beBandla lasendaweni – abazalwane amzimba-munye nabo ababizwa ngokuthi yiBandla. Ngokunjalo futhi nabanye abazalwane abaseBandleni lakhe, naye futhi bayamdinga.

Njalo uma sihlanguka ukuzokhonza uNkulunkulu senza izenzo zokuthandana omunye-komunye. Ngokwenze-njalo sisuke sikhombisa ngezinto eziphathekayo, cishe uma uthanda ongazibiza ngokuthi, ukuthi ngempela njengoba sesibuyisene noNkulunkulu futhi wenzile ukuthi nathi sikwazi ukubuyisana omunye-komunye. Sisuke sikhombisa izwe ukuthi *sesiguqulwe*, hhayi nje kuphela ngoba sazi iBhayibheli namavesi amaningi ngekhanda. Hhayi ngoba senza imikhuleko yokubonga ukudla ngaphambi kokuba sidle. Hhayi ngoba sinikela kakhulu futhi sikhapha nokweshumi. Hhayi ngoba silalela sibuye sibuke izinkonzo nezinhlalo zezenkolo emsakazweni nakumabonwa-kude. Kodwa kungenxa yokuthi siyakhula ekukhombiseni isineke, nokubekezelelana, ukuthethelela kanye nokuyithanda ngenhliziyoyami yonke lenhlanganisela yabantwana bakwethu abayizoni.

Mina, nawe ngeke sikwazi ukukhombisa uthando, ukuthokoza, ukuthula, ukubekezela noma ubumnene uma sihlezi le esiqhingini kuhle okwenkunzi edla yodwana. Phinde! Kodwa lokhu sizokukhombisa uma abantu esizinikele ngokubathanda benza izinto ezimbi kithina ezingagcina sekuyizona zizathu zokuthi *singabe* sisabathanda, kodwa siqhubeke nokubathanda kunjalo.

Uyayibona lento? Ilapho-ke impela – iphakathi esidlekeni seqembu lezoni

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elazibophezela ngokuthandana lapho ofike uzibonele khona izindaba ezinhle (noma ivangeli)⁴ zigqame bha. IBandla liba wumbukiso obonwa ngamehlo wezindaba ezinhle. Abazalwane babonakala bethethelelana uma omunye eshayisile komunye njengoba nathi sathethelelwa nguKristu. Babonakala bezinikela omunye-komunye njengoba noKristu azinikela kithina, nalapho bedela izimpilo zabo ngenxa yomunye umzalwane njengoba noKristu akudela ukuphila kwakhe ngenxa yethu.

Uma sihlangene sindawonye, singakwazi ukugqamisa izindaba ezinhle zokuthethelelwa kwethu nguJesu Kristu ngendlela obekungeke kwenzeka ngayo uma besiwonkom' edla yodwana.

Ngijwayele ukuzwa amaKristu ekhuluma ngeziphwiwo zikamoya ezahlukahlukene abaphiwe zona. Kodwa ngiye ngizibuze ukuthi kazi laba-bantu bake bacabange yini ukuthi izizathu zokuthi uNkulunkulu abaphe lezo-ziphwiwo wayenzela ukuthi bakwazi ukuzisebenzisa ukusiza amanye amaKristu agqilazwe yisono emaBandleni abo. Ngamanye amazwi, izono zami zinikeza wena ithuba lokuthi usebenzise iziphwiwo zakho.

Ake uhlanganise iqembu lamadoda nelabesifazane, abadala nabancane, abaNsundu nabaMhlophe, iSulumane nom-Afrika, ocebile nohlwempu, ongafundile nofundile, nawo onke amathalente, iziphwiwo kanye neminikelo yabo eyahluka-hlukene. Qiniseka ukuthi *bonke* bayazi ukuthi bayagula, bayizoni nokuthi basindisiwe ngomusa kuphela. Uma sewubaqoqile wabahlanganisa bonke kanjalo, yini ozobe sewu-nayo? Uzobe sewunendidiyela yabafanele ukwakha iBandla!

Uma inhloso yakho kungukuthanda *wonke* amaKristu, umbono wami ukuthi uqale ngokuzinikela eqenjini eliqinile lamaKristu *eqiniso* enjengoba enjalo - nobuthutha kanye nobuthakathaka bawo. Zinikele ukuba yingxenywe yabo, kumnyama-kubombu, iminyaka engamashumi ayisishiya-galombili. Ngemva kwalokho, sewungabuya-ke sixoxe ngizwe ukuthi yahamba kanjani imizamo yakho yokuthanda wonke amaKristu akuyo-yonke indawo.

Abayolanda

Kungumthwalo kabani ukucabanga ngendlela okufanele ime ngayo inhlangotho yabantu ababizwa ngokuthi yiBandla? Umthwalo wabeFundisi noma owabaholi beBandla? Kunjalo impela. Ungathi uyini umthwalo wabanye

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abazalwane abaseBandleni? Nabo banalo iqhaza, ngaphandle kokuthandabuza. Ukuba ngumKristu kusho ukunakekela ngempilo kanye nenhlalakahle yomzimba kaKristu, okuyiBandla. Kusho ukunakekela ukuthi iBandla liyini nalokho elifanele ukuba yikho ngoba nawe, mzalwane wami, uyingxenyalo.

Okwenza silinakekele kakhulu iBandla ngukuthi lingumzimba woMsindisi wethu uqobo lwawo. Wawaqaphela yini amazwi asetshenziswa nguJesu ehlangana nomzingeli-wamaKristu uSawulu owaphenduka waba nguPawulu? Uma uJesu emqonda esendleleni ebheke eDamaseku wathi kuye “Sawulu, Sawulu, *ungizingelelani na?* (Ize. 9:4). Esikubonayo lapha ngukuthi uJesu uzihlanganisa neBandla ngendlela esondelene naye ngokumangalisayo. Lokhu sikubona ngokuthi abize iBandla ngaye luqobo lwakhe! Mzalwane, kungabe nawe uyazihlanganisa yini ngokusondelene kakhulu nalabo uMsindisi wakho azihlanganisa nabo ngokusondelene na? Kungabe intshisekelo yenhliziyi yakho inayo yini intshisekelo yenhliziyi yakhe na?

Maduze nje kuke kwadluliselwa kimi incwadi eyayibhalwe ngomunye uMfundisi owayenesifiso esikhulu sokusiza abazalwane beBandla lakhe babe nolwazi ukuthi iBandla kufanele lime kanjani. Lendoda ezithobile kakhulu yayifuna ukuthi iBandla limsize ekuhambeni ngobuqotho esalihola emseni weNkosi nasekuhambeni ngobungcwele. Lo-Mfundisi uyayiqonda indlela yokuphathwa kweBandla eTestamenteni Elisha. Uyakuqonda ukuthi langalimbe, uNkulunkulu uyombiza ambuze ukuthi wawelusa kanjani umhlambi (oyiBandla lakhe) ayewubeke phansi kwesandla sakhe. Njengomelusi owethembekile, ufuna ukuthi yonke imvu emhlambini wakhe yazi ukuthi nayo futhi iyomiswa phambi kwesihlalo sobukhosi (ngayinye-ngayinye) ukuba izilande ngendlela abathandane ngayo omunye-komunye kanye naye umnikazi womhlambi uqobo.

UNkulunkulu uyobuza ilunga lomzimba weBandla ngalinye athi: “Wawuthokoza yini namanye amalunga omzimba uma ethokoza? Wawulila yini nabalilayo? Wawubaphatha yini labo abayizitho ezibuthakathaka okungathi azinamsebenzi walutho njengezitho ezibalulekile nezidingakalayo? Wawubaphatha yini ngenhlonipho labo ababezibona beyizitho zomzimba ezingahloniphekile nezingento-yalutho na? Wawupha yini ngokuphindiwe labo ababenihola futhi benifundisa iZwi leNkosi na? (Funda 1 Kor 12:22-26 no 1 Tim 5:17). Mzalwane, sewululungele yini usuku lapho uNkulunkulu ezokubiza

UbuKristu bakho kanye neBandla lakho

khona ukuze ulande ngendlela othande futhi wakhonza ngayo iBandla elingumndeni wakho kanye nabaphathi bakho na? Uyazi yini ukuthi uNkulunkulu uthi iBandla lakhe kufanele libe njani?

Mfundisi, bewuwulungisile yini umhlambi wezimvu zakho ngokuwufundisa indlela iBandla okufanele lime ngayo, uwulungiselela lolosuku olwesabekayo abayozilanda ngalo? Sewubafundisile yini ukuthi bayokwethweswa icala uma wena ungazange unamathele ekufundiseni ngeqiniso izindaba ezinhle zokuthethelelwa kwethu na?

ISAPHLUKO SESIBILI

LOKHO IBANDLA ELIYIKHO ... NELINGEYIKHO

Esingenisweni ngibuze imibuzo engingazange ngisayiphendula yokuthi yini oyifunayo eBandleni nokuthi lithi iBhayibheli kufanele libenjani iBandla. Akungabazeki ukuthi yimibuzo enzima lena nokuthi amaKristu namuhla anezinto eziningi ezahluka-hlukene afuna ukuzibona emaBandleni.

Ingxoxo eyesabisayo

Ngikhumbula ngelinye ilanga ngiseyunivesithi⁵ ingxoxo engake ngaba nayo nomngane wami owayesebenzela inhlango yamaKristu eyayizimele geqe, ingabambisene ngisho nanelilodwa iBandla leli. Kwake kwaba nesikhathi lapho sasikhonza enkonzweni eyodwa sobabili kodwa kuthe uma mina ngithatha ubulunga eBandleni, yena wasala ngaphandle. Empeleni okwakwenzeka wukuthi wayebakhona njalo enkonzweni yangeSonto ekuseni. Yayingena kahle nje inkonzo iqhubeka engekho kodwa kuyothi seyimaphakathi nendawo, angene esenyobozela ngesikhathi sentshumayelo.

Kwangifikela ngelinye ilanga ukuthi kengimbuze ngalesi senzo sakhe esikhombisa ukungathandi ukuzimisela ngokuba senkonzweni isikhathi esiphelele. Wangiphendula wathi, “Akukho okunye engikutholayo uma ngibe senkonzweni iqala ize iyophela.”

Ngambuza ukuthi, “Sewake wazinikeza yini isikhathi sokucabanga ngokuthi uthathe ubulunga eBandleni?” Wabukeka sengathi lombuzo uyammangaza ngempela, wangiphendula wathi, “Ngibe yingxenywe yeBandla? Eqinisweni

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eliphelele anginaso isizathu sokuthi ngingathi ngikwenzelani lokho. Ngiyakwazi engisuke ngikuzele lapha. Engikubonayo ukuthi lababantu bazongibambezele.”

Ngokubona kwami, lawomazwi akawashongo ngenxa yokuthi wayebukela phansi futhi edelela abanye abantu. Kodwa lokhu wayekusho ngeqiniso, egcwele intshisekelo enjenge-yanoma yimuphi umshumayeli onesiphiwo ongethanda ukuchitha isikhathi sikaNkulunkulu - lonke ihora enza lokho akubona sengathi akufanele. Wayeyicabangile futhi eyazi kahle into ayifunayo eBandleni. Kuyacaca ukuthi kukhona konke ayekufuna kwakungawafaki amanye amalunga eBandla, ikakhulukazi aleliBandla. Wayezifunela indawo lapho ezozwa khona intshumayelo enhle neyakhayo ukuze azitholele ufuqufuqu oluzomgcina iviki lonke elilandelayo.

Kodwa amazwi akhe aqhubeka nokunkeneneza engqondweni yami - “engikubonayo ukuthi lababantu bazongibambezele.” Kuningi engangifisa ukukusho kuye kodwa ngagcina nje kuphela ngokuthi, “Sewuke wakucabanga ukuthi, nakuba kuzokubambezele ukuzihlanganisa nabo, kodwa wena uzoba wusizo kubo ekubaphakamiseni izinyawo, basheshe? Uyazi ukuthi kungenzeka, mhlawumbe, ukuthi lokhu kubakhona kwakho phakathi kwabantu abazokubambezele kungahle kube yicebo likaNkulunkulu ngabo, nangawe futhi?” Nami futhi ngokunjalo ngangifuna iBandla lapho engizothola khona izintshumayelo ezinhle maSonto-wonke. Kodwa amazwi athi “umzimba kaKristu” asho okungaphezulu kwalokho, uma ungacabangisisa kahle?

Abantu hhayi indawo

Njengoba besengike ngasho esahlukweni sokuqala, iBandla akusiyona indawo noma isakhiwo esithize esinjengendlu yeSonto. Akusiyona indawo lapho okushunyayelwa khona noma lapho okutholakala khona usizo lwezikamoya. IBandla abantu bakaNkulunkulu, abantu besivumelwano esisha futhi abathengiweyo ngegazi. Yingakho uPawulu athi, “noKristu ulithandile iBandla, wazinikela ngenxa yalo” (Efes. 5:25). Akazinikelelanga indawo noma isakhiwo esithile kodwa wazinikelela abantu.

Yingakho iBandla enguwuMfundisi kulo uma kuvulwa inkonzo njalo ngamaSonto asiqali ngokuthi, “Siyakwemukela eCapitol Hill Baptist Church,” kodwa siqala ngokuthi “Siyakwemukela *kulombuthano* weBandla iCapitol Hill

Lokho iBandla eliyikho... nelingeyikho

Baptist Church.” Lokhu sikusho ngoba singabantu ababuthene. Nakuba kuyinto engatheni kodwa sizama ukukhomba iqiniso elikhulu ngisho nasemazwini esiwasebenzisa ukwamukela abantu uma kuvulwa inkonzo.

Ukukhumbuzana njalo ukuthi iBandla lingabantu kuzosisiza ukubona izinto ezibalulekile nalezo ezingabalulekile. Ngiyazazi ukuthi ngidinga usizo. Isibonelo nje ukuthi kuyenzeka ngilingeke ngento enjengomculo, ngiwenze kube yiwona ongenza ngiveze indlela engizizwa ngayo ngeBandla. Uhlobo lomculo olusetshenziswa yiBandla luyinto yokuqala esiyiqaphelayo nganoma yiliphi iBandla, futhi ngokujwayelekile umculo uthinta imizwa yethu ngendlela ejule kakhulu. Umculo usenza *sizizwe* ngandlela-thize. Kodwa kubonisa ukuthini ngothando enginalo ngoKristu kanye nabantu bakhe uma ngikhetha ukushiya iBandla ngenxa nje yokuthi uhlobo lomculo wabo akusilona lolu olunginemba ngaphakathi emizweni yami? Noma mhlawumbe unguMfundisi weBandla kodwa ukhetha ukubandlulula iningi labazalwane ngenxa nje yokuthi uhlobo lomculo abawuthandayo awuhambelani nawe, udinga ukuthuthukiswa? Phakathi kwezinto eziningi ebezingashiwo, okuqavile kukho konke ukuthi kungenzeka ukuthi sengikhohliwe ukuthi iBandla lingabantu, hhayi indawo.

Yiqiniso ukuthi iBhayibheli lifundisa amaKristu ukuthi akhathazeke ngokwenzeka eBandleni - ukuthi *lenzani*. Ingxenye engasekugcineni kwalencwadi izobe igxile kuyona lenkulumo.

Zibhalanseka kanjani lezizinto ezimbili - ukunaka abantu kanye nokunakekela abakwenzayo? Ukube lencwadi yayibhalelwe ukunikeza izeluleko ngokuthi ukhuliswa kanjani umndeni okholwayo, besizokhuluma ngezinto ezithile ezifanele *ukwenzajwa*: njengokudla isidlo sakusihlwa ndawonye, ukufunda iZwi leNkosi ndawonye, ukuhlala nincokole, nenze amahlaya ukuze nihleke ndawonye, ukubekana emkhulekweni, njalo-njalo. Ngesikhathi kusenziwa konke lokhu akufanele sikhohlwe ukuthi abazali bayawenza amaphutha, ngokunjalo nezingane ziyohlala njalo ziyizingane. Umndeni akusona nje kuphela isikhungo semfundo esimisiweyo; kodwa iqembu labantu.

Kunjalo-ke naseBandleni. Likhona yini iBandla elehlulekayo ukubhekana nezidingo zakho ngalokho *elikwenzayo*, njengokuthi nje mhlawumbe liyahambisana yini noma alihambisani nemfundiso yeBhayibheli maqondana nobuholi beBandla (lesi ngesinye sezihloko engizokhuluma ngaso kamuva)?

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Uma kunjalo, okufanele ukukhumbule ukuthi leli yiqembu labantu abasakhula emseni, bathande, ubakhonze, ube nesineke kubo. Uma ungaphinde futhi ucabange ngomndeni wakho ukuthi uma abazali bakho, izihlobo noma izingane zakho zehluleka ukufeza izidingo zakho, uyabaphendukela yini, ubahlubuke bangabe besaba ngamalunga omndeni wakho na? Kungakuhle uma kungathiwa uyabathethelela, ube nesineke nabo. Cishe kungenzeka ukuthi yizidingo zakho ezidinga ukuhlelwa kabusha. Ngokufanayo naseBandleni, kufanele sizifune ukuthi siyakwazi yini ukuthanda nokubekezelela abanye abazalwane abanemibono eyehlukile kweyethu, abehlulekayo ukufeza lokho esikulindele kubo, noma mhlawumbe asebake basihlukumeza ngandlela thize. (Mina nawe, asinaso yini isono okudinga sihlale njalo sithethelelwa kuso?)

Noma kunjalo kodwa ikhona indawo efike ibe ngumnqamula-juqu. KunamaBandla ongeke wathanda ukuzihlanganisa nawo, noma ukuba nguMfundisi wawo noma ukuhlala uxhumene nawo. Sizobuyela kulombuzo esigabeni esikhuluma ngezimpawu eziqavile zeBandla elinempilo. Okwamanje, umgomo okuyiwona-wona futhi ongenakushintsha ngukuthi: iBandla lingabantu. Ngakho noma ngabe yini esiyifunayo eBandleni noma esithi iBandla kufanele libe yiyo, kufanele siqondiswe yilomgomo okuyiwona-wona ofundiswa yiBhayibheli.

Abantu hhayi isibalo

Awuthi kengifake esinye isithiyi kulabo abanemicabango emibi ngeBandla, ikakhulukazi imicabango evamise ukutholakala phakathi kwabeFundisi. IBandla alisiyona nje kuphela indawo, alisisona isibalo⁶.

Ngikhumbula ngihlangana nencwadi ngisese-yunivesithi eyayibhalwe nguMfundisi uJohn Brown⁷ eluleka omunye wabafundi bakhe owayesanda kugcotshelwa iBandla elisafufusa. Kulencwadi uMfundisi Brown wabhala ukuthi:

Ngiyabazi ubuze benhliziyo yakho ukuthi uzozizwa ujabhile ngenxa yobuncane beBandla lakho uma uliqhathanisa namanye aphethwe ngabazalwane abaseduze kwakho, kodwa qiniseka ngalawamazwi endoda endala okuthi kuyothi sewufikile phambi kwesihlalo sokwahlulelwa seNkosi uKristu ukulanda ngabo, kulapho uyobona khona ukuthi babebaningi kangani.

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Uma ngicabanga ngosuku lapho ngiyolanda khona ngomuntu ngamunye-ngamunye uNkulunkulu anginikeze ukuba ngibe wumelusi wakhe, ingcindezi yesisindo yangalelo-linga ngisayizwa namanje. Kungabe ngangifuna iBandla enginguMfundisi walo ukuba libe likhulu, lidume, kuxoxwe ngalo, iBandla okuthi uma libonwa ngabanye libahlabe umxhwele, libe nesithunzi nesigqi?

Kungabe ngangikhuthazwa *wukushaya sengathi akwenzeke lutho* noma *ukubabekezelela* abazalwane bami, ngithenga isikhathi sengathi ngithi lala-lulaza ngizokwengula ngenxa yokuthi ngangilindele ithuba elifanele lokwenza iBandla libe yilokhu mina engicabanga ukuba lifanele libe yikho. Akusho ukuthi ukuba nezifiso ngekusasa leBandla kuyinto embi, kodwa izifiso zami zazingangiholeli yini ekungakhathalelini lutho. Mhlasimbe nokubacunikela abazalwane, abangcwele bakaNkulunkulu abaseduzane kwami?

Noma mhlawumbe ngiyokhumbula ngobucayi bomvuzo weningi lemiphefumulo, iningi layo osekungeyabagugile, ehlala iba khona njalo ngamaSonto endlini engamumatha abantu abangamakhulu ayisishiya-galombili? Kungabe ngiyoyithanda yini futhi ngiyisebenzele lembijana noma ngabe kunezinto eziyisithiyo ezivimbe izifiso zami ngeBandla. Izinto ezifana nekomide elingayiqondi imiBhalo, abazalwane abathanda amasiko aphelelwe yisikhathi nezingoma zabo engingazithandi... zonke lezi zinto ziyokuma yini endleleni ukuba ngiyithande futhi ngiyisebenzele lembijana? Ngiyazi futhi ukuthi akusibona abeFundisi kuphela abazithola *bebekezelela* labo abaseduze kwabo, bethenga isikhathi kuze kufike ithuba lapho izifiso zabo nezinto abazibona ngamehlo engqondo ngeBandla ziba yimpumelelo khona.

iBandla ngabantu, hhayi indawo noma isibalo. Lingumzimba ohlanganiswe kuye, yena oyinhloko yawo. Lingumndeni oxhunye ndawonye ngokukhethwa nguKristu. Kungumkhuleko wami ukuthi thina beFundisi singakhula kakhulu ekuboneni umthwalo omangalisayo asethwese wona uNkulunkulu ukuba, ngaphansi kwalawo maBandla asibekile kuwona, sibe ngabelusi abethembekileyo ngaphansi kokulawulwa nguye.

Futhi ngiyakukhulekela nawe mzalwane ukuthi, noma ngabe usengumntwana ekukholweni noma sewumnkantsha ubomvu, ukhule ekuwuboneni umthwalo onawo wokuthanda, ukukhonza, ukukhuthaza nokugcina iBandla (elingumndeni wakho) liqaphile ukuphatha ngokucophelela lokho abakwethweswe nguNkulunkulu eBandleni. Uma kuza kulabo

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abayizihlobo zakho zegazi, ngiyethemba ukuthi uyalibona iphutha elenziwa nguKayini ngokukhulu ukunganaki uma ephendula uNkulunkulu ethi, “ngingumlindi womfowethu yini.” Kodwa ngaphezulu kwakho konke ngiyafisa ukuba ubone, uma bewungakaboni, umthwalo onzima osemahlombe akho ngabafowenu nodadewenu abaseBandleni elingumdeni wakho.

“Isixuku sabantu sasimphahlile (*uJesu*); bathi kuye: Bheka, unyoko nabafowenu nawodadewenu bangaphandle bekufuna. Wabaphendula wathi: Ngubani umame nabafowethu na? Waqalaza ebuka ababehlezi bemphahlile wathi: Bhekani, nangu umame nabafowethu. Ngokuba owenza intando kaNkulunkulu nguye ongumfowethu nodadewethu nomame”. (NgokukaMarku 3:32-35).

ISAHLUKO SESITHATHU

LOKHO OKUFANELE ENGABE KUPHOKOPHELELWA YIWONA WONKE AMABANDLA: UKUBA NEMPILO

Uma ungumzali okholwayo, yini oyifisela izingane zakho? Uma uyingane ekholwayo, uwufiselani umndeni wakho?

Hlasimbe kunezinto eziningi ongacishe uthi ziwufuzo ongathanda ukuthi ziqhubeke nokuba yingxenye yesimo sabomndeni wakho: njengothando, intokozo, ubungcwele, ubunye nokuthobeka phambi kukaNkulunkulu. Cishe ziningi nezinye izinto ongahle uzicabange. Kodwa akesizame ukuzibumba zonke lezozinto ngegama elilodwa elingatheni sithi nje ufisa umndeni wakho kube wumndeni: *onempilo*, osebenzayo, ohlala ngokubambisana nangothando njengendlela uNkulunkulu ayedale ukuba umndeni ube yiwo.

Kunjalo-ke nangamaBandla ethu. Ngenza isiphakamiso sokuthi wonke amaKristu, abeFundisi noma amalunga eBandla kufanele bonke baphokophele ukuba namaBandla anempilo. Mhlawumbe likhona elinye igama elingcono elingasetshenziswa ukuchaza ukuthi iBandla kufanele libe-njani okunokuthi nje sithi kufanele libe “nempilo”. Phela njengoba sikhuluma ngabantu abathengwe ngegazi leNdodana engunaphakade, iNkosi yamakhosi noNkulunkulu wawonkulunkulu – kungabe igama elithi iBandla malibe *nempilo* yilona kuphela engilibone lingcono kuna wonke amanye amagama abengasetshenziswa na? Usho ukuthi belingekho elinye igama elingcono ebengingalisebenzisa esikhundleni saleli na? Okwenza ngilithande leligama eli *nempilo* yingoba linikeza isithombe somzimba ophilayo futhi okufanele ukhuliswe ngendlela efanele. Kungephikwe ukuthi lomzimba kuzohamba-kuhambe uhlangabezana

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nezinkinga ezithile ngenxa yokuthi awukapheleliswa ebungcweleni. Kepha uya-ngokuya ukhula endleleni yokupheleliswa ebungcweleni. Wenza lokho okufanele ukwenze ngoba yiZwi likaNkulunkulu okuyilona-lona eliwelusile.

Ngijwayele ukutshela iBandla engilikhonzayo ukuthi uma kukhulunywa ngempi yokulwisana nesono, umehluko phakathi kwamakholwa nalabo abangakholwa akusikhona ukuthi abangakholwa bahlale bexhafuza isono sonke isikhathi, uma uqhathanisa nabakholwayo abazithibayo esonweni. Umehluko kuba wukuthi yiluphi uhlangothi oluthathayo empini yokulwisana nesono. Amakholwa aba ngasohlangothini lukaNkulunkulu kepha abangakholwa baba sohlangothini lwesono, bagcine sebeliwsana noNkulunkulu kubangwa isono. Ngamanye amazwi, ikholwa kuzokwenzeka ukuthi lizithole seliwele esonweni kodwa elizokwenza emveni kwalokho ukuphendukela kuNkulunkulu naseZwini lakhe licele usizo lithi, “Nkosi, ngicela ungisize ngikwazi ukulwisana nalesisono esengile kuso.” Kepha umuntu ongakholwa, kuyaye kuthi noma ebubona ububi bokuwela kwakhe esonweni kodwa angakugqizi-qakala lokho, aziqhubekela nokuxhafuza isono sakhe sakumklolodela uNkulunkulu kube sengathi uthi, “We-Nkulunkulu ndini, engikuthanda kakhulu yisono okunawe.”

Uma kuthiwa iBandla linempilo lokho akuchazi ukuthi abakhonza kulo sebelungisiswe ngokuphelele, sebanamasu onke okunqoba isono, izilingo namasu onke omubi. Kodwa yiBandla eliqhubekayo nomzabalazo nomshikashika wokuba ngaseqenjini lukaNkulunkulu empini yokulwa nezifiso, izinkanuko zenyama, inkohliso yasezweni kanye nawo wonke amasu namaqhinga kasathane. YiBandla elinempilo yilelo elingaphezi ukwenza imizamo yokuhamba emgudwini nasezimsweni ezilotshiwe eZwini likaNkulunkulu.

Awuthi kengikunikeze incazelo eqondile yokuthi ngichazani ngeBandla elinempilo bese sibheka iMibhalo ethize ezoxhasa lencazelo. Uma ngikhuluma ngeBandla elinempilo ngikhuluma: *ngombuthano wabazalwane okbulayo nothuthukayo ekukhanyiseni ubunjalo nesimo sikaNkulunkulu njengalokhu sembuliwe eZwini lakhe eliNgcwele.*

Uma benginokubuzwa nguMfundisi othile ukuthi bengingamkhuthaza ngokuthi aphokophele iBandla elinhloboni, bengingathi kuye makaphokophele ukuba neBandla, “Elinempilo, elikhulayo nelithuthukayo ekukhanyiseni ubunjalo nesimo sikaNkulunkulu njengalokhu sembuliwe eZwini lakhe eliNgcwele.”

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Mzalwane, elinjani iBandla ebengingahle ngikukhuthaze ukuba uzihlanganise⁸ nalo, abazalwane ozobakhonza futhi ube yingxenywe yabo? Elinempilo, elikhulayo nelithuthukayo ekukhanyiseni ubunjalo nesimo sikaNkulunkulu njengokuba sembuliwe eZwini lakhe eliNgcwele.

Uma bewufunda ngokuqaphelisisa, uzobona ukuthi bengilokhu ngisebenzisa amagama okungathekisa athi “ngingathi” noma “ngingahle”. Kungani? Kungenxa yalezizizathu ezimbili ezilandelayo. Esokuqala ngesokuthi angithandi kuzwakale sengathi lendlela yiyona-ndlela *kuphela* echaza ukuthi amaBandla kufanele abe yisimo esinjani. Izimo kanye nezinjongo ezithile zingedinge isixazululo esifanayo kodwa isimo nenjongo ngayinye ingadinga isixazululo eshlukile kwesinye. Umbhali wezincwadi okunhloso yakhe kungukukhuluma nabantu abangawugqize-qakala umthetho noma labo abazinikele ngokweqile ekugcinweni komthetho ukuze baqiniseke ngensindiso yabo, kungenzeka incwadi yakhe ayiqale ngalawamazwi athi: “Into ebalulekile ngaphezulu kwazo zonke okufanele amaBandla ethu abhekane nayo ngqo ukwenza isiphambano sikaJesu sibe wumongo wakho konke esikwenzayo.” Ngingashaya u “Amen” ovuthayo kulokho. Noma mhlawumbe omunye umbhali ongabhala incwadi yakhe ngenhloso yokwelapha ukushoda kokufundiswa kweZwi likaNkulunkulu emaBandleni ethu bese kuthi ngenxa yalokho agcizelele isidingo sokuba iBhayibheli libe wumongo wakho konke emaBandleni ethu. Nakulokho futhi, ngingashaya u “Amen” ovuthayo.

Okwesibili, angifuni kuzwakale sengathi ngithi akekho omunye ongayicacisa kangcono lento engizama ukuyichaza lapha. Kodwa okwalesisikhathi engibhale ngaso lencwadi, kwakuyiyona-ndlela engcono ngokwamandla ami engangingachaza ngayo futhi engikholelwayo ukuthi iyiwona-mongo nenjongo yeBhayibheli yalokho esifanele ukuthi sikuphokophele ukuba amaBandla ethu abe yikho - ekukhanyiseni ubunjalo nesimo sikaNkulunkulu njengokuba sembuliwe eZwini lakhe eliNgcwele.

Elinjani ikholwa elingathi alikufuni lokho?

Hloma ngokuphelele nangokucophelela

Eqinisweni lonke eliphelele ukuze sikwazi ukuba wumfuziselo wobunjalo kanye nesimo sikaNkulunkulu njengokwembulwa kwaso eZwini lakhe eliNgcwele kufanele isiqalo sethu kube yiZwi likaNkulunkulu. Kungani

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kufanele siqale lapho, sivinjwa yini ukuqala “nganoma yini esebenzayo” ukuthola ukuthi amaBandla ethu kufanele *enzeni* noma *abe-yini*. Encwadini yesibili kaPawulu ebhalela uThimothewu, owangeMfundisi weBandla lase-Efesu, wamtshela ukuthi yiBhayibheli elizomhlomisa “ukuze apheleliswe ekwenzeni yonke imisebenzi emihle⁹.” Ngamanye amazwi, ayikho imisebenzi emihle imiBhalo eNgcwele ezokwehluleka ukuhlomisa uThimothewu okanye thina sonke esikholwayo. Uma kunento okufanele amaBandla ethu azicabangela wona ukuthi kufanele ayenze kanjani ngenxa yokuthi ayitholakali eZwini leNkosi, okusho ukuthi uPawulu waba nephutha ngoba kwakungeke kuthiwe imiBhalo eNgcwele iyamhlomisa umuntu “ukwenza yonke imisebenzi emihle.”

Manje ngalokho ngichaza ukuthi akufanele yini sisebenzise imiqondo yethu ekhaliphile uNkulunkulu asinikezile yona na? Phinde, kodwa kuphela engikushoyo ngukuthi kuhle siqale ngemiBhalo eNgcwele bese sibona-ke ukuthi sihamba sigcinephi. Ngifuna kesibuke kafushane izikhathi-ngqangi eziyisithupha emlandweni weBhayibheli ezizosisiza ukubona ukuthi esikudingayo ngaphezulu kwakho konke ngamaBandla akhulayo nathuthukayo ukukhombisa ubunjalo nesimo sikaNkulunkulu njengokuba sembuliwe eZwini lakhe eliNgcwele. IBhayibheli liyayixoxa lendaba, njengoba nawe unalo ulwazi lwalokho. Lendaba inemigomo eminingi eyimixhantela yemigomo emikhulu, kodwa yonke lemigomo eyimixhantela inomthelela onzulu endabeni yonke seyiphelele. Injongo yethu lapha ukuba kesicwaninge kabanzi kulomlando weBhayibheli ukuze sibone ukuthi singevuleke yini amehlo maqondana nokuthi kahle-hle iyini intando kaNkulunkulu ngeBandla lakhe.

Umfanekiso uyikho konke

1) UKUDALWA KOMHLABA

Encwadini kaGenesis, uNkulunkulu wadala izitshalo nezilwane zonke “ngezinhlabo zazo.” Lonke uhlobo lwesithelo sepentshisi ludalwe lwafanekiswe nawo wonke amanye amapentshisi. Ngokunjalo nezilwane nazo zonke zohlobo lwedube, zonke zidalwe zafanekiswa nawo wonke amanye amadube. Kodwa uma sifunda ngokudalwa komuntu, imiBhalo eNgcwele ithi, “Masenze abantu ngomfanekiso wethu, basifuze” (Gen 1:26). Esikubonayo lapha ngukuthi umuntu akadalwanga waba ngumfanekiso womunye umuntu,

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kodwa ufanekiswe noNkulunkulu uqobo lwakhe. Umuntu nguyena kuphela ukwedlula yonke enye into edaliweyo emhlabeni oyisibuko, ongumfanekiso nofuze uNkulunkulu.

Uma-ke kuwukuthi yithina kuphela kukho konke okudaliweyo esadalwa ukuba sibe yisibuko nomfanekiso kaNkulunkulu, okusho ukuthi ngabantu kuphela abafanele *ukufuza* uNkulunkulu futhi baqhakambise nenkazimulo yakhe ukwedlula konke okunye okudaliweyo. Njengendodana elingisa nelandela ezinyathelweni nasebungcwentini bukayise (Gen 5; Luka 3:38), umuntu udalwe ngendlela yokuthi kube nguyena *omela* isimo nobunjalo bukaNkulunkulu phezu kwakho konke okudaliweyo nokubekwe ngaphansi kwesandla sakhe ukuthi abe ngumbusi wakho. Yingakho uGenesisise 1:26 ethi: "...babuse phezu kwezinhlanzi zolwandle, nezinyoni zezulu, nezinkomo, nomhlaba wonke".

2) UKUWELA ESONWENI

Kepha umuntu wakhetha ukungameli uNkulunkulu ngendlela ayebusa ngayo indalo. Esikhundleni salokho, wavukela uNkulunkulu esiswini njengotshwala, ebusa indalo kaNkulunkulu ngentando yakhe. UNkulunkulu wayivumela leyontando yomuntu, nokwagcina ngokuthi amdingise phambi kobuso nasebukhoneneni bakhe. Unembeza nesimilo sokulahlwa yicala komuntu kwenza ukuba umuntu engabe esaba nayo indlela yokusondela kuNkulunkulu ngokwakhe.

Kungabe umfuziselo kaNkulunkulu owawukumuntu engakaweli esonweni waqhubeka yini nokuba kuye emveni kokuba esewele esonweni? Kunjalo ngoba uma ufunda kuyo incwadi kaGenesisise 5:1 no 9:6 iyaphinda futhi ikuqinisekise ukuthi umuntu udalwe "ngomfanekiso" kaNkulunkulu. Kodwa uma ubhekisisa uyabona ukuthi ukufuza nokuba wumfanekiso kaNkulunkulu komuntu, kokubili akusaphelele ncamashi, sekusontekile. Ungasho ukuthi usefana nesibuko esisontekile esikhombisa umfanekiso osontekile nonephutha – isibuko esibi esiveza izithombe ezimbili kodwa kube kuvele ubuso obubodwa. Noma senza isono, kukhona okuthile esikufanekisayo ngoNkulunkulu – lapho ufike ubone khona izinto eziyiqiniso nezingamanga zixutshwe zonke ndawonye. Izingcwenti zeBhayibheli zivamise ukuthi kungalesisikhathi lapho umuntu waqala khona ukutholakala "enecala" nokuthi "usonakalisiwe."

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3) ISIZWE SAKWA-ISRAYELI

UNkulunkulu egcwele isihawu esimangalisayo, wayenzile isu loku*sindisa* nokuse*benzisa* iqembu labantu ukuzeza izinjongo zakhe ngendalo, okuwungukukhombisa inkazimulo yakhe. Wethembisa indoda egama layo linguAbrama ukuthi uzoyibusisa kanye nezizukulwane zayo, ukuze nabo babe yisibusiso kuzona zonke ezinye izizwe (Gen 12:1-3). Wababiza ngokuthi “bayisizwe esiNgcwele” kanye “nombuso wabapristi” (Exod 19:5-7). Lokho kwakuchaza ukuthi yibona abakhethiweyo ukuze babe ngabalamuleli babantu kuNkulunkulu, babe wumfuziselo wesimo, ubunjalo kanye nenkazimulo yakhe. Ngenxa yalokukuphila, u-Israyeli kwakufanele aphilile impilo eyayifanelwe ukuphilwa ngukhokho wabo-uAdamu yokulondoloza nokugcina yonke imithetho nezimiso zikaNkulunkulu ukuze ngokuphila kwabo, inkazimulo kaNkulunkulu ihehe nabantu bezinye izizwe. Khombisani umhlaba ukuthi ngingjani, yilokho uNkulunkulu ayekusho kuIsrayeli uma ethi: “Niyakubangcwele ngokuba mina-Jehova uNkulunkulu wenu ngingcwele” (Lev. 11:44; 19:2; 20:7).

Lesi-sizwe waze wasibiza ngokuthi ‘siyindodana’ yakhe ngenxa yokuthi amadodana kwakulindleke ukuthi ahambe ezinyathelweni zawoyise (Ex. 4:22-23). Wethembisa nokuthi uzozohlala nayo lendodana ezweni ayelabele lona, nokwakuyinkundla lapho lesisizwe kwakufanele sikhombise khona inkazimulo kaNkulunkulu (I AmaKh. 8:41-43).

Kodwa noma kunjalo, uNkulunkulu wayeyixwayisile lendodana ukuthi uma yehlulekile ukumthobela nokuqhakambisa isimo nobunjalo bakhe obungcwele, uyoyichitha ezweni ayinikeze lona. Nebala, lendodana ayizange iwuthobebe umthetho kaNkulunkulu, uNkulunkulu wabe eseyichitha phambi kobuso bakhe kanye nasezweni ayelabele yona.

4) UKRISTU

Esinye sezifundo esizifundayo emlandweni kaIsrayeli wasemandulo ngokuthi nakuba konke kwakubahambela kahle ngoba benomthetho kaNkulunkulu, behlala ezweni likaNkulunkulu futhi noNkulunkulu ekhona phakathi kwabo, kodwa kwakungeke bakwazi ukumfuza uNkulunkulu ngokwabo ukwenza nokwazi ngoba sebanqotshwa yisono. Nathi sonke

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ngokunjalo uma sifunda indaba ka-Israyeli kufanele sizibone ukuthi asehlukile nakancane kubona bese siyazithoba! NguNkulunkulu kuphela ongafuza uNkulunkulu, futhi nguNkulunkulu kuphela ongasisindisa ekufeni futhi asikhulule nasekoneni kwethu.

Ngenxa yalokho uNkulunkulu wathumela iNdodana yakhe eNgcwele nezelwe iyodwa ukuba “enziwe ngomfanekiso wabantu” (Fil 2:7). LeNdodana ethandiweyo nguYise nayethokozile ngayo ayizange ivukele uyise esiswini njengotshwala, kepha yazithoba phansi kokulawulwa nokubuswa nguyise. Wenza lokho okwakufanele kwenziwe ngu-Adamu mhlazane elingwa ngusathane, ukwenqaba isilingo sakhe kodwa athobele uNkulunkulu. Ngesikhathi esehlane ezilile ukudla, wamtshela umlingi ukuthi: “Akusinkwa sodwa umuntu ayakuphila ngaso kodwa ngamazwi onke aphuma emlonyeni kaNkulunkulu” (Matt. 4:4).

Okunye futhi akwenza okwakufanele kwenziwe yisizwe sakwaIsrayeli ukuphila impilo yakhe ngokuphelele elawulwa yintando kanye nomthetho kaYise: “Angenzi lutho ngokwami, kodwa ngikhuluma lokhu njengokuba uBaba engifundisile” (John 8:8;28; funda futhi nakusahluko 6:38; 12:49).

YileNdodana kuphela efuze uYise ngokuphelele eyakwazi ukutshela omunye wabafundi bayo uFiliphu ukuthi, “Ongibonile mina usembonile uBaba” (John 14:9).

Lapha siyabona ukuthi iNdodana ifuze uYise.

Uma sibuka izincwadi ezabhalelwe amaBandla athize eTestamenteni eLisha siyathola ukuthi uma bekhuluma ngaleNdodana basho bengahlonizi ukuthi “ingumfanekiso kaNkulunkulu ongenakubonwa” (Kol 1:15). Kwenye indawo omunye umbhali ayibize ngokuthi “ingukubengezela kwenkazimulo yakhe, ifuze yena uqobo” (Heb 1:3). Njengo-Adamu wokugcina noIsrayeli omusha, nguJesu Kristu owahlenga umfanekiso kaNkulunkulu owawukubantu.

Nakuba uKristu afanekisa ubungcwele obukhazimulayo bukaNkulunkulu ngokuthobela umthetho, kodwa akagcinanga lapho. Okunye akukhombisa yisihawu nothando olumangalisayo lokufela izoni esiphambanweni, ekhokha ngokuphelele yonke inhlawulo yecala elalifanele izoni (John 17:1-3). Umnikelo wesono owawenziwa ngesilwane esikhundleni sesoni yiyonanto iTestamente Elidala elalilokhu liyikhombe phambili. Ake ucabange ngezilwane ezanqunywa

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ukuze kwembozwe ubuze buka-Adamu no-Eva emveni kokuthi bonile. Cabanga ngomnikelo wenqama owenziwa nguNkulunkulu ehlane wawunikezela ku-Abrahama ukuze kuhlengwe noma kusindiswe impilo yendodana yakhe ezelwe iyodwa u-Isaka. Cabanga ngo-Josefa, indodana eyayithandiweyo nguyise eyanikelwa njengomhlatshelo, yadingiswa ngabafowabo ukuze langa-limbe, kube yiyona ezoma njengomlamuleli wabantu bezwe lakubo. Cabanga ngabantwana bakwa-Israyeli ababebheca izinsika neminyango yezindlu ngegazi lewundlu, okwathi ngokwenzenjalo kwabo basindisa izimpilo zamazibulo onke esizwe sakwa-Israyeli. Cabanga ngemindeni yakwa-Israyeli ababeletha njalo iminikelo yesono ethempelini, bebeka izandla zabo ekhanda lesilwane ngaphambi kokuthi basijuqule uqhohqhoqho bethi - “leligazi lesilwane eliphlalayo , ngokomthetho kufanele engabe elami.” Cabanga ngomPristi omkhulu owayengena kanye ngonyaka ethempelini kulendawo ebizwa ngokuthi nge “Ngcwele-Ngcwele” ukuze enze umnikelo wokuhlawulela zonke izono zabantu. Khumbula amazwi esethembiso ashiwo ngumProfethi u-Isaya lapho athi khona, “yalinyazwa ngenxa yeziphambeko zethu, yachotshozwa ngobubi bethu; isijeziso sasiphezu kwayo ukuba sibe nokuthula, nangemivimbo yayo siphilisiwe thina” (Isa. 53:5).

Wonke lawamazwi namanye amaningi ayekhomba phambili kuJesu Kristu nokunguyena owathabatha isijeziso sethu emthini wehlazo njengewundlu lomnikelo kaNkulunkulu. Njengoba atshela abafundi bakhe ngobusuku akhashelwa ngabo ukuthi lokho ayekwenza kwakukhomba “isivumelwano esisha egazini lakhe” sabo bonke abayophenduka, bashiye izono zabo bakholwe nguye.

5) IBANDLA

Thina sonke sasifile ezonweni naseziphambekweni zethu kepha savuswa ekufeni ngokubhabhadiselwa ekufeni nasekuvukeni kukaKristu. Yingakho uPawulu aze athi, “Ngokuba nonke ningabantwana bakaNkulunkulu ngokukholwa kuKristu Jesu. Ngokuba nonke enabhapatizelwa kuKristu nembatha uKristu” (Gal 3:26-27). Ngenxa yokuthi “ningamadodana, uNkulunkulu uthumile uMoya weNdodana yakhe ezinhlizweni zenu omemeza ethi: ‘Abba, Baba’” (Gal 4:6-7).

Uyini umsebenzi walamadodana kaNkulunkulu amaningi-ningi kangaka na?

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Sifanele ukuba wumfuziselo, siqhakambise isimo nobunjalo, kanye nenkazimulo yeNdodana kanye noYise osezulwini. UJesu uti masibe “ngabalamuli” njengoba noYise ekwenzile ukuthula phakathi kwakhe kanye nathi ngokuthi anikele ngeNdodana yakhe ukuba ibe ngumhlatsshelo wezoni (Matt. 5:9).

NguJesu othi “masithande izitha zethu,” njengoba nathi sathandwa nguBaba wethu osezulwini ngesikhathi siseyizitha zakhe (Matt. 5:45; Rom 5:8).

NguJesu othi “masithandaneni” njengoba naye adela ukuphila ngenxa yokusithanda kwakhe. Uma sithandana, lokho kuyolikhombisa izwe ukuthi yena unjani (John 13:34-35).

NguJesu owasikhulekela ukuba “sibe-munye” njengoba naye benoYise, bemunye (John 17:20-23).

NguJesu othi masibe “ngabaphelelisiweyo” njengokuba noBaba wethu osezulwini ephelele (Matt. 5:48).

NguJesu othi masibe “ngabadobi babantu”, senze izizwe zonke abafundi bakhe (Matt. 4:19; 28:19). Nguyena osithumayo njengoba naye wayethunyiwe nguYise (John 20:21).

Lapha siyabona ukuthi iNdodana ifuze uYise.

Sebehanjululiwe esonweni sabo ngomsebenzi kaKristu, benziwa indalo entsha, nezinhliziyi zabo zazalwa kabusha ngomsebenzi kaMoya oyiNgcwele, abantu bakhe bayoqala lapho-ke ukuvuselela umfuziselo opheleleyo kaNkulunkulu. UKristu ungowokuqala wabokuqala (1 Kor. 15:23). Nguyena owembula iveyili noma okwakugubezele ukuze lonke iBandla liphinde futhi liwubone umfanekiso kaNkulunkulu opheleleyo (2 Kor. 3:14, 16). Okwamanje, umfanekiso wakhe asiwuboni ngamehlo enyama kodwa ngawokukholwa, futhi “siyaguqulwa, sibe njengalowomfanekiso ngokuya enkazimulweni” (2 Kor. 3:18).

Uyafuna ukubona injongo kaNkulunkulu igogwe ngamavesi amabili nje kuphela? UPawulu uti kwabase-Efesu 3:10-11:

Ukuze imibuso nabanamandla emazulwini baziswe manje ngeBandla ukuhlakanipha okuninginingi kukaNkulunkulu, ngokwecebo laphakade alenza ngoKristu Jesu iNkosi yethu.

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IBandla liyiqhakambisa kanjani inhlakanipho kaNkulunkulu eningi-ningi? NguNkulunkulu onokuhlakanipha okungelinganiswe nalutho kuphela ongakwazi ukusungula icebo lokwenza izinto ezimbili ezazingavumelani ukuba zigcine ngokuvumelana. Lokho ngukuthi ngesikhathi ekhombisa uthando nobulungiswa bakhe esiphambanweni sikaJesu Kristu ebe futhi ngasikhathisinye enza ukuthi izoni zibuyisane omunye-komunye zibe futhi zibuyisana naye. NguNkulunkulu ohlakaniphe ngokuphelele kuphela owayengakwazi ukuguqula izinhliziyi zelitshe azenze izinhliziyi zenyama ezizokuba nothando lwakhe nokumdumisa yena yedwa. Sengathi yonke imimoya yezwe enamandla ingambuka loNkulunkulu ngokukhulu ukumangala nokuhhekela kuye.

6) INKAZIMULO

Siyoba ngumfuziselo wakhe ngokuphelele mhlazane sesimbona ephelelisiwe enkazimulweni yakhe: “Siyazi ukuthi, nxa ebonakaliswa, siyakuba njengaye, ngokuba siyakumbona njengokuba enjalo” (I John 3:2). Siyobe sesingcwele njengaye. Siyobe sesikwazi ukuthanda njengaye. Siyobe sesibumbene, siyinto eyodwa njengaye. Kodwa qaphela ukuthi lelivesi alisho futhi alisethembisi ukuthi nathi siyobe sesingonkulunkulu abancane. Kepha lethembisa ukuthi imiphefumulo yethu iyobenyenzeliswa kuhle kwezibuko zimiswe zabhekiswa ngaselangeni ngobunjalo nangenkazimulo yoMsindisi wethu owasifelayo.

Ukufingqwa kwendaba

Kungabe uyilandelile kahle lendaba? Awuthi kengikufingqele yona. UNkulunkulu wadala umhlaba nabantu ukuze aqhakambise inkazimulo yokuthi ungubani. U-Adamu no-Eva okuyibona okwakufanele basiqhakambise lesisimo nobunjalo bukaNkulunkulu behluleka, abakwenzanga lokho. Ngokunjalo nabantwana bakwa-Israyeli ababekhethiwe njengesizwe nendodana kaNkulunkulu. Ekugcineni uNkulunkulu wathumela iNdodana yakhe ukuba izokuba ngumfuziselo wesimo nobunjalo bakhe obuNgcwele nobugcwele uthando, ukuze kususwe ulaka nentukuthelo yakhe eyayisifanele ngenxa yezono zethu. NgoKristu, uNkulunkulu uzile phakathi kwethu ukuzosikhombisa ukuthi uNkulunkulu unjani. Futhi kuKristu, uNkulunkulu uzile emhlabeni ukuzosindisa abantu. Umsebenzi-ke manje wokukhombisa ubunjalo, inkazimulo kaNkulunkulu emhlabeni wonke, ukufakaza ngezwi nangezzenzo

Okufanele kuphokophelelwe ngamaBandla

yonke inhlakanipho nesu likaNkulunkulu elimangalisayo lokusindisa isintu ezonweni zalo, sewusezandleni zeBandla nokuyilona eliphila impilo kaKristu lisizwa ngamandla kaMoya oyiNgcwele ohlezi kubona.

Mngane, yini ofuna ukuyibona eBandleni lakho na? Umculo ohlaba-hlosile? Indawo lapho kugileka khona izimangaliso nezigeme-geme ezikushiya ukhexe ongenzansi? Ukuqhutshwa kwenkonzo kulabdelwa amasiko asendulo? Isakhiwo esikuheha wedlula ngendlela? Ubona kanjani uma bekungathiwa iBandla liyi:

qembu lamaqhankani anikezwe ushwele...

iqembu uNkulunkulu afuna ukulisebenzisa ukuze akhombise inkazimulo yakhe ngalo...

phambi kwezibhwele ezisesigodhweni sezulu...

ngoba leliqembu likbuluma iqiniso ngaye...

futbi liqhubeka njalo nokufana naye— ngobungcwele, ngothando nangobunye?

ISAHLUKO SESINE

INDLELA YOKWENZA NOKUYIYONA-YONA: BUKHONJISWA KANJANI UBUNJALO NOMA ISIMO SIKANKULUNKULU

Akengihlambuluke ngokusho ukuthi kanginalo kahle ikhono lokwenza izinto eziwumsebenzi wezandla okujwayeleke ukuthi wenziwe ngamadoda emzini yawo. Imisebenzi efana njengokwakha ishalofu lezincwadi, ukuxhuma izintambo zewayilense, ukuthola ukuthi zonke lezi-zinkinobho ezikumakhal' ekhukhwini wami zenzani. Nalezi-zincwajana ezivamise ukuphuma emabhokisini ezinto ezintsha, zikufundisa ukuthi lempahla entsha engiyithengile isebenza kanjani, zivamise ukungabi wusizo olungako kimina. Isikhathi esiningi ngizithola sengisizakala esihawini nasebuhlakanini bomndeni nezihlobo ukungisiza ukuthi lezi zinto zisebenza kanjani.

Ngiyathokoza-ke nokho ngokuthi nakuba lingekho kahle ikhono nolwazi kwamanye amakhono okwenza lezizinto zasekhaya eziyizidingo-ngqangi kodwa lokho akubi yisithiyo kimi ekulandeleni indlela okuyiyona-yona efundisa ngokuthi iBandla lingabukhombisa kanjani ubunjalo noma isimo sikaNkulunkulu obumangalisayo njengokwemfundiso yeBhayibheli. Umgomo ucacile futhi awukho omunye okufanele ulandelwe lapha ngaphandle kokuthi kuhle silalele iZwi likaNkulunkulu bese silenza. Izinto ezingeningi kakhulu, zimbili nje kuphela: ukulalela bese uyenza.

Ngokulalela bese silenza iZwi likaNkulunkulu, siyafanekisa futhi sibe ngumfuziselo wesimo, ubunjalo kanye nenkazimulo kaNkulunkulu, nokuyinto ongayifanisa nse nokuba yinxusa elingusomlomo wenkosi.

Noma ake ucabange ngamehlo engqondo indodana thize ejwayele ukubhalelwa nguyise ohlala ezweni elikude eyitshela ngendlela okufanele iphathe ngayo ikhaya noma ukuqhuba ibhizinisi lasekhaya. Kodwa uthole

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ukuthi lendodana yayingazifundi izincwadi ezibhalelwa nguyise. Yini engenzeka uma lendodana ingazifundi izincwadi ezibhalelwa nguyise? Iyokwazi kanjani ukumela noma ingene ezicathulweni zikayise, iqhubele phambili ibhizinisi lomndeni uma ingazifundi izincwadi ebhalelwe zona? Phinde, ngeke nakancane ikwazi okufanele ikwenze ukuze imele uyise ngokuphelele, iqhube ibhizinisi lomndeni ngempumelelo. Kuba kanjalo-ke naseBandleni elingalinakile iZwi likaNkulunkulu, elishaya indiva iBhayibheli eliNgcwele.

izinhlobo ezimbili zabantu

Selokhu u-Adamu axoshwa ensimini yese-Edene ngenxa yokungathobeli uNkulunkulu, bonke abantu behlukaniseke imikhakha emibili. Kukhona umkhakha walabo abalithobelayo kanye nalowo wabangiliqgize-qakala iZwi likaNkulunkulu. UNowa walithobela iZwi likaNkulunkulu kodwa abakhi bombhoshongo waseBhabhele abazange. U-Abrahama walithobela kodwa u-Faro akazange. U-Davide walithobela kodwa iningi lamadodana akhe alizange. UZakewu walithobela kodwa uPilatu akazange. UPawulu walithobela kodwa abaphostoli ababeziphakamisile abazange.

Singaze sibuke nasemuva, emandulo kuwona wonke umlando wenkolo yobuKristu emveni kokuba uJesu esenyukele ezulwini. U-Athanesiyasi walithobela iZwi likaNkulunkulu kodwa u-Ariyusi akazange. U-Luther owasungula iBandla lamaLuthela walithobela kodwa amaRoma awazange. U-Macheni walithobela kodwa u-Fosdick akazange¹⁰.

Kodwa engingazami ukukusho lapha ukuthi nginolwazi olungenakuphosisa maqondana ngalaba engiqeda ukukhuluma ngabo ngenhla, nguNkulunkulu kuphela owaziyo izinhliziyi zabo. Kodwa umlando weBhayibheli owethembekile *uyasi*-fundisa ukuthi into efike yehlukanise abantwana bakaNkulunkulu ezimpungusheni ezembethe izikhumba zezimvu kanye nabangakholwa nhlobo ngokuthi abantwana bakaNkulunkulu bayalilalela iZwi likaNkulunkulu bese belenza. Abanye abakwenzi lokho.

Yikona kanye lokhu uMose ayezama ukukuchaza okwesibili kubantwana bakwaIsrayeli encwadini kaDuteronomi ngesikhathi emile esicongweni sezwe lesethembiso. Uqala ngokubakhumbuza ukuthi akaqali ukuma kulesisicongo kodwa usake wema kuso eminyakeni engamashumi amane edlule ehola abazali

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babo abangazange bafune ukulalela iZwi likaNkulunkulu. Ngenxa yalokho, uNkulunkulu wabaqalekisa ngokuthi bonke babhubhele ehlane bengasafikanga ezweni lesethembiso. Kuzona zontathu izinkulumo zikaMose ezitholakala ezahlukeni ezingamashumi amathathu (kwezingamashumi amathathu-nane ezise-ncwadini kaDuteronomi) lapho enxenxa khona abantwana bakwa-Israyeli, cishe zonke lezozinkulumo zikaMose zingagoqwa ngalawamazwi ambalwa: “Lalelani, nizwe bese nibhala phansi. Khumbulani ukuthi uNkulunkulu utheni kini. Nguye owanikhulula eGibithe, izwe lobugqila, ngakho mlaleleni!” Esahlukweni samashumi amathathu encwadini kaDuteronomi, uMose ufingqa yonke into ase-yishilo ngomyalelo owodwa othi: “Khethani ukuphila” (v.19).

Abantwana bakaNkulunkulu bazothola impilo ephelele neyehlukile ngokuthi balalele, bese beyalenza iZwi likaNkulunkulu. Ayikho enye indlela.

Umyalezo kaNkulunkulu awuthumela eBandleni leTestamente Elisha, nathi futhi esiyingxenywe yalo, kawehlukile, usalokhu umile unjalo. Thina asikhululwanga eGibithe izwe lobugqila kodwa sakhululwa ebugqileni besono nokufa. Sakhululwa ngokuthi kwathi lapho lifinyelela kithi iZwi lakhe eliNgcwele, salizwa sase siphenduka sikhulwa (Rom. 10:17). Osekufanele sikwenze manje ukuthi sililalele iZwi lakhe bese silandela noma sikwenze konke elikushoyo. Ngokulalela nangokwenza elikushoyo, siyathuthuka ekuqhakambiseni isimo, ubunjalo kanye nenkazimulo yakhe.

Omunye cishe angafuna ukuphikisana nalokho athi, “Sengathi lendlela igxilise kakhulu amehlo ngaphakathi kimina. Kanti iBandla alibizelwe yini ekugxiliseni amehlo alo ngaphandle, njengomsebenzi wezimishini¹¹ kanye nokuvangela? Kuyiqiniso ukuthi iBandla libizelwe kulezozinto ngoba lokho kuyiyo ingxenywe yomsebenzi oqhakambisa isimo kanye nobunjalo bukaNkulunkulu. UJesu wathi, “Ngilandeleni; ngizakunenza nibe-ngabadobi babantu” (Matt. 4:19). Nanjengoba aphinde asho futhi nakwenye indawo ukuthi, “Njengokuba uBaba engithume mina, nami ngiyanithuma nina” (Johane 20:21). Uma sikhapha abantu ukuthi bahambe beyoshumayela besebenzela umbuso kaNkulunkulu, sisuke senze njalo ngoba silandela iZwi likaNkulunkulu njengoMathewu 4:19 no Johane 20:21 kanye nezinye izincwadi eziningi. Asizenzi lezizinto ngoba kukhona uchwepheshe mumbwe weBhayibheli owacabanga lezi zinto sase sivumelana ukuthi zenziwe ngoba

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ziwumbono omuhle. Kodwa esisuke sikwenza uma sishumayela, sivangela abangakholwa sisuke senza umsebenzi wombuso wezulu *ngoba nguNkulunkulu othi masenze lezizinto eZwini lakhe.*

Ngale kwakho umlando wonke weBandla awehlukani amakholwa phakathi kwalawo avangelayo, nangavangeli. Akusiyona into *eqavile* leyo echaza noma ehlukenisa iBandla. Umlando wehlukani iBandla phakathi kwalabo abamlalelayo uNkulunkulu, nalabo abangamlaleli. Yingakho **uMathewu** asilobela lokho okwashiwo uJesu ephendula usathane mayelana nokuphila komuntu “ngamazwi onke aphuma emlonyeni kaNkulunkulu” (Matt 4:4). Ngokunjalo namazwi akhe okugcina kuMathewu 28:20 lapho ayetshela khona abafundi bakhe ukuba mabenze izizwe zonke abafundi, bababhabhadise futhi “nibafundise ukugcina konke enginiyale ngakho”.

Yingakho uma **noMarku** ebhala ngomfanekiso kaJesu okhuluma ngembewu eyahlwanyelwa, yawela emihlabathini emine eyehlukene ukuthi lomfanekiso wawumayelana neZwi likaNkulunkulu ukuthi kuyothi uma abanye belizwa bese beyalemukela, kodwa abanye liyongena ngapha liphume kwenye indlebe.

Yingakho futhi **noLuka**, ozichaza njengesigqilia seZwi likaNkulunkulu, ufakazi ongezwanga ngendaba kodwa owazibonela ngamehlo (Luka 1:2), echaza ngokungananazi isethembiso esenziwa nguJesu uma lapho ethi “...babusisiwe abalizwa izwi likaNkulunkulu, balilondolozwe” (Luka 11:28).

Yingakho **noJohane** echaza amazwi kaJesu aphinda-phindwe kathathu, amazwi ayewabhekise kuPetru ethi “yipha amawundlu ami” (John 21:15-17). Wayethi makawaphe ini? IZwi likaNkulunkulu.

Yingakho kwakuthi njalo lapho lihlangene khona iBandla lasemandulo ngokwencwadi ye**Zenzo**, siyathola ukuthi “baqinisela njalo esifundisweni sabaphostoli, nasekuhlanganeni, nasekuhlephuleni isinkwa, nasemikhulekweni” (Ize. 2:42).

Yingakho uPawulu atshela iBandla lase**Roma** ukuthi “ukukholwa kuvela ngokuzwa, ukuzwa kuvela ngezwi likaKristu” (Rom. 10:17).

Yingakho futhi atshela nelase**Korinte** ukuthi “izwi lesiphambano” linga “mandla kaNkulunkulu” ekusindisweni kwethu (1 Kor. 1:18): ngokuba “kwabe-kuhle kuNkulunkulu ukusindisa abakholwayo ngobuwula bentshumayelo” (1 Kor. 1:21). Yingakho wabuye futhi kamuva walitshela

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leliBandla ukuthi yena akafani nalabo ‘abonakalisa izwi likaNkulunkulu ngenxa yenzuzo’ kodwa “baveza obala iqiniso” ukuze babe nomvuzo ongapheliyo (2 Kor. 2:17; 4:2).

Yingakho atshela abase**Galathiya** ukuthi “uma umuntu [eba]shumayeza izindaba ezinhle eziphambene [nalezo azishunyayezwa nguye kubo] makabe ngoqalekisiweyo!” kuze kube semaphakadeni (Gal. 1:9).

Yingakho atshela iBandla lase**Efesu** ukuthi nabo babalwa ndawonye ngoKristu ngenxa yokuzwa “[kwabo] izwi leqiniso, ivangeli lokusindiswa kwenu” (Efes. 1:13). Waphinde futhi wabatshela ukuthi nguNkulunkulu “owanika abanye ukuba babe-ngabaphostoli, abanye abaprofethi, abanye abavangeli, abanye abelusi nabeFundisi, ukuze abangcwele bapheleliselwe umsebenzi wokukhonza, kwakhiwe umzimba kaKristu, size sifinyelele sonke ebunyeni bokukholwa nasekwazini iNdodana kaNkulunkulu, ebudodeni obupheleleyo, esilinganisweni sobukhulu sokugcwalala kukaKristu” (Efes. 4:11-13).

Yingakho atshela iBandla lase**Filipi** ukuthi ngenxa yokuboshwa kwakhe “iningi labazalwane eNkosini bazuzile kakhulu isibindi sokukhuluma izwi likaNkulunkulu ngokungesabi” (Fil. 1:14).

Yingakho atshela iBandla lase**Kolose** ukuthi “izwi likaKristu, alihlale phakathi kwenu, livame, nifundisane ngokuhlakanipha” (Kol. 3:16).

Yingakho atshela iBandla lase**Thesalonika** ukuthi “Ngalokho sibonga uNkulunkulu singaphezi, ngokuba kuthe lapho namukela izwi likaNkulunkulu enalizwa ngathi, anilamukelanga njengezwi labantu kepha njengezwi likaNkulunkulu njengoba liyilo isibili, elona lisebenza futhi phakathi kwenu nina enikholwayo” (1 Thes. 2:13). Yingakho futhi kamuva waphinde wabayala ethi “yimani niqinile, nibambebele kuzo izifundiso esazidlulisela kinina, kambe ngezwi noma ngencwadi yethu” (2 Thes. 2:15).

Yingakho atshela umfundi wakhe u**Thimothewu** ukuthi ababonisi¹² okufanele abakhethe ukuhola iBandla yilabo abanesu “lokufundisa” kanti izikhonzi noma amaDikhoni wona kufanele kube ngabazophatha “imfihlakalo yokukholwa kunembeza omhlophe’ (1 Thim. 3:2, 9). Nasencwadini yesibili ayibhalela uThimothewu wabuye wamtshela futhi ukuthi umsebenzi wakhe oqavile nokufanele abhekane nawo phezu kwazo zonke ezinye izinto ukuthi agxile entweni eyodwa vo, okunguku...

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Shumayela izwi, uqinise, noma kuyisikhathi noma kungesiso; sola, ukhuze, uyale, ngakho konke ukubekezela nokufundisa. Ngokuba kuyakuba-khona isikhathi abangayikuvuma ngaso isifundiso esiphilayo, kepha ngokwezinkanuko zabo bayakuzibuthela abafundisi njengokubatsywa kwezindlebe zabo, bafulathelise izindlebe zabo eqinisweni, baphambukele ezinganekwaneni. (2 Thim. 4:2-4).

Yingakho no**Thithu** ayethokozile ngokweqile ukuthi uNkulunkulu “ngesikhathi esifaneleyo ubonakalisile izwi lakhe entshumayelweni engayiphathiswayo ngokomyalo kaNkulunkulu uMsindisi wethu” (Thith. 1:3).

Yingakho uPawulu amkhuthaza u**Filemoni** ukuthi abe nesibindi sokwabelana noma ukwazisa abanye ngoku “kholwa” kwakhe. Igama elithi uku “kholwa” wayengachazi izinto umuntu azizwa ngabanye, noma azicabangayo, noma imizwa nje ayizwayo ngokukholwa kwakhe kodwa ayekuqondile yincazelo ephelele ekhuluma ngezinto eziphathekayo zalokho akholelwa yikho kanye nakho konke okunye okuhle akuzuzile ngenxa yokwazana noKristu (Filem. 6).

Yingakho nombhali wencwadi yama**Heberu** exwayisa ngokuthi “izwi likaNkulunkulu liphilile, linamandla, libukhali kunezinkemba zonke ezisikahlangothi zombili, lihlaba kuze kwahlukaniswe umphefumulo nomoya, amalunga nomnkantsha, lahlulela imicabango nezizindlo zenhliziyo” (Heb 4:12).

Yingakho no**Jakobe** esikhumbuza ukuthi uNkulunkulu “wasizala ngezwi leqiniso” nokuthi sibe “ngabalenzayo izwi, ningabi ngabalizwayo kuphela, nizikhohlisa” (Jak. 1:18, 22).

Yingakho no**Petru** wakhumbuza abangcwele ababesabalele ezifundazweni eziningi ukuthi “senizelwe kabusha kungengambewu ephelayo kodwa ngengapheliyo, ngezwi eliphilayo nelimiyo likaNkulunkulu” (1 Pet. 1:23) nokuthi futhi “izwi leNkosi limi kuze kube phakade” (1:24). Yingakho aphinde asho nasencwadini yesibili ukuthi “kasikho isiprofetho sombhalo esingachasiselwa ngumuntu ngokwakhe, ngokuba akuzange kuvezwe isiprofetho ngentando yomuntu, kepha abantu beqhutshwa nguMoya oNgcwele bakhuluma okukaNkulunkulu” (2 Pet. 1:20-21). Yingakho u**Johane** abhala ukuthi “kepha ogcina izwi lakhe, uthando lukaNkulunkulu luphelelisiwe kuye impela. Ngalokho siyazi ukuthi sikuye, lowo othi uhlala

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kuye, yena umelwe ukuhamba, njengalokho ahamba naye” (1 Johane 2:5-6). Yingakho athi futhi “Yilolu-ke uthando ukuba sihambe ngokwemiyalo yakhe (2 Johane 6), waphinde futhi waqinisa ngokuthi athi “anginayo intokozo enkulu kunaleyo yokuba ngizwe ukuthi abantwana bami bahamba eqinisweni” (3 Johane 4).

Yingakho u**Juda** engabhali lutho olunye encwadini yakhe ngaphandle kokuxwayisa abafundi bakhe ngabeFundisi bamanga (Juda 4-16), ethembisa ukuthi iNkosi izobuya “yahlulele bonke, ijezise bonke abangamesabi uNkulunkulu ngenxa yemisebenzi yonke yabo yokungahloniphi uNkulunkulu abadelela ngayo, nangawo onke amazwi alukhuni izoni ezingamesabi uNkulunkulu eziwakhulumile ngaye” (Juda 15).

Yingakho futhi uJohane alitusa iBandla laseFiladelfiya encwadini ye**Sambulo** ethi “ngokuba unamandla amancane, kanti waligcina izwi lami, kawuliphikanga igama lami” (Isamb. 3:8).

* * *

Bazalwane, iBandla lithola impilo eliyidingayo ngokulalela iZwi likaNkulunkulu. Lithola injongo yalo ngokuqhakambisa nangokuphila ngokweZwi likaNkulunkulu. Umsebenzi weBandla ukulalela bese lenanela ngokwenza, yilokho kuphela - akukho okunye. Inselelo enkulu ebhekene namaBandla esikhathini sanamuhla akusikhona ukuthola amasu “okuhambisana nezikhathi zanamuhla ezishintsha-shintshayo” noma “ukusungula amaqhinga amasha azokwephuza ukufezeka” noma ukuba “nozwelo”, akusikhona ngisho “nokwazi okudingayo empilweni bese ukwenza kuqonde nto, kuphumelele njengokuba kade ukuhlelile”. Kodwa inselelo enkulu ebhekene neBandla namuhla ngokuthi iBandla lingenzenjani ukuhlala njalo lethembekile eZwini leNkosi. Lingalilalela kanjani? Lingalethemba kanjani kwelikushoyo bese likwenza ngokwethembeka. Yileyo-ke inselelo ebhekene neBandla esikhathini sanamuhla.

Ngaleyondlela, asehlukile ngalutho kubantwana bakwa-Israyeli abalungiselela ukuyongena ezweni lesethembiso. UNkulunkulu uthi kithi siyiBandla: “Bantwana bami, lalalani bese niyenza!” Izindaba ezinhle ngezokuthi thina sesinesambulo sonke sikaNkulunkulu ngeNdodana yakhe

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uJesu Kristu, kasisafani nesizwe sakwa-Israyeli esasinomfanekiso ongakapheleli. Ngokufika kukaJesu emhlabeni sapheliswa isithombe esasingaphelele kubantwana bakwa-Israyeli. Futhi thina sesinoMoya oNgcwele, uMoya weNdodana yakhe oyisigxivizo esiphathekayo nesethembiso esiyisiqinisekileyo sokuhlangwa kwethu.

Masiqhubekeni njalo nokulalela

Sisazongena kwingxenye yesibili yalencwadi, yingenxa yakho konke lokhu okwenza sifune ukuqhubeka nokulalela. Kungabe yini enye uNkulunkulu angahle asifundise yona eZwini lakhe ngeBandla elinempilo? Kungumkhuleko wami ukuthi izimpawu eziyisishiya-galolunye zeBandla elinempilo esesizoxoxa ngazo manje makungabi nje kuphela yimibono yami. Kuyimizamo nje yami engifisa ukunqhubekusha ngayo ukuze *thina sonke* siqhubeke nokulalela. Ake ubuyele emuva lapho kubhalwe khona konke okuqukethwe yilencwadi khona uzobona ukuthi ngichaza ukuthini uma ngikhuluma: ngentshumayelo ehlahlela iZwi (*njengokweBhayibheli*), ubuchwepheshe bokuqonda wonke umyalezo *weBhayibheli* uhlanganisiwe, ukuqonda umyalezo wezindaba ezinhle *ngokweBhayibheli*, ukuqonda uguquko njengokwemfundiso *yeBhayibheli*, indlela yokuqonda ubuLunga eBandleni njengokwemfundiso *yeBhayibheli*, indlela yokuphatha nokuqondiswa kwezigwegwe njengokwemfundiso *yeBhayibheli*, njalo-njalo.

Ngisho noma ngabe kuthiwa awuvumelani nengikushoyo ezahlukweni ezilandelayo, ngifisa kube yingoba ubona sengathi iBhayibheli lisho okwehlukile kulokho engicabanga ukuthi liyakusho. Ngamanye amazwi, ngifisa sengathi nawe ungavumela ukulalela kwakho iZwi kube yikona okuzoqapha yonke imicabango yakho ngalokho iBandla okufanele libe yikho noma likwenze.

**IZELULEKO EZIPHUTHUMAYO:
UMA USUNEMICABANGO YOKUPHUMA
EBANDLENI OKHONZA KULO...**

Okufanele ukwenze ungakasithathi isinqumo

1. Khuleka.
2. Bikela uMfundisi wakho ngemicabango ngaphambi kokuthi uthathe isinqumo sokulishiya iBandla noma uthuthele kwenye indaow. Cela izeluleko, ubonisane naye ngokufanele ukwenze.
3. Cabangisisa imisuka noma izimbangela zokufuna kwakho ukushenxa. Ukushenxa kwakho kungabe akubangwa yisono esikuhaqile empilweni yakho, noma kukhona abathile ongqubuzana nabo enkonzweni, noma kunezinto ezithile ezikudumazile ezenziwe yiBandla? Uma kungenxa yokungaboni ngaso-linye okuthinta izimfundiso ezithile zenkolo yobuKristu, zibaluleke kangakanani lezo-zimfundiso?
4. Yenza konke okusemandleni ukulungisa ubudlelwane obonakele, nikhumelane umlotha nalabo eniphazamisene nabo.
5. Qiniseka ukuqaphela zonke izindawo lapho “umusa kaNkulunkulu ucacile khona” uma uhlolisisa impilo yeBandla, izindawo lapho umsebenzi kaNkulunkulu ekwakheni iBandla lakhe bewubonakala khona. Uma kungekho-ndawo lapho ubona khona umsebenzi nomusa kaNkulunkulu ucacile ekwakhweni kweBandla lakhe, kungakuhle uke uphinde futhi uhlolisise kahle eyakho inhliziyi (Matt. 7:3-5).
6. Zithobe, ubone ukuthi kungenzeka ukuthi awunawo wonke amaqiniso owadingayo ukuthatha lesisinqumo. Ngaleyondlela uyobe sewukwazi ukuba nozwelo nokuba nokungabaza uma uphawula ngabantu nangezimo zonke ezenzekile, ukwenza konke lokhu unomcabango wokuthi cishe konke okwenzekile akunjengoba kwakuqhamukile.

Okufanele ukwenze uma sewusithathile isinqumo

1. Ungashiyi udale amaqembu noqhekeko phakathi kweBandla eliwumzimba kaKristu.
2. Zama ngayo yonke indlela ukungashiyi utshale umoya wezikhova ozokwenza abasilele emuva bangakutholi ukwenama kahle, ngisho nasezihlotsheni nabangane abaseduzane kakhulu kwakho. Khumbula phela ukuthi uma ubathanda ngeqiniso, ngeke ufune kube nokuthile okuzobavimba ukuthi bathuthuke emseni kaNkulunkulu esebenzisa lona

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IleliBandla. Ivimbe yonke imicabango ezokwenza ugcine sewungena ekuhlebeni, ukuveza ukuthi uthukuthele kangakanani nokuveza imizwa yakho njengoba sewuhamba.

3. Likhulekele iBandla nabaholi balo, ubashiye nezibusiso cishe ezinye kube ngeziphathekayo.
4. Uma izehlo owahlangabezana nazo zakuhlukumeza ngokweqile, thethelela njengoba nawe wayijabulela intethelelo.

INGXENYE YESIBILI

**IZINKOMBA EZIMQOKA
ZEBANDLA ELINEMPILO**

UPHAWU OLUMQOKA LWEBANDLA ELINEMPILO

Sesivumelene ngokuthi sidinga amaBandla anempilo. Sidinga amaBandla anabazalwane abakhulayo ekukhombiseni isimo nobunjalo bukaNkulunkulu sinjengokuba sembuliwe eZwini lakhe eliNgcwele. AmaBandla ethu noma engaba makhulu noma abe mancane kangakanani; abe semadolobheni noma ezindaweni zasemaphandleni; adle ngoludala noma abe ngawesimanje-manje; akhonzele emakhaya, noma emahholo omphakathi nakwawezikole, noma akhonzele phansi kwezihlahla noma ezigangeni, iyodwa vo into okufanele bayenze ibonwe yizwe lonke: lokho ngokuthi batshengise izwe lonke ukuthi kahle-hle unjani uNkulunkulu wethu oNgcwele nonothando. Sengathi kukhona konke amaBandla ethu akwenzayo angaba wofakazi abaqanda ikhanda, abagqamisa inkazimulo kaNkulunkulu wethu emangalisayo ngenkambo kanye nangamazwi abo.

Umbuzo osekufanele ukuba sidaka-dikane nawo-ke manje ngowokuthi *yiziphi izinkomba ezimqoka zeBandla elinempilo?*

Ukuba bekuthiwa sikhuluma ngokugcina umzimba wakho wondlekile, usesimeni esihle, unempilo, ingxoxo yethu beyizogxila ekukhulumeni ngezindlela zokudla ukudla okunempilo, nomsoco, ukuzivocavoca, ukuzinikeza ithuba elanele lokulala, kanye nokunye okufanayo. Kodwa ingxoxo yethu beyizobhekaphi uma bekukhulunywa ngeBandla eliwumzimba?

Kuyona yonke lengxenye nakwelandelayo ngizokwendlala izimpawu eziyishiyaga-lolunye zeBandla elinempilo. Lezizimpawu akusizona zonke izinto

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umuntu angafuna ukuzisho ngeBandla elinempilo. Akusizona futhi ngisho nezinto ongathi zibalulekile ukwedlula zonke uma kukhulunywa ngeBandla. Isibonelo, labo abaqonda kahle umlando weBandla bazokutshela ukuthi umbhahhadiso kanye neSidlo seNkosi ziyizinto ezibalulekile kakhulu eBandleni elilawulwa yiBhayibheli. Kodwa angizukukhuluma ngiqonde kuzo ngqo lapha. Lokhu kungenxa yokuthi okungenani wonke amaBandla azimisela ngokuwugcina umyalo wombhahhadiso kanye nowokudliwa kweSidlo seNkosi. Izinkomba eziyishiyaga-lolunye esixoxa ngazo lapha ziyizimpawu ezingasetshenziswa ukwahlukanisa iBandla eliyilo, elinempilo, elilawulwa yiBhayibheli kulawo axhugelayo nabuthakathaka. Lezizimpawu eziyishiyagalolunye kazisavamile ukutholakala emaBandleni esikhathini sanamuhla, ngakho-ke zidingekile kakhulu ukuba zibuyiswe futhi zivuselelwe emaBandleni ethu.

Kulengxenywe ngizochaza ngalokho engikubiza ngokuthi yizinkomba ezintathu *ezisemqoka* zeBandla elinempilo. Lezizimpawu ezisemqoka zingezidingakalayo noma kanjani emaBandleni ethu. Uma uke wayeka ukushumayela ngendlela ehlahlela iZwi ebizwa ngokuthi yi “Expositional Preaching”¹³, wayeka ukufunda iBhayibheli ubuka isithombe esikhulu somyalezo weBhayibheli lilonke¹⁴, wayeka futhi ukufundisa ngendlela efundiswa yiBhayibheli ukuthi zisho ukuthini izindaba ezinhle - uyobe sewuzibonela wena ngaphandle kokutshelwa ukuthi impilo yeBandla ifadalala masishane kanjani, futhi nangendlela eshaqisayo. Eqinisweni okufanele ukulindele ukuba lishabalale masishane (nakuba iminyango yalo iyobe isavulwe).

Ngelishwa ngeke uqede ukuzibala izibonelo uma ungabuka umlando weBandla lapho abeFundisi abathile okwathi, cishe ngokulangazelela ukwenza okuhle, bezama ukwenza amaBandla abo ukuba “*afaneleke*” emiphakathini akuwo noma “*abambisane nesikhathi sanamuhla*” kodwa bagcina ngokuthi balahlekelwe ngezinye zalezizimpawu ezintathu zeBandla elinempilo. Ngenye indlela, babezama ukuhlakanipha kunoNkulunkulu. Mzalwane, ungayilandeli lendlela. Uma owesilisa othile engangishayela ucingo abuze ukuthi awemukele yini umsebenzi eBandleni lapho engezukuvunyelwa khona ukushumayela ngendlela ehumusha iBhayibheli ngokufuna ukuqonda ukuthi lalithini kwababelotshelwe lona emandulo nokuthi lithini kithina esikhathini sanamuhla

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(i-Expository Preaching), ngingamkhuthaza ukuba angawemukeli lowomsebenzi. Uma umKristu othile engangithinta ngocingo athi eBandleni lakhe kuhlala njalo kufundiswa izimfundiso nevangeli elingenalo iqiniso, lowomzalwane ngingamkhuthaza ukuba acabange ukuthola elinye iBandla. Kungani amazwi eqosheme noma eqine ngaloluhlobo? Kungenxa yesizathu esifanayo naleso engingeluleka ngaso othile ukuthi angangeni esitolo sokudla lapho bengaphakelani khona ukudla kodwa abavele balethe izithombe zokudla esikhundleni sokudla. YiZwi likaNkulunkulu, futhi yilona lodwa lingaxutshwe nalutho elinikeza impilo!

ISAHLUKO SESIHLANU

UPHAWU OLUMQOKA LWEBANDLA ELINEMPILO: INTSHUMAYELO EHLAHLELA IZWI

Uma iBandla elinempilo liyinhlango yabazalwane abangaphezi ukuqhakambisa isimo kanye nobunjalo bukaNkulunkulu bunjengoba bembuliwe eZwini lakhe eliNgcwele, indawo esobala okufanele kuqalwe kuyo uma kuthiwa kwakhiwa iBandla elinempilo ukuba kufundiswe abazalwane ukulalela ukuthi uNkulunkulu uthini eZwini lakhe eliNgcwele. IZwi likaNkulunkulu yilona kuphela eliwumthombo wempilo nalapho ukuphila kuqhamuka khona. Yilona elondlayo, likhulise futhi lilondoloze ulwazi nendlela iBandla eliqonda ngayo ukuthi izindaba ezinhle ziyini nokuthi zisho ukuthini.

Okuyi-yona ntshumayelo ehlahlela iZwi

Eqinisweni eliphelele, lokhu kukhomba ukuthi abeFundisi bebambisene neBandla kufanele engabe bayazibophezela ekushumayeleni ngendlela ehlahlela iZwi. Njengoba bese sichazile phambilini esahlukweni sesine ukuthi indlela ehlahlela iZwi yileyo ethatha iZwi elithile eBhayibhelini uma kushunyayelwa, ilichaze bese kuthi ngemva kwalokho kusizakale iBandla ngokuthi lokho osekuchaziwe batchasiselwe ukuthi bangakusebenzisa kanjani ezimpilweni zabo nsuku-zonke. Lena yindlela yokushumayela ephokophelele ukuthola ukuthi uthini uNkulunkulu kubantu bakhe kanye nakulabo abangakakholwa. Ukuzibophezela kulendlela yokushumayela ehlahlela iZwi likaNkulunkulu, kungukuzibophezela ukufuna ukuzwa ukuthi uNkulunkulu uthini eZwini lakhe eliNgcwele.

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Kepha zikhona ezinye izindlela ezehlukile kulena okushunyayelwa ngazo. Ukwenza isibonelo, singabala indlela ethatha isihloko esithile bese kuqondanwa naso ngesikhathi sentshumayelo¹⁵. Osuke eshumayela ngalendlela uthatha incwadi ethile noma ezimbalwa eBhayibhelini bese ecaphuna amavesi athile okuyiwona azogxila kuwo ngenjongo yokufundisa ngezihloko ezithile, mhlasimbe ezithinta umkhuleko noma umnikelo. Enye indlela esetshenziswayo yileyo lapho oshumayelayo ethatha khona impilo yomuntu othile eBhayibhelini¹⁶ bese efundisa ngayo ngenhloso yokuqhakambisa umusa nesihawu sikaNkulunkulu empilweni yalowo-muntu. Kepha akugcini lapho, oshumayelayo uyaye enze konke okusemandleni ukuveza obala izifundo ezingatholakala, njengokuthi-nje lowo angaba uyisibonelo kanjani sokwethemba nokukholwa nguNkulunkulu ngokunganqikazi kithina bantu besikhathi sanamuhla. Lezizindlela nazo zingasetshenziswa ngendlela engaba lusizo olukhulu ezikhathini ezithile kodwa iBandla kufanele lijwayele ukondliwa ngokuthi kuthathwe ingxenye ethile eZwini likaNkulunkulu, ichazwe bese likhonjiswa ukuthi lingakusebenzisa kanjani lokho okushiwo yiZwi ezimpilweni zabo.

Ijwayezi lokushumayela ngendlela ehlahlela iZwi likaNkulunkulu kuwuphawu olukhombisa inkolelo yokuthi lokho uNkulunkulu akukhulumayo eZwini lakhe eliNgcwele, ukusho ngegunya kanye nangamandla aphelele okuthi konke akukhulumile kufanele kugcinwe ngabantu bakhe. Lelijwayezi libonisa ukuthi abantu bakhe *kufanele* futhi *banesidingo* sokulizwa iZwi lakhe, akufanele bancishwe lokho uNkulunkulu afuna ukukusebenzisa ukubalungisisa ekubeni wumfuziselo wakhe. Lelijwayezi libonisa ukuthi uNkulunkulu ufuna ukuthi iBandla lakhe liwafunde womabili amaTestamente (eLisha neliDala) nakuzona zonke izindlela zokubhala ezasetshenziswe uma kubhalwa iBhayibheli – njengezincwadi zomthetho, zomlando, zamazwi ahlakaniiphileyo, izincwadi zesiphrofetho, izincwadi ezinomlando ngempilo kaJesu kanye nezincwadi ezabhalwa ngabaPhostoli bezibhalela amaBandla athize eTestamenteni eLisha. Ngiyakholelwa ukuthi uMfundisi oshumayela ngalendlela ehlahlela iZwi, efundisa kuzona zonke izincwadi zeBhayibheli futhi ojwayele ukujikeleza kuwona womabili amaTestamente nasezincwadini ezibhalwe ngezinhlobo ezehlukene, ufana nowesifazane owondlayo abantwana bakhe ngokudla okunhlobo-nhlobo futhi okunezakha-mzimba. Akabaphakeli nje kuphela lokho

okuyimbijana, okukanye izinhlobo ezimbili noma ezintathu zalokho abakukhonzile.

UMfundisi oshumayela esebenzisa indlela ehlahlela iZwi likaNkulunkulu ulawulwa yiZwi kukhona konke akufundisayo, ukusukela ekuqaleni kuze kube sekugcineni. Njengoba nabaPhrofethi eTestamenteni eliDala kanye nabaPhostoli kweLisha benganikwanga nje kuphela igunya lokuhamba beyokhuluma kodwa banikezwa negunya lokuthi bayokhuluma umyalezo othile, ngokunjalo nabashumayeli bamaKristu esikhathini sanamuhla banegunya lokukhuluma okuvela kuNkulunkulu. Kuphela nje uma abakukhulumayo kuyiwona ngempela amaZwi abawaphathiswe nguNkulunkulu.

Okungesiyona intshumayelo ehlahlela iZwi

Kulula ukusho ngomlomo ukuthi iZwi likaNkulunkulu linegunya phezu kwethu nokuthi iBhayibheli alinawo amaphutha. Kodwa uma loyo osho njalo engashumayeli ngendlela ehlahlela iZwi likaNkulunkulu, akehluke ngalutho kumuntu okhuluma into ebe futhi eziphikisa yena luqobo lwakhe. Akukhathaleki ukuthi lokho kwenzeka ngenhloso noma kwenzeka engakuqondile.

Kwesinye isikhathi abantu bavamise ukudidanisa indlela yokushumayela ehlahlela iZwi nesitayela somuntu enza ngaso izinto lowo ofundisa ngalendlela. Kodwa eqinisweni eliphelele, lendlela yokushumayela ayiphathelene neze nesitayela salowo oshumayela esebenzisa lendlela. Sebebaningi asebe-yiqaphilele lento yokuthi indlela yokushumayela ehlahlela iZwi ayiphathelene neze nokuthi oshumayelayo *ushumayela kanjani*, kodwa iphathelene nokuthi *oshumayelayo ukukubetha kanjani* lokho azokusho. Kungabe yiZwi yini elilawula okuqukethwe esikushoyo uma sishumayela noma mhlawumbe kukhona okunye okuseceleni okusilawulayo? Indlela yokushumayela ehlahlela iZwi awuyiboni ngohlobo noma isitayela esithizeni soshumayelayo ngoba izitayela ziyashintsha-shintsha. Esikhundleni salokho, indlela yokushumayela ehlahlela iZwi uyibona ngokuthi konke okushiwoyo nokumumethwe yinkulumo kusuke kususelwe eBhayibhelini.

Kwesinye isikhathi abantu bavamise ukudidanisa indlela yokushumayela ehlahlela iZwi nokuthi kufundwe ivesi elilodwa qwaba bese kukhulunywa izinto eziningi ngesihloko esithize esithintanayo nalelovesi. Ingozi enkulu ngalokho

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ukuthi lowo oshumayelayo ngesihloko asikhethe ngezinhloso zakhe, ngeke akhule noma ashumayeze okunye ngaphandle kwalokho abese evele ekwazi. Lokhu kubangwa wukuthi uze ethwele izinhloso zakhe ezithile, wabe esesebenzisa amavesi athile acashunwe eBhayibhelini azomsiza ukusekela akushoyo. NeBandla ngokunjalo, ngeke lifunde okusha, liyofunda lokho osekwaziwa nguMfundisi walo kuphela. Indlela yokushumayela ehlahlala iZwi idinga okungaphezulu kakhulu kwalokho. Idinga ukunakisisa nokuqaphela ingqikithi¹⁷ yencwadi ngoba injongo wukuthi okushiwo yincwadi kube yilokho okuzoshiwo entshumayelweni. Uma oshumayelayo encenga iBandla ukuba lenze okuthile njengokwengqikithi yencwadi – lapho injongo yencwadi kuyilokho okuzwakala entshumayelweni yakhe – yena kanye neBandla bazocina bezwe izinto ezivela kuNkulunkulu abengazihlelile ukuzisho ngesikhathi eyohlala phansi elungisa intshumayelo (“Ngeviki elizayo sizofunda isahluko sokuqala encwadini kaLuka bese sizwa ukuthi uNkulunkulu ufuna sifundeni kulencwadi. Ngeviki elilandela lelo, sizofunda isahluko sesibili kuLuka bese sizwa ukuthi uNkulunkulu ufuna sifundeni kulencwadi. Ngeviki elilandela lelo...”).

Lokhu kufanele kube yinto enomqondo ophelile nje uma uyicabanga kahle ngoba siyawubona umsebenzi weZwi kulona lonke uhambo lwethu sisenkolweni yobuKristu, ukusukela ekuphendukeni kwethu kuze kube semsebenzini kaMoya oNgcwele esiwubona ewenza ezimpilweni zethu lapho sizidela silahla ukona. Sonke isinyathelo esisithathile sokukhula kwethu emseni weNkosi asenzekalanga yini ngenxa yokuthi sezwa okuthile okuvela kuNkulunkulu ngendlela ebesingakaze sikuzwe ngayo ngaphambilini na?

Umsebenzi woMfundisi kufanele uchume ngalendlela ephathekayo yokuzithoba njalo phansi kweZwi likaNkulunkulu. Kodwa ungalenzi iphutha: ekugcineni ngumthwalo wamaBandla ukuqiniseka ukuthi abeFundisi bawo bayakwenza lokhu. Encwadini kaMathewu 18, uJesu usikhombisa ukuthi kungumthwalo weBandla ukubhekana nakho konke okwenzakalayo ngaphakathi kulona, ngokunjalo noPawulu encwadini yabaseGalathiya bokuqala. Ngakho-ke iBandla lingalingi linikeze umuntu amandla okulihola kwezikamoya uma zingekho izinto eziphathekayo ezikhombisa ukuzinikela kwakhe ukuzwa nokufundisa iZwi likaNkulunkulu. Uma likwenza lokho, likhinyabeza ukukhula kwalo futhi kufanele liqiniseke ukuthi alisoze lakhula

ngaphezulu kwezinga loMfundisi walo. Kancane-kancane, iBandla liyoyangokuya liphendulwa ukuba libe ngumfuziselo woMfundisi walo esikhundleni sokuba libe ngumfuziselo kaNkulunkulu.

Indlela uNkulunkulu ahlale esebenza ngayo

Akukaze kushintshe lutho, abantu bakaNkulunkulu bahlale bakhiwa ngeZwi likaNkulunkulu. Ukusukela ekudalweni komhlaba kuGenesisise 1 kuze kube sekubizweni kuka-Abrahama kuGenesisise 12, ukusukela embonweni esigodini samathambo omileyo kuHezekeli 37 kuze kube sekufikeni kweZwi eliphilayo elingujesu Kristu – uNkulunkulu wayelokhu edalile abantu bakhe ngeZwi lakhe. UPawulu uyakusho naye uma ebhalela abaseRoma uthi, “Ngalokho-ke ukukholwa kuvela ngokuzwa, ukuzwa kuvela ngezwi likaKristu” (Rom. 10:17). Nanjengoba futhi abhalela iBandla laseKorinte, ethi “Ngokuba njengalokho ekuhlakanipheni kukaNkulunkulu izwe alimazanga uNkulunkulu ngokuhlakanipha kwalo, kwaba kuhle kuNkulunkulu ukusindisa abakholwayo ngobuwula bentshumayelo” (1 Kor. 1:21). Indlela ecacile neqonde njengothi lomkhonto yokushumayela ngokuhlalela iZwi ivamise ukuba ngumthombo owumsuka wakho konke ukukhula okusekelwe yiqiniso eBandleni. UMartin Luther¹⁸ wathola ukuthi ukulifundisa kahle iZwi likaNkulunkulu kwagcina kube yisiqalo sezinguquko eziningi enkolweni yobuKristu. Nathi ngokunjalo, kufanele sizinikele ekutheni amaBandla ethu aguqulwe yiZwi likaNkulunkulu.

Akesibuyele emongweni wendumiso

Ngelinye ilanga ngifundisa eLandani, okungelinye lamadolobha amakhulu eNgilandi, ngaphawula kwinkomfa yosuku ukuthi izintshumayelo zamaPhrustani¹⁹ kwesinye isikhathi zazithatha isikhathi cishe esingafika emahoreni amabili. Elinye ilanga labafundi elalikhona laphefumulela phezulu labuza ukuthi, “Sasiba ngakanani-ke isikhathi esasisalela indumiso?” Kuyacaca ukuthi, ngokubona kwalomuntu, ukulalela iZwi likaNkulunkulu lishunyayelwa kwakungesiyona indumiso leyo ngokwakhe. Ngamphendula ngokuthi umlando uyasikhombisa ukuthi iningi lamaPhrustani ayekholelwa ukuthi ingxenye ebalulekile kakhulu yokudumisa *kwakungukuzwa* iZwi likaNkulunkulu lishunyayelwa ngolimi lwabo (nokuyinkululeko eyathengwa ngegazi lamadela-kufa angaphezulu kwelilodwa) kanye *nangokuziphatha* ngendlela efanele emveni

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kokulizwa ukuthi lifuna ukuthi benzene ngalo. Ukuthi babesalelwa yisikhathi esingakanani sokuhlabela amahubo, nakuba kuyinto ongeke wathi ayibalulekile, kwakuyinto eyayingabakhathazi kakhulu leyo.

Ngokunjalo namaBandla ethu kufanele akuvuselele ubumqoka beZwi njengengxenye yendumiso enqala lapho sihlanganyele, sikhonza khona. NgokweBhayibheli, umculo uyindlela emqoka kakhulu esibuyisela ngayo udumo kuNkulunkulu emveni kokuzwa iZwi lakhe lishunyayelwa. Kodwa umculo uNkulunkulu asinikeze wona akusiwona umculo esingakhela phezu kwawo amaBandla ethu. IBandla elakhiwe phezu kwesisekelo somculo, noma ngabe ngowaluphi uhlobo, leloBandla lakhelwe esisekelweni esingumhlabathi ozama-zamayo.

Mzalwane, mkhulekele uMfundisi wakho ukuthi azinikele ekufundeni iZwi ngokucophelela, ngokuqaphelisisa nangokuzikhandla. Mkhulekele ukuthi uma elifunda iZwi lakhe eliNgcwele, uNkulunkulu amsize amvule amehlo okuliqondisisa kahle, likwazi ukumakha nokumsebenzisa ngobuhlakani empilweni yakhe kanye nasezimpilweni zabanye abazalwane (funda uLuka 24:27; Izenzo 6:4; Efesu 6:19-20). Futhi mnikezeni uMfundisi wenu isikhathi esanele phakathi kweviki sokulungisa izintshumayelo ukuze kube yizintshumayelo ezinhle nezakhayo. Ukushumayela kuyingxenye emqoka *ukwedlula zonke* uma kukhulunywa ngokwelusa umhlambi kaNkulunkulu. Ngakho mncome, ube namazwi amahle, amakhayo nazomkhuthaza uMfundisi wakho, umazise izinto eziyizithelo zomusa kaNkulunkulu ozibonayo empilweni yakho ngenxa yokwethembeka kwakhe ekushumayeleni iZwi. Mfundisi, nawe zicelele ngomkhuleko lezi zinto ukuthi uNkulunkulu akuphe zona. Futhi khulekela namanye amaBandla ashumayela abuye afundise iZwi likaNkulunkulu, kungaba amaBandla angomakhelwane lapho owakhile khona, asemadolobheni, asezweni lonke laseNingizimu Afrika kanye nasemhlabeni wonke. Okokugcina, ukhuleke ukuthi amaBandla ethu azinikele ekuzweni izintshumayelo ezilihlahlelayo iZwi ukuze kuthi konke okwenziwayo emaBandleni ethu kuhambe ngohlelo nanjengokweZwi lakhe eliNgcwele. Ukuzinikela ekushumayeleni ngendlela ehlahlela iZwi likaNkulunkulu kuwuphawu olumqoka olukhombisa ukuthi iBandla linempilo.

ISAHLUKO SESITHUPHA

UPHAWU OLUDINGAKALAYO LWEBANDLA ELINEMPILO: INDLELA YOKUFUNDA IBHAYIBHELI UBUKA ISITHOMBE ESIKHULU

Ngokwakho ukucabanga, ubona ukuthi asho ukuthini lawamazwi athi ‘siyakuba njengaye’ atholakala encwadini ka 1 Johane 3:2: “Siyazi ukuthi, nxa ebonakaliswa, siyakuba njengaye, ngokuba siyakumbona njengokuba enjalo”?

Uma ufunda ngokuqaphelisisa indaba yeBhayibheli ukusukela ekuqaleni kwayo njengoba siyethulile esahlukweni sesithathu, uzobona ukuthi ngokomthetho lawamazwi ayesikhomba phambili ekugoqweni kwazo zonke izinto, lapho kuyogqama bha kuwona wonke umuntu ukuthi iBandla lisiqhakambisa kamsulwa kanjani isimo sikaNkulunkulu, isimo sakhe esigcwele uthando. Okuyokwenza ukuthi konke kugqame kahle wukuthi phela ngaleso-sikhathi isono kanye nabo bonke ubushazi-shazi baso ezimpilweni zethu buyobe sebuchithiwe ngokuphelele.

Kodwa uma bekungenzeka uvakashele iBandla elibizwa ngokuthi yi “The Church of Jesus Christ of Latter-Day Saints”²⁰ bewuzokuzwa bechaza lawamazwi athi ‘*siyakuba njengaye*’ ngokuthi yithina esiyokuba ngonkulunkulu ekupheleni kwezinto!

Ukuphi umehluko phakathi kwalezi-zincazelo ezimbili? Eyodwa ilandela indlela yokufunda iBhayibheli njengencwadi ebhalwe ngababhali abaningi abedulisa umyalezo owodwa ophelisiwe, othinta ukuzalwa, umsebenzi, ukufa, ukuvuka kanye nokwenyukela ezulwini kweNkosi yethu uJesu Kristu, lokhu esikubiza ngokufingqiwe sithi: ukubuka isithombe esikhulu (Biblical Theology). Kanti lena enye indlela ethi thina soyokuba ngonkulunkulu ayilifundi lelivesi ilandela indlela yokubuka isithombe esikhulu.

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Esahlukweni sesihlanu sithe indlela yokushumayela ehlahlela iZwi likaNkulunkulu iwuphawu olumqoka olukhombisa ukuthi iBandla linempilo. Kepha noma kunjalo, zonke izindlela zokushumayela, noma zingaba zinhle kangakanani, kungenzeka zisetshenziswe ngendlela engafanele. AmaBandla ethu akufanele akhathazwe wukuthi sifundiswa *kanjani* bese kuba wukuphela, kodwa kufanele akhathazeke nawukuthi sifundiswa *ini*. Yingakho uphawu olusemqoka nokungolwesibili ongabona ngalo iBandla elinempilo kungukufundisa iBhayibheli lonke, lifundiswe njengezincwadi eziningi kodwa eziqukethe indaba eyodwa epheleliswe nguJesusu Kristu. Ukufundisa okunje sikubiza ngokuthi ukufundisa ubuka isithombe esikhulu. Uma singalandeli lendlela, sizothatha ivesi elilodwa bese silihumusha ngokungathi lizimele lodwa, sigcine sesiliphoqa ukuthi lisho lokho okuthandwa yithina.

Indlela ephilileyo

Indlela ‘*ephilileyo*’ yigama lakudala okufanele engabe siyalithokozela ngoba sazi ngalo zonke izindlela uNkulunkulu weBhayibheli afuna sihambe ngazo. UPawulu ulisebenzisa izikhashana eziningi leligama ezincwadini lapho ebhalela amadodana akhe eNkosini oThimothewu benoThithu. Leligama lichaza indlela ‘*equkethe iqiniso eliphelele*’, lisho indlela ‘*eqonde nto engenamaphutha*’ noma ‘*eyethembekile ngokuphelele*’. Kahle-hle umsuka waleligama ususelwe kwezokwelapha noma ezokuthakwa kwamakhambi okwelapha asetshenziswa ngodokotela ukuveza ukuthi injani into ephelelisiwe noma ephila ngokuphelele. Lendlela ebuka isithombe esikhulu ingachazwa ngokuthi yindlela ephilileyo nethembekile ekufundiseni iBhayibheli lonkana. Ngamanye amazwi lendlela ithatha incwadi ethile noma ivesi elilodwa eBhayibhelini bese iliqhathanisa nezinye izincwadi eziseTestamenteni eliDala noma eLisha ukuze kubonakale ukuthi uJesusu Kristu uyiphelelise kanjani leyoncwadi. Lokhu kungenxa yokuthi nakuba iBhayibheli liyizincwadi eziningi nezibhalwe ngababhali abehlukene kodwa ziqukethe umyalezo owodwa nopheleliswe yiNkosi uJesusu Kristu. Ngenxa yokuthi lendlela ihumusha izingxenywe ezithile zeBhayibheli ngokubuka leyonxenywe ukuthi ithintana kanjani nomyalezo weBhayibheli lilonke, kwenza ibe yindlela ethembekile, eneqiniso nengenamaphutha ahlosiwe azokwenza ukuthi oshumayelayo afundise ngokucatshangwa nguye.

Encwadini yakhe yokuqala kuThimothewu, uPawulu uthi ‘*isifundiso esiqondile*’

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siyi-sifundiso ‘*esiphilileyo*’ esithobekileyo evangelini likaNkulunkulu futhi esiphikisanayo nokungalungi nesono (1 Tim. 1:10-11) Kamuva kuyo lencwadi uqhathanisa izifundiso ‘ezahlukileyo’ (noma ezidukisayo) ‘namazwi *aphilileyo* eNkosi yethu uJesu Kristu nesifundiso esiya ngokumesaba uNkulunkulu’ (1 Tim. 6:3).

Kanti futhi encwadini yakhe yesibili kuThimothewu, uPawulu uyamncenga ngokuthi “Isibonelo samazwi *aphilayo* masibe yilawo owawezwa kimi ngokukholwa nangothando olukuKristu Jesu” (2 Tim. 1:13). Wabe esemxwayisa ngokuthi ‘kuyakuba khona isikhathi abangayikuvuma ngaso isifundiso *esiphilayo*, kepha ngokwezinkanuko zabo bayakuzibuthela abafundisi njengokubathswa kwezindlebe zabo’ (2 Tim 4:3).

Uma ebhalela omunye uMfundisi wakhe osemncane, uThithu, uyaphinda futhi uzwakalisa izinto ezimkhathazile nezifanayo nse nalezo azizwakalise kuThimothewu. Umyala ngokuthi noma iyiphi indoda azoyikhetha njengelunga eBandleni kufanele kube ‘obambelele ezwini elithembekileyo ngokwesifundiso, aze abe nakho nokuyala ngesifundiso *esiphilileyo* nokwahlula abaphikayo’ (Tit. 1:9). AbeFundisi bamanga kufanele bakhuzwe ngolaka ‘ukuze *baphile* ekukholweni’ (Tit. 1:13). Okokugcina amtshele kona ngokuthi kufanele afundise ‘lokhu okufanele isifundiso *esiphilileyo*’ (Tit. 2:1).

AbeFundisi kufanele bafundise isifundiso esiphilileyo – isifundiso esiqukethe iqiniso eliphelele, esiqonde nto esingenamaphutha futhi esethembekile uma kufundiswa iBhayibheli. Ngokunjalo namaBandla, kungumthwalo wawo ukuqiniseka ukuthi abeFundisi bawo bashumayeza ngesifundiso esiphilileyo.

Ubunye, ukwehluka-hlukana, kanye nesisa

Ngeke sikwazi ukuchaza yonke into ephathelene nesifundiso esiphilileyo kulencwadi ngoba lokho kungadinga siqale phansi sibhale iBhayibheli kabusha. Kodwa lapho iBandla ngalinye liqhubeka nomsebenzi walo, liba nazo izindawo lapho lidinga ukuba wonke amalunga alo avumelane ngalokho abakuthatha njengezinto ezizumgogodla nezibalulekile. Kanti futhi zikhona ezinye izinto lapho kungonakali lutho khona uma kukhona ukungaboni ngaso-linye. Kwesinye isikhathi kuba khona izindawo lapho livumelana ngokuthi umuntu makenze njengokubona kwakhe, eqhutshwa ngunembeza wakhe omuhle.

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EBandleni engisebenza kulona elisenhloko-dolobha yaseMelika i-Washington DC sidinga ukuba wonke amalunga eBandla akholelwe ngaphandle kokunanaza ukuthi insindiso itholakala kuphela ngomsebenzi kaJesu Kristu, umsebenzi awenza esiphambanweni. Futhi okunye esivumelana ngakho kumayelana nendlela esiqonda ngayo umbhabhadiso wabakholwayo kanye nobuholi beBandla, okungukuthi (ngubani onezwi olugcina ekuthathweni kwezinqumo zeBandla). Nakuba ukuvumelana ngokuphelele maqondana nombhabhadiso kanye nobuholi beBandla kuyizinto ezibalulekile kodwa akusizona izinto ezingaphoqwa ukuthi kuvunyelwane ngazo. Kuyiqiniso ukuthi bezingaba lusizo futhi ziliphilise kahle kakhulu iBandla uma bekungavunyelwana ngazo kodwa azikho mqoka kangako uma kukhulunywa ngensindiso.

Ngako-lunye uhlangothi, iBandla lethu liyakwamukela ngandlela-thize ukungaboni ngaso linye ezifundisweni ezingathinti insindiso nokuphathwa kweBandla. Njengokuthi-nje sonke siyavumelana ngokuthi uKristu uzobuya ngelinye ilanga kodwa kunemibono eminingi eyahluka-hlukene ngesikhathi azobuya ngaso.

Okokugcina, iBandla lethu likhululekile ngokuthi umuntu azibonele ngokwakhe, eqhutshwa ngunembeza omuhle. Lapha sikhuluma ngezinto ezifana nokuthi bukhona yini ubulungiswa empini yamaphika-nkani avukela umbuso, nokuthi ngubani kahle-hle owabhala incwadi yamaHeberu. Umuntu angaba nowakhe umbono owehlukile kweya-banye kulezizinto futhi ingabikhona inkinga.

Kunomgomo omkhulu okuyiwona oselusile kukho konke lokhu: lowomgomo ngokuthi uma sikhuluma ngezinto siya ngokusondela ekujuleni nasemongweni wesikholelwa yiko, siya-ngokuya silindele ukuba kube nobunye nokuvumelana ngamaqiniso esikholelwa yiwo – amaqiniso aphilileyo asuselwe esifundisweni seBhayibheli. Mayelana nalomgomo, amaqhawe akudala enkolo asifundisa ukuthi: asibe nobunye ezintweni ezibalulekile; kulungile ukwehlukana ezintweni ezingabalulekile; kodwa sibe nesisa kuzona zonke ezinye izinto.

Izifundiso ezinohlevane nokunzima ukuziqonda

IBandla elizinikele esifundisweni esiphilileyo liyohlala njalo lizinikele ekufundiseni izimfundiso zeBhayibheli ikakhulukazi lezo ezingagqizwe-qakala

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ngamaBandla amaningi. Ezinye zalezimfundiso kungenzeka zibonakale emehlweni ethu zinzima kakhulu, futhi zigcine sezidale uqhekeko eBandleni. Nakuba kunjalo, okwethu ukuthi kufanele simethembe uNkulunkulu ukuthi wazifaka eZwini lakhe ukuba zibe wumgogodla ozosisiza ukuqonda umsebenzi wakhe wokusisindisa.

UMoya oNgcwele awusona isiwula. Uma embulile okuthile eNcwadini yakhe eNgcwele ukuba kufundwe wumhlaba wonke, amaBandla akufanele azibone sengathi ahlakanihile kuNaye ngokuthi kube nezimfundiso azozigwema. Uma bekhuluma ngezinto ezinohlevane, kungabe kufanele bacophelele yini, basebenzise ubuhlakani babo bokuba ngabaholi. Kuliqiniso elimsulwa lelo. Ngabe kufanele bazigweme ngokuphelele izifundiso esingaziqondi kahle nezinohlevane na? Kuyiphutha elikhulu lelo. Uma sifuna amaBandla aqashwe yisifundiso esiphilileyo, umthombo waso okuyiBhayibheli kufanele sithobeke ezifundisweni zonke ezifundiswa yiBhayibheli, nalezo ezinzima nesingaziqondisi kahle.

Ukwenza isibonelo ngesinye sezimfundiso okunzima ukuziqonda yileso esikhuluma ngokuthi, uma uNkulunkulu ethanda wonke umuntu odalwe ngomfuziselo wakhe, kungani kunabathile abakhethiweyo okuthi uma bezwa iZwi lishunyayelwa baphenduka ezonweni zabo bakholwe kuJesu Kristu, kodwa labo abangakhethiwe baqhubeke nezinhliziyo ezilukhuni nasekoneni kwabo? Yingakho lesisifundiso sijwayele ukugwenywa ngoba kuthiwa sinzima kakhulu ukusiqonda futhi siyindida. Kodwa okungephikwe-muntu ngokuthi noma kunjalo, lesisifundiso singephikwe muntu ukuthi sikhona eBhayibhelini. Futhi yiqiniso ukuthi singeqonde konke okushiwo yiBhayibheli ngalesisifundiso sabakhethwa, kodwa okufanele sikukhumbule ngaso sonke isikhathi ukuthi akusiyona into encane ukuthi insindiso yethu iqhamuka kuNkulunkulu, hhayi kithina.

Miningi imibuzo ebalulekile ephendulwayo yiBhayibheli kodwa othola ukuthi amaBandla awayiqgize-qakala, imibuzo efana nokuthi;

- Banjani abantu, ngokujwayelekile? Babi noma bahle? Kungabe badinga ukukhuthazwa nje kuphela, batshelwe izinto ezinhle ngabo, noma badinga impilo entsha yokuthethelelwa izono zabo na?
- Wenzani uJesu Kristu ngokufa kwakhe esiphambanweni? Kungabe empeleni naseqiniseni elimsulwa walanelisa ngokuphelele ulaka lukaYise

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olwalufanele izono zethu noma waba yisibonelo esihle kubalandeli esikhombisa indlela yokuzidela nokuzinikela na?

- Kwenzakalani uma umuntu ephenduka eba ngumlandeli kaJesu Kristu?
- Uma singamaKristu, singaba nesiqiniseko esingakanani ukuthi uNkulunkulu uzoqhubeka nokusinakekela? Uma kunjalo, ukuqhubeka kwakhe ngokusinakekela kuxhomekeke ekwethembekeni kukabani? Kwethu noma ekwethembekeni Kwakhe?

Yonke lemibuzo akusiyona nje kuphela eyochwephebe beBhayibheli noma abafundi abasebancane abasemakolishi aqeqesha ngezikaMoya kodwa ibalulekile kuwona wonke umuntu ongumKristu. Abanye bethu asebenzela Fundisi bazi kahle kamhlophe ukuthi umhlambi singawelusa ngokuhluka kanjani uma impendulo yethu kwenye yalemibuzo ibingashintsha. Ukwethembeka eZwini kuyasiphoqa ukuba sikhulume ngalezizinto ngokucacileyo nangegunya, ikakhulukazi njengoba silangazelele ukuqhakambisa ubunjalo nesimo sikaNkulunkulu njengokupheleliswa kwaso.

Ake ucabange: Uma sifuna amaBandla aqhakambisa isimo nobunjalo bukaNkulunkulu, kungenziwa yini ukuthi singafuni ukwazi konke lokho asembulele kona ngaye eZwini lakhe na? Uma singafuni ukwazi konke lokho asembulele kona eZwini lakhe, kungabe lokho kutshela abantu ukuthi sisibona kanjani isimo nobunjalo bakhe?

Ukwenqaba amandla nobukhulu bukaNkulunkulu

Ukuqonda konke okufundiswa yiBhayibheli maqondana noNkulunkulu kuyinto emqoka ngaphezulu kokwenza. UNkulunkulu weBhayibheli unguNkulunkulu onguMdali kanye neNkosi kepha amandla nobukhulu bakhe buvamise ukuphikwa, ngisho nangaphakathi emaBandleni. Uma labo abazibiza ngokuthi bangamaKristu beyenqaba imfundiso yeBhayibheli emaqondana nobukhulu kanye namandla kaNkulunkulu awabonakalisa ngokudala kwakhe umhlaba kanye nangesu lakhe elinzulu lokusisindisa, labo-bantu badlala ngomlilo kuhle kwamakholwa akholelwa ezeni. AmaKristu ayohlala njalo enemibuzo ethile angayiqondi kahle maqondana namandla kanye nobukhulu bukaNkulunkulu. Kodwa uma kunomuntu ozibiza ngekhulwa kodwa ebe elokhu eqhubekile futhi egxilile ekwenqabeni ukwemukela leliqiniso

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ngoNkulunkulu, lokho kufanele kusenze sishaye amakhala. Ukubhabhadisa umuntu onjalo kucishe kwefane nokubhabhadisa umuntu ongakholwa, onenhliziyi engakaphendukile. Ukwemukela umuntu onjalo ekubeni yilunga leBandla kungukwemukela umuntu obonakala sengathi useyamethemba uNkulunkulu kanti, eqinisweni lonke, akukabi-njalo.

Ukwenqaba okunjalo kunenkulu ingozi kunoma yimuphi umKristu, kodwa ibankulu kakhulu ingozi uma lokwenqaba kutholakala kumholi weBandla. Uma iBandla likhetha umholi owangabazayo amandla nobukhulu bukaNkulunkulu noma mhlawumbe lemfundiso engakayiqondi ngokuphelele, leloBandla kungenzeka ukuthi libeka umuntu ozoba yisibonelo esibi, ongazimisele nakancane ukwethembela uNkulunkulu. Nokho-ke okuyisenzo okungenzeka sivimbe iBandla ukuba likhule.

Ngenxa yesikhathi esiphila kuso namuhla, okuyisikhathi esesiqhutshwa kakhulu yisiko lentengiso nelokuthanda izinto ezithengwa ngemali, sekujwayelekile nokuthi lamasiko akhuthazwe nasemaBandleni. Kukhuthazwa ukuthi siqonde umsebenzi kaMoya oNgcwele njengomsebenzi wentengiso²¹ nomsebenzi wokushumayeza abangakholwa njengomsebenzi wokukhangisa²². Okwenzekayo lapha ngukuthi sekuthathwa uNkulunkulu enziwe kabusha, abe ngumfuziselo womuntu. Ngalezo-zikhathi, iBandla elinempilo kuyofanele liqaphe ngamehlo okhozi futhi likhulekele abaholi balo ukuthi bayiqonde kahle imfundiso yeBhayibheli maqondana namandla kanye nobukhulu bukaNkulunkulu. Kodwa kuyofuneka bangacini lapho kodwa bakhuleke ukuthi lamandla kanye nobukhulu bukaNkulunkulu obumangalisayo buzwiwe ngabholi babo, babubone mathupha busebenza ezimpilweni zabo. Babakhulekele ukuthi babambelele ngokugcwele enkazimulweni yalesisifundiso esiphilileyo njengokufundiswa kwaso yiBhayibheli eliNgcwele. IBandla elinempilo libonakala ngendlela yokushumayela ehlahlela iZwi kanye naleyo ebuka isithombe esikhulu.

ISAHLUKO SESIKHOMBISA

UPHAWU OLUDINGAKALAYO LWEBANDLA ELINEMPILO: UKUQONDA UMYALEZO WEZINDABA EZINHLE NJENGOKWEMFUNDISO YEBHAYIBHELI

Kubalulekile kakhulu ukuthi amaBandla ethu ayiqondisise kahle indlela yokufunda iBhayibheli ebuka isithombe esikhulu ikakhulukazi uma kukhulunywa ngezindaba ezinhle ezingumsebenzi kaKristu awuphothula esiphambanweni. Izindaba ezinhle zingumongo wenkolo yobuKristu, ngokunjalo-ke kufanele zibe ngumongo nasemaBandleni ethu.

IBandla elinempilo liyiBandla lapho wonke amalunga, abadala nabancane, asemnkantsha ubomvu ekukholweni nasafufusa, ebambene eyinto eyodwa lapho kukhulunywa ngezindaba ezinhle ezithokozisayo zensindiso yethu esayemukeliswa ngomsebenzi kaJesu Kristu. Zonke izincwadi zeBhayibheli zisikhombisa wona lomsebenzi noma zisho okuthile ngawo. Maviki-wonke uma iBandla lihlangele lisuke lizozivuselelwa, lizwe kuphinda-phindwa lezizindaba ezinhle. Ukuqonda izindaba ezinhle ngokweBhayibheli kufanele kube yikona okwakhelwa kuzo zonke izintshumayelo, yonke imibhabhadiso, iSidlo seNkosi, zonke izingoma ezihlatshelwayo, yonke imikhuleko kanye nazo zonke izingxoxo. Amalunga eBandla elinempilo ayakukhulekela futhi ayakulangazelela ngaphezu kwazo zonke ezinye izinto ukuqonda ngokujulile izindaba ezinhle.

Kungani? Kungenxa yokuthi ithemba lezindaba ezinhle liyithemba lokwazi inkazimulo kaNkulunkulu ebusweni bukaKristu (2 Kor. 4:4-6). Yithemba lokumbona yena ngokucacile nokumazi ngokuphelele, njengoba nathi saziwa ngokuphelele (1 Kor, 13:8). Yithemba lokufana naye uma simbona enjengoba enjalo (1 John 3:2).

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Okufanele kwaziwe ngezindaba ezinhle

Izindaba ezinhle akusizona izindaba ezisitshela ukuthi konke kusihambela kahle. Akusizona izindaba zokuthi uNkulunkulu uluthando. Akusizona izindaba zokuthi uJesu ufuna ukuba ngumngane wethu. Akusizona izindaba zokuthi unesu noma injongo enhle ngezimpilo zethu. Njengoba ngike ngachaza kabanzi esahlukweni sokuqala ukuthi izindaba ezinhle ngezokuthi uJesu Kristu wafa esiphambanweni njengomnikelo owenziwa esikhundleni sezoni, wavuswa ekufeni, wasenzela indlela yokuthi sibe nokubuyisana noNkulunkulu. Izindaba ezinhle ngezokuthi uMehluleli usephenduke waba nguBaba wethu osezulwini kulabo asebhendukile, bakholwa nguJesu Kristu njengeNkosi noMsindisi. (Ungabuyela uyofunda isahluko sokuqala ukuze uthole incazelo ephelele).

Nazi izihloko ezine engiye ngizame ukuzikhumbula uma ngitshela abantu ngezindaba ezinhle esidlangalaleni noma ngasese – (1) uNkulunkulu, (2) umuntu, (3) uKristu, (4) isinyathelo. Ngamanye amazwi uma ngitshela abantu ngezindaba ezinhle ngizibuze lemibuzo ethi;

- ❑ Ngichazile yini ukuthi uNkulunkulu unguMdali wethu oNgcwele, onamandla nobukhulu bonke na?
- ❑ Ngikucacisile yini ukuthi thina bantu siyingxubevange engajwayelekile, okungukuthi nakuba sidaliwe kahle ngomfanekiso kaNkulunkulu kodwa siwile, siyizoni futhi sehlukani siwe naye?
- ❑ Ngichazile yini ungubani uJesu nokuthi wasenzelani – ukuthi unguNkulunkulu ebe futhi engumuntu ngokuphelele okunguyena kuphela ongunya lokuma phakathi komuntu noNkulunkulu ngendlela okungekho omunye onalo, nguye owathatha indawo yethu ngokusifela esiphambanweni nokuthi uyiNkosi evukile kwabafileyo na?
- ❑ Okokugcina, nakuba sengikushilo konke lokhu kodwa ngikubeke kwacaca yini ukuthi umuntu kufanele athathe isinyathelo ngakuzwile maqondana nezindaba ezinhle, akholwe yilomyalezo, alahle impilo yakhe yokona nokuzazisa bese ezinikele kuKristu na?

Siyalingeka kwesinye isikhathi ukuthi sikhulume ngemivuzo yezindaba ezinhle *ngokungathi* lemivuzo iyizindaba ezinhle ngokwayo. Kuvamisile-ke

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ukuthi lemivuzo yezindaba ezinhle kube yizona zinto abangakholwa abazijahile, izinto ezifana nentokozo, ukuthula, uthando, injabulo, ukweneliseka kanye nokuzicabanga njengomuntu okahle. Ukukhuluma ngalezizinto *ngokungathi* ziyizindaba ezinhle kungukukhuluma ngeqiniso elingaphelele. Yingakho uMfundisi u-J.I. Packer exwayisa kwenye yezincwadi zakhe ngokuthi²³ “Uma iqiniso elingaphelele libekwa kusengathi liyiqiniso eliphelele, liphenduka libe ngamanga ngokuphelele”.

Eqinisweni eliphelele asidingi nje kuphela intokozo, ukuthula noma injongo empilweni. Sidinga uNkulunkulu luqobo lwakhe. Ngenxa yokuthi siyizoni ezilahliwe yicala, into esiyidingayo ngaphezu kwazo zonke ezinye izinto ukuthi asithethelele icala lethu. Sidinga impilo entsha kaMoya. Uma sithambisa ulimi lapho sikhuluma iqiniso lezindaba ezinhle kulabo abangakholwa, okwenzakalayo ukuthi kuba namakholwa-mbumbulu azinikelayo bese ebhalwa ohlwini lwamalunga eBandla. Lezizinto zombili yizona ezenza kugcine sekunzima kakhulu ukubiza izwe ukuba lemukele uKristu njengeNkosi noMsindisi walo.

Ukuchichima ngezindaba ezinhle

Uma iBandla linempilo futhi linamalunga alo alaziyo futhi abambebele ezindabeni ezinhle ngaphezulu kwazo zonke ezinye izinto, bazohlala njalo benentshisekelo yokufuna ukutshela abanye ngalezizindaba emhlabeni wonke. UMfundisi uGeorge W Truett weBandla le First Baptist Church eDallas eMelika nowayengumKristu nomholi onohlolze wesizukulwane esedlule, wake wathi:

“Icala elikhulu kunawo wonke ongaletswesa iBandla limbe... ngokuthi leloBandla lishodelwa intshisekelo nesihe ngemphefumulo yabantu. Uma iBandla lingenalo uzwelo oluchichimayo ngemphefumulo elahlekile, futhi lingaphumeli ngaphandle ukuyofuna libuye likhombela lemiphefumulo ekwazaneni noJesu Kristu, leloBandla alehluke ngalutho neqembu labagcini-masiko abakhathazeka ngokuziphatha kwabantu.”²⁴

Amalunga amaBandla ethu kulesisikhathi sanamuhla achitha esiningi isikhathi lesi nabantu abangesiwona amaKristu uma uqhathanisa nesikhathi

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asichitha namanye amaKristu njalo ngamaSonto. Bachitha isikhathi nabangakholwa emizini yabo, nomakhelwane kanye nalabo abasebenza nabo. Ukuvangela akusiyona into esiyenza ngokuthi simeme othile ukuba ahambe nathi aye enkonzweni ethile, kube sekuphelile njalo. Omunye nomunye phakathi kwethu uphethe izindaba ezimangalisayo zensindiso kuKristu, asingashintshisi ngazo ukuze sizuze okunye. Asibatshela ngazo lezizindaba ezinhle abangakholwa - namuhla!

IBandla elinempilo liyazazi izindaba ezinhle bese likhuluma ngazo.

IZELULEKO EZIPHUTHUMAYO: EMVENI KOKUPHUMA EBANDLENI OBEWUKHONZA KULO, ULITHOLA KANJANI ELINYE IBANDLA ELIFANELE

1. Khuleka.
2. Thola iseluleko kuMfundisi onenkambo noqotho eNkosini (noma kwamanye amalunga angabaholi).
3. Izinto zakho ezimqoka maziqonde nto.
4. Izindaba ezinhle kufanele zibanjwe njengezikhali zamaNtungwa, zishunyayelwe ngokucacileyo futhi ziphilwe ngokwethembeka. Ukuxega kunoma iyiphi yalezizinto ezibucayi kukhomba ingozi enkulu.
5. Izintshumayelo kufanele zigxile eZwini, zithinte impilo yomuntu futhi zixhomekeke empilweni yeBandla. Uzokhula kwezikaMoya uma useBandleni lapho iZwi kuyilona elinamandla, futhi eliyi-lizwi lokugcina ngaphezulu kwakho konke okunye.
6. Okunye okubalulekile okudinga ukubhekisise ukuthi iBandla lithini ngombhabhadiso, iSidlo seNkosi, ubulunga eBandleni, indlela yokuqondiswa kwezigwegwe nanokuthi ubani onezwi lokugcina uma kufanele kuthathwe izinqumo.
7. Kafushane nje, fundisisa kahle lencwadi, ikakhulukazi izahluko ukusukela kwesesihlanu ukuya kweseshumi-nantathu!
8. Zibuze imibuzo yokuziphenya wena uqobo enjengokuthi:

Qonda umyalezo wezindaba ezinhle

9. Kungenzeka yini ukuba ngifune engizoshada naye okhule ngaphansi kwezimfundiso zaleliBandla?
 10. Sithombe sini senkambo yobuKristu esizobonwa sibuye sifundwe ngabantwana bami kuleliBandla – bazobona isithombe eshlukile yini noma esifanayo nalokho okwenzeka ezweni na?
 11. Ngingakuthokozela yini ukumema abangesiwona amaKristu ukuba beze kuleliBandla? Okungukuthi, bazozizwa kahle yini izindaba ezinhle zishunyayelwa, baphinde bazibone futhi seziphilwa ngabazalwane? Kungabe leliBandla linaso yini isandla nendlela yokwemukela nokuheha abangesiwona amaKristu na?
 12. Ngingakwazi yini ukubamba iqhaza nokusebenza ndawo-thize kuleliBandla ngisebenzisa amakhono engiwaphiwe yiNkosi ukukhulisa iBandla na?
 13. Cabangisisa indawo owakhile kuyo. Kungabe ukuqhelelana noma ibanga phakathi kwendlu yokukhonzela nekhaya lakho kuzodala ubuvila noma ukukhuthala ekubambeni iqhaza nasekusebenzeleni iBandla na? Uma uthutha uya kwenye indawo, thola iBandla eliphilileyo kuqala ngaphambi kokuthi uthenge isiza noma indawo yokwakha.
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INGXENYE YESITHATHU

**IZINKOMBA EZIBALULEKILE
ZEBANDLA ELINEMPILO**

UPHAWU OLUBALULEKILE LWEBANDLA ELINEMPILO

Njengokuba zonke lezizimpawu eziyisishiya-galolunye ezibaluliwe kulencwadi zinjengoba kushiwo yimiBhalo, zonke futhi zinegunya ukuba zithotshelwe yiwona wonke amaBandla kaKristu. Nakuba kunjalo kodwa kufanele umehluko phakathi kwezimpawu ezimqoka nalezo ezibalulekileyo zisikhumbuze ukuthi ukulungisiswa kwempilo yeBandla kwenzeka kancane njengoba kwenzeka ngokufanayo nasempilweni yomzalwane ngamunye. UNkulunkulu udinga ukuba sibe nesineke ekukhuliseni izingane zethu, ngokunjalo ufuna sibe nesineke ngokukhula kwamaBandla ethu.

Lokhu engikubiza ngokuthi kuyizimpawu *ezibalulekile* yingoba zibalulekile ikakhulukazi uma uphawu uzolubhekisisa ngalunye. Kodwa uma lezizimpawu ungazitholi eBandleni lakho, lokho akuchazi ukuthi sekufanele ulishiye (nakuba kungaba yinto eyephusile ukuyenza). Esikhundleni sokushiya, amaBandla angenazo lezizimpawu ezibalulekile kungaba yizindawo lapho okufanele ukhuleke khona, ube nesineke, ube yisibonelo esihle ngenkambo kanye nangempilo yakho.

Uma kwenzeka ngibuzwa uMfundisi ukuthi kufanele kuze kube nini ebekezelele iBandla elinesakhiwo sobuholi obungagunyaziwe yiBhayibheli, noma uma umKristu engibuza ukuthi angalibekezelela isikhathi esingakanani iBandla elehlulekayo ukuqondisa izigwegwe zalabo abaphumbakayo, noma uma umDikhoni engibuza ukuthi kufanele azibekezelele kuze kube nini izibalo zamalunga eBandla okunezimpawu zokuthi kuningi okungesilona iqiniso

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ngazo, engingakwenza ukuthi ngikhuthaze labazalwane ukuthi babe nesineke, bakhuleke, babe yisibonelo, babe nothando bese beyalinda. Ukukhula kuyinto eyenzeka kancane-kancane futhi ethatha isikhathi. Futhi iBandla lingabantu, abantu ababizelwe ukuba bathethelelane, sikhuthazane, sikhonzane ngemisebenzi emihle, okufuneka ukuthi ngezinye izikhathi nangokusondezana kuKristu siphonselane izinselelo. Ngaphezu kwakho konke, iBandla lingabantu okufanele sibeluse, sibanakekele.

Njengoba engekho amaKristu angenasici kulempilo, yingakho-ke namaBandla angenasici ungeke uwathole-ndawo. Ngisho namaBandla ocabanga ukuthi angcono kunamanye nawo ayehluleka ukufinyelela kulelizinga. Ngisho ukuphatha okuqondile noma ukushumayela okunenkuthalo enkulu, ngisho ukunikela ngokuzikhandla noma ukubambelela esifundisweni esiqondile, konke lokhu ngeke kulidlondlobalise iBandla. Nakuba sengikushilo konke lokhu, kodwa noma ngabe yiliphi iBandla lingaba nempilo ngaphezulu kwalokho eliyikho manje. Kulempilo asisoze sanqoba isono ngokuphelele. Kodwa njengoba siyibo abantwana bakaNkulunkulu kufanele singatheneke amandla ukulwa lempi. Ngokunjalo namaBandla akufanele ukuba abeke phansi izikhali ayeke ukulwa lempi. AmaKristu, ikakhulukazi abeFundisi nabaholi beBandla, kufanele banxanele futhi bakujulukele ukubona amaBandla eya ngokuthuthuka ekubeni nempilo.

ISAHLUKO SESISHIYA-GALOMBILI

**UPHAWU OLUBALULEKILE
LWEBANDLA ELINEMPILO:
UKUQONDA UGUQUKO
NJENGOKWEMFUNDISO
YEBHAYIBHELI**

Emhlanganweni wokuqala owawungonyaka ka 1878, iBandla engikulo lathatha isinqumo maqondana nesivumo sokholo. Lesisivumo sase sithe ukuqiniswa kancane ngoba kahle-hle saqoshwa ngo 1833 yi-Hampshire Confession of Faith. Indlela-ke lesisivumo esibhalwe ngayo kusetshenziswe ulimi oludala kakhulu okungelula ukuliqonda, kodwa sizoqiniseka nje sibone ukuthi singafundani kuso. Manje kulomqulu walesisivumo, kukhona umbhalo wesishiya-galombili ofundeka kanje;

Siyakholwa ngukuthi uguquko nokukholwa kuyimisebenzi jobuNgcwele nokuthi futhi kuyimisebenzi yomusa engenakho ukwehlukaniswa ngoba igxilisiwe emiphefumulweni yethu nguMoya kaNkulunkulu okuyiwona osakhayo kabusha, okuthi ngenxa yokuqiniseka ngokujulileyo ukuthi impela sinecala; kunengozi esikuyo esingenandlela yokuzikhulula ngokwethu; ukubona kwethu ukuthi ayikho enye indlela yensindiso ngaphandle kwekaKristu, siphendukela kuNkulunkulu ngokudabuka okungenakho ukuzenzisa okuthi ngesikhathi esisodwa sizicelele isihawu futhi sibe samukela iNkosi uJesu Kristu njengoba kunguyena umProfethi wethu, umPristi neNkosi yethu esithembele kuyo kuphela njengoMsindisi wethu owenele nopheleleyo.

Abasebangingi abantu abakhuluma baphinde babhale ngaloluhlobo, kodwa amaqiniso eBhayibheli akulawamazwi alokhu emile njalo engaguqukile. IBandla

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elinempilo libonakala ngokuqonda indaba yoguquko njengokufundiswa kwayo yiBhayibheli.

Umsebenzi Wethu

Ekuqaleni kwalesisivumo sokholo kunamazwi atholakala eBhayibhelini amema izoni ukuba ziguquke, zikholwe. Njengoba noJesu ayebayala abantu ayeshumayela kubo ngesikhathi sokuqala komsebenzi wakhe ethi “Phendukani nikholwe yivangeli!” (Marku 1:15). Uma ungayisho lenkulumo ngamazwi acacile ungathi: uguquko²⁵ luzala ukuphenduka²⁶ nokukholwa.

Uma siqhubeka lesisivumo, sinikeza enye incazelo emaqondana nokuthi ukuphenduka kanye nokukholwa kubukeka kanjani. Isivumo sithi ‘siyajika’ endleleni yesono sijikele kuNkulunkulu, ‘siyemukela’ uKristu bese ‘siyethembela’ kuye kuphela njengoMsindisi wethu owenele nopheleleyo. Ziningi izibonelo eziseTestamenteni Elisha ezikhombisa ngokusobala izehlakalo lapho izoni zishiya izono zazo, zemukela uKristu bese zibeka ithemba lazo kuye ngokuphelele. Khumbula umLevi owayengumqoqi-ntela okwathi emveni kokulaxaza umsebenzi wakhe wokuqoqa intela, walandela uJesu (Mark 2:14). Nowesifazane owayesemthonjeni (John 4:28-30). Nomphathi webutho laseRoma (Mark 15:39). NoPetru, uJakobe noJohane. NoSawulu, umzingeli wamaKristu owaphenduka waba nguPawulu (Ize. 9), umPhostoli wabezizwe. Ngeke siqede ukuba-gagula bonke ngoba uhla lude kakhulu. Kodwa inye into efanayo ngabo bonke... ukuthi bonke bajika, babeka ithemba labo kuJesu, emveni kwalokho bamlandela. Lokho-ke, kubizwa ngokuthi ukuguquka.

Akusikhona ukwazi inqubo yenkonzo yakho njengemibhedesho, inkolo yabaPostoli noma isilandelo senkolo ethile. Akusikhona ukukhuleka noma ukuxoxa. Akusikhona ukuphenduka ube ngowaseNyakatho. Akusikhona ukukhula ufike eminyakeni ethize, noma ukuhlala phansi uthathe izifundo ezithile. Akusikhona ukwedlula esikweni-mpilo elithize mhlawumbe ukusoka noma ukuganwa okuyizinto ezikuwelisela ezingeni elilandelayo. Akusilona uhambo lapho uthola khona abaningi besasaphazekile ezindleleni ezahlukahlukene. Kodwa ukuguquka kungukujika kwezimpilo zethu, siyeke ukuzibona sifanelwe umusa kaNkulunkulu ngokwemisebenzi yethu emihle, kepha ukuzibona sifanelwe umusa wakhe ngenxa yomsebenzi owenziwa nguKristu

esiphambanweni - kuphela. Ukuguquka kungukujika ekuzibuseni unikele ngempilo yakho ukuba ibe ngaphansi kombuso kaNkulunkulu, kungukujika ekukhonzeni noma ukukhumbula izithixo eziyilize-leze njengamadlozi bese ukhonza uNkulunkulu ophilayo kuphela.

Uguquko lungumsebenzi kaNkulunkulu ezimpilweni zethu

Qaphela futhi okunye okushiwoyo yilesisivumo mayelana nokuguquka kwethu. Sijika “ngenxa yokuqiniseka ngokujulileyo ukuthi impela sinecala; kunengozi esikuyo esingenandlela yokuzikhulula ngokwethu; ukubona kwethu ukuthi ayikho enye indlela yensindiso ngaphandle kwekaKristu.” Kwenzeka kanjani lokhu? Ubani osiqinisekiso ukuthi sidinga ukuguquka na? ‘Kugxilisiwe emiphefumulweni yethu nguMoya kaNkulunkulu osakhayo kabusha.’ Kunemibhalo emibili esetshenziwe kulesisivumo nokuyi-yona esekela lomqondo, lemibhalo ithi;

Bathi ukuzwa lokho, bathula, badumisa uNkulunkulu, bathi: “Kanti uNkulunkulu unike nabezizwe ukuphendukela ekuphileni.” (Izenzo 11:18)

Ngokuba ngomusa nisindisiwe ngokukholwa; nalokhu akuveli kini, kuyisipho sikaNkulunkulu, akuveli ngemisebenzi, ukuze kungabikho ozibongayo.’ (Efes. 2:8)

Uma sicabanga ukuthi uguquko luyinto eyenzeka ngoba iqalwe yabuye yasungulwa yithina, siwushiye ngaphandle wonke umsebenzi owenziwe ngoNgcwele - uBaba uNkulunkulu wethu kithina, lokho kungakhomba ukuthi asikakuqondi kahle ukuthi kuyini ukuguquka. Njengoba sesike sabona ekuqaleni ukuthi nakuba kukhona nathi okufanele sikwenze kulomsebenzi kodwa akugcini lapho, kukhona okunye okungaphezulu. Imibhalo isifundisa ukuthi kufanele sikhishwe inhliziyu yetshe, imiqondo yethu iguqulwe, nemiphefumulo yethu inikezwe ukuphila – konke okuyizinto esingakwazi ukuzenzela zona ngokwethu. Ushintsho oludingwa yiwona wonke umuntu lujule kakhulu ezimpandeni zobunjalo bethu ngangokuthi akukho esingazenzela kona ngokwethu ngaphandle kokuthi kube nguNkulunkulu ozosishintsha ngamandla akhe. Njengoba kunguyena owasidala ekuqaleni,

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nguyena futhi onamandla okusenza sibe yizidalwa ezintsha. Kwakungumthwalo wakhe ukuthi sizalwe ngokwenyama, kungumthwalo wakhe futhi nokusamukelisa ukuzalwa kabusha. Sidinga uNkulunkulu ukuba asiguqule.

Omunye uMfundisi wasemandulo ogama lakhe kwakungu-Charles Spurgeon wake waxoxa indaba lapho okwathi langa-limbe ezihambela nje emgwaqeni (phesheya kwezilwandle ezitaladini zedobobhakazi laseNgilandi) wahlangana nendoda thile eyayidle amanzi amponjwana. Lendoda yeza ngakuye, yafike yanqika esigxotsheni sikagesi yathi kuye, “Sawubona Mfundisi Spurgeon, ngingomunye wabantu abaguqulwa nguwe!”

UMfundisi Spurgeon wamphendula wathi, “Kungenzeka impela ungomunye wabami, kuyacaca ukuthi awusiye nakancane omunye wabeNkosi!”

Izithelo ezimbi nezinhle

Uma iBandla lingayiqondi kahle imfundiso yeBhayibheli maqondana nokuguquka kungenzeka ukuthi leloBandla ligcwale abantu okwathi ngelinye ilanga bathi bakhetha iNkosi, benza izivumo ezithile ngempilo yabo kodwa eqinisweni eliphelele abangakaze nangelizalwa ilanga babone ushintsho olujulileyo lwenzeka ezimpilweni zabo ngendlela iBhayibheli elichaza ngayo lokho okwenzekalayo kumuntu emveni kokuguquka.

Ukuguquka kweqiniso kungenzeka kodwa futhi kungenzeke ngendlela yokuthi kube nesimangaliso nesehlakalo esishaqisayo esenzakalayo empilweni yoguqukayo. Kodwa okuzokwenzakala ngokuthi loluguquko *luzoqiveza* lona ngokwalo ngezithelo ezivelayo empilweni yomuntu. Kungabe izimpilo zabantu zizokhombisa yini ukushintsha ngokuthi bakhunyulwe okudala bese bembathiswa okusha na? Nakuba beqhubeka nomshika-shika wokuwa-bevuka namaqhinga omubi kodwa kungabe abazalwane bayalikhombisa yini isasasa lokulwisana nesono kanye namaqhinga omlingi na? Bayalikhombisa yini isasasa elisha nenjabulo yokuhlanganyela namanye amaKristu, noma mhlawumbe isasasa lokuchitha isikhathi nalabo abangakabi-siwona amaKristu benezinhliso ezintsha ezingasefani nezakuqala na? Kungabe sebeyaqaqala yini, ukuthi uma behlewa yizilingo nezivivinyo bebhekane nazo ngendlela eyehlukile uma kuqhathaniswa nendlela ababebhekana nazo ngayo ngesikhathi bengakaphenduki, babe ngamakholwa na?

Ukuqonda ukuguquka ngokuyikho akuyikubonakala nje kuphela

Qonda uguquko

ezintshumayelweni zethu kodwa nasezintweni esiqinisayo ngazo siyiBandla ukuthi zidingekile, izinto ezinjengo-mbhabhadiso kanye neSidlo seNkosi. Zonke lezi-zinto ziyoqashelwa ngamehlo okhozi. NabeFundisi abeyukucindezelwa ukuthi babhabhadise abantu ngesibhudu-bhudu, bengahlolisiwe kahle.

Ukuqonda ukuguquka ngokuyikho kuyobonakala futhi ngalokho iBandla elikudingayo ngaphambi kokuthi abantu bemukelwe njengamalunga ngalo. Akuyi-kubhuduzelwa nje uma kufanele kwamukelwe abantu ekubeni amalunga eBandla. Kwesinye isikhathi abantu bayobizwa bafundiswe izifundo ezithile ngokuthi kusho ukuthini ukuba yilunga kuleli-Bandla. Cishe kungacelwa nokuthi ofuna ubulunga beBandla ethule ubufakazi bokuthi waguquka kanjani, wahlangana kanjani neNkosi. Angacelwa futhi ukuba achaze ngokuphelele ukuthi uma kukhulunywa ngevangeli noma izindaba ezinhle kahle-hle kusuke kukhulunywa ngani.

Ukuqonda ukuguquka ngokuyikho kuyobonakala futhi ngokuzabalaza kweBandla ekuthini lingathalalisi ukuqondisa izigwegwe uma kukhona abaxhafuza izono ngokusobala. Ubuqotho, ukukhuthaza nokujwayela ukusola – konke lokho kuyizinto ezijwayelekile eBandleni nokungafanele abazalwane bazexwaye noma bazibukele phansi. Ukuqondiswa kwezigwegwe kufanele kwenzeke eBandleni njengoba sisazoke sixoxe ngakho esahlukweni seshumi-nambili.

Ukuqonda ukuguquka njengokuba kufundiswa yiBhayibheli kungolunye uphawu olubalulekile olukhomba iBandla elinempilo.

ISAHLUKO SESISHIYA-GALOLUNYE

UPHAWU OLUBALULEKILE LWEBANDLA ELINEMPILO: UKUQONDA UKUVANGELA NJENGOKWEMFUNDISO YEBHAYIBHELI UMA KUSHUNYAYEZA ABANGAKHOLWA

Esisakwenzile kuze kube yimanje ukuchaza ukuthi amaBandla anempilo yilawo abonakala ngokushumayeza elandela indlela ehlahlela iZwi, yilawo alandela indlela efunda iBhayibheli ebuka isithombe esikhulu, yilawo aqonda njengokwezimfundiso zeBhayibheli ukuthi zisho ukuthini izindaba ezinhle kanye noguquko. Lokho kuchaza ukuthi uma amaBandla eke ayeka ukufundisa isifundiso esiqondile, agcina ngokuba ngamaBandla abuthakathaka nangenampilo.

Libukeka kanjani uma iBandla libuthakathaka, lingenampilo na? Ulibona ngokuthi izintshumayelo zalo zivamise ukuphaphalaza, kuphinda-phindwe into eyodwa noma umbono owodwa ngendlela eyeqile nengena-sidingo. Okubi kakhulu ngalezi-zintshumayelo ngokuthi zigcina seziqondaniswe kakhulu nesoni, kugxilwe ekugcinenweni kwamasiko nemithetho yeBandla nokunye okuningi okugcina ngokuthi ivangeli lishunyayezwa njengendledlana ethize “yokuzisiza” uma unezinkinga eziphathelene nezomphefumulo. Uguquko luthathwa njengomphumela wemisebenzi emihle eyenziwe yisoni. Futhi okwenzakalayo ekugcineni (ngezindlela ezithile nangamazinga ehluca-hlukene) ngokuthi isiko leBandla alibe lisehlukaniseki kahle-hle nesiko lendawo elenziwa yilabo abangesi-wona amakholwa.

Ngale kokwenza ihaba, amaBandla anjalo awazimemezeli ngeqiniso izindaba ezinkulukazi zensindiso etholakala kuJesu Kristu iNkosi yethu.

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Ukushumayeza izindaba ezinhle okwakhelwe ekuqondeni uguquko

Njengoba sesizobukisisa olunye uphawu olubalulekile lweBandla elinempilo ngicabanga ukuthi sizohlomula kakhulu uma besingacabangisisa kahle ukuthi indlela esibona ngayo lolu-phawu lokuvangela²⁷ izoba nomthelela ongakanani ekuqondeni kwethu izimpawu esesizifundile – izimpawu esizibize ngokuthi *ngezibalulekile* kanye *nezimqoka*, ikakhulukazi uphawu esilubize ngokuthi wuguquko.

Ngakolunye uhlangothi, uma imiqondo yethu yakhiwe yilokho esikufundiswa yiBhayibheli ngoNkulunkulu nokuthi usebenza kanjani, kanye nokuthi lisifundisa ini ngezindaba ezinhle kanye nalokhu okudingwa abantu abayizoni ekugcineni, lokho kukhomba ukuthi ukuqonda okufanele nokuyikho mayelana nokushunyayezwa kwabangakholwa kuyobe sekuzikhanyela ngokwako. Siyobanentshisekelo yokushumayeza abangakholwa sisebenzisa kuphela isifundiso nokuzindla ngevangeli kuphela, hhayi ngezindlela zokufundisana ukuthi bashunyayezwa kanjani abangakholwa.

Akuve kungijabulisa ukubona amaKristu asanda kuphenduka ukuthi abukeka eyiqonda kangakanani indlela enomusa asindiswa ngayo. Abukeka eyizwa ngisho nasezibilini zawo. Kungenzeka ukuthi sewuke wezwa kwethulwa ubufakazi bosanda kuguquka ezinyangeni ezimbalwa ezedlule obufakazayo nobugwalisayo ukuthi uguquko luwumsebenzi owenziwa nguNkulunkulu kuphela (Efes. 2:8-9). “Ngangilahlekile ngokuphelele esonweni sami kodwa uNkulunkulu...”

Ngakolunye uhlangothi, uma amaBandla ethu ekubuyisela eceleni lokho okushiwo yiBhayibheli ngomsebenzi owenziwa nguNkulunkulu uma siguqulwa, umsebenzi wokushumayeza abangakholwa uyophenduka ube ngumsebenzi owenziwa yithi lapho sivumisa khona abantu ngomlomo ukuthi bayamketha uJesu. Enye into eyenza ubone uma iBandla lingenalo ulwazi kahle ngoguquko kanye nokushunyayezwa kwabangakholwa ukuthi liyaye libe nabazalwane abaningi ababhalwe emabhukwini alo kepha uthole ukuthi izinga lokuphutha ezinkonzweni liphezulu ngokweqile. IBandla elinjalo kufanele kelithathe ithuba lokuzinuka amakhwapha, lizibuze ukuthi kubangwa yini ukushumayeza kwalo abangakholwa okungaka kukhiqize iqulu lamalunga angalubhadi ezinkonzweni. Kubangwa yini ukuthi bakhiqize amalunga azizwa ethokomele ensindisweni yawo

Qonda ukuthi kuyini ukuvangela abangakholwa

kodwa ebe engazihluphi nakancane ngokulubhada nokuhlanganyela nabanye abazalwane ezinkonzweni. Batshelewa ukuthi kuchazani ukuba wumfundi kaKristu? Sabafundisa ukuthini ngoNkulunkulu, isono kanye nendalo?

NgabaHoli, ngaphezulu kwawo wonke amanye amalunga eBandla, abathweswe umthwalo obucayi wokuqonda nokufundisa indlela yeBhayibheli okufanele kushunyayezwa ngayo abangakholwa.

Kuyini ukuvangela?

NgokweBhayibheli, amaKristu abizelwe ukunakekela, ukunxusa ngisho nokubancenga abangakholwa (2 Kor. 5:11). Kodwa sifanele ukwenza lokho “ngokuveza obala iqiniso,” okusho ukuthi “sizilahlele izinto ezifihliwe zehlazo” (2 Kor. 4:2).

Ngamanye amazwi, ukuvangela akusikhona ukwenza konke okusemandleni ukuthi sicindezele ongakholwa ukuthi makathathe isinqumo ngoKristu, akusikhona ngisho nokweleka abantu ngezinkolelo zethu. Ukuzama ukucindezela umuntu ukuthi makazalwe kabusha kuyoba nemiphumela efanayo nekaHezekeli owayezama ukuthungela amathambo afile nomileyo kumuntu (Hez. 37), noma siyobe senza okucishe kufane nokwenziwa uNikodemu owazama ukuzizala kabusha eMoyeni (Joh. 3).

Futhi ukuvangela akusiyona into efanayo nokunikeza ubufakazi bokuthi waguquka kanjani. Akusiyona into efanayo nokuvikela inkolo uma ihlaselwa abangakholwa. Akusikhona ngisho nokwenza umsebenzi wokunakekela abampofu, nakuba zontathu lezizinto kungenzeka ziwuphelekezela umsebenzi wokuvangela. Okunye okungafanele kwenziwe ukudidanisa ukuvangela kanye nezithelo zokuvangela, okuyinto engagcina cishe sekuthiwe umsebenzi wokuvangela ube yimpumelelo ngoba kukhona othile oguqukileyo.

Cha, ukuvangela kungukukhuluma amazwi, kunguhlephulela abanye izindaba ezinhle. Kungukwethembeka ekukhulumeni izindaba ezinhle zensindiso yethu evela kuNkulunkulu. Lezizindaba sike saxoxa ngazo esahlukweni sesishiyagalombili ukuthi zingukufa nokuvuswa kukaKristu kwabafuleyo, zasivulela indlela eqinisekileyo yokuthi kube nokubuyisana phakathi kukaNkulunkulu oNgcwele kanye nezoni. Uma sifundisa ngalezizindaba ezinhle, uNkulunkulu nguyena ozokhiqiza uguquko lweqiniso ezimpilweni zabantu (funda uJoh. 1:13; Ize. 18:9-10). Ngamazwi nje afingqiwe, ungasho ukuthi ukuvangela ngukushunyayezwa

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kwabangakholwa – ubatshela ngezindaba ezinhle zalokho uNkulunkulu akwenzile ukusikhulula emaketangeni okufa. Yinto le okufanele siyenze sikhululekile futhi sinethemba eliphelele lokuthi wonke amandla akuNkulunkulu okuguqula izinhliziyi zabantu (funda Ize. 16:14). “*Ukusindiswa kukuye uJehova*” (Jona 2:9; Joh. 1:12-13).

Bavangelwa kanjani abangakholwa

Uma ngishumayeza abangakholwa noma ngivangela ngiye ngizame ukwedlulisa izinto ezintathu kubantu ngesinqumo okufanele basithathe maqondana nalezizindaba ezinhle, ukuthi:

- Lesisinqumo siyabiza kakhulu, ngakho kufanele osithathayo acabangisise kanzulu (funda uLuka 9:62).
- Lesisinqumo siyaphuthuma kakhulu, ngakho asikho isikhathi sokusibeka ethala kodwa kufanele senziwe ngokukhulu ukushesha (funda uLuka 12:20).
- Lesisinqumo sifanelekile futhi akufanele sikugeje ngoba akusoze kwabakhona ukuzisola ngaso ekugcineni, ngakho yisinqumo okufanele usithathe (funda uJohane 10:10)

Yilona-ke umlayezo okufanele ukuthi siwuthathe siwutshela amalunga emindeni yethu, izihlobo nabangane, omakhelwane kanye nalabo esisebenza nabo. Yilona umlayezo okufanele siwutshela abanye sibambisene sonke ngokuhlanganyela siyiBandla.

Kukhona izincwadi ezisakhiqizwa ezizoba wusizo olukhulu ekufundiseni ngokushamayela ivangeli. Ukuze sicabangisise kahle ukuthi izindaba ezinhle kanye nezindlela esivangela ngazo zixhumana kuphi noma kanjani, ngingancoma incwadi ka Will Metzger esihloko sayo esithi “Tell the Truth” (ebhalwe ngabakwa-InterVarsity Press), eka Iain Murray esihloko sayo sithi “The Invitation System and Revival and Revivalism” ebhalwe yinhlangano ebizwa ngokuthi yi-Banner of Truth Trust, kanye nebhalwe yimina luqobo esihloko sayo sithi “The Gospel and Personal Evangelism” (Crossway, eyashicilelwa ngo 2007).

Olunye-ke futhi uphawu obona ngalo iBandla elinempilo yindlela eliqonda nelivangela ngayo abangakholwa. Ukukhula kwangempela yilokho okuqhamuka kuNkulunkulu esebenzisa abantu bakhe.

ISAHLUKO SESHUMI

UPHAWU OLUBALULEKILE LWEBANDLA ELINEMPILO: INDLELA YOKUQONDA UBULUNGA EBANDLENI NJENGOKWEMFUNDISO YEBHAYIBHELI

Kungabe ubulunga eBandleni bungenye yezimfundiso ezitholakalayo eBhayibhelini na? Uma ungacabanga ngenye indlela, ungalisho ligcwale umlomo elokuthi, cha. Vula iTestamente eLisha kodwa akukho lapho uzothola kukhulunywa khona. Uma ngingenza isibonelo, kwathi emveni kokuba uPrisila no-Akwila bethuthele edolobheni laseRoma asitholi ndawo ukuthi kenesikhathi lapho babehla-benyuka khona befuna iBandla limbe abazokhonza kulo nokwagcina ngokuthi bathathe isinqumo sokuthi bazihlanganise nalo. Kwesikutholayo emlandweni kuyinto eyayingenzeki leyo ukuthola abantu behambe ‘bethungatha iBandla’ ngoba lalilinye iBandla kuphela kuyona yonke imiphakathi. Ngaleyondlela-ke, ngeke ulithole uhla olubhalwe amagama abazalwane noma amaLunga eBandla ngesikhathi seTestamente Elisha.

Kodwa okusobala ngokuthi amaBandla eTestamentini Elisha ayelugcina uhla lwamagama abantu, njengohla lwabafelokazi ababondliwa yiBandla (1 Tim. 5). Okufike kugqame kakhulu ukuthi kunezincwadi ezimbalwa eTestamentini Elisha ezikhombisayo ukuthi amaBandla ayenayo indlela yokwazi amalunga awo. Babekwazi kahle kamhlophe ukwehlukana phakathi kwalabo abangamalunga abo nalabo abangesiwona.

Isibonelo esingasisebenzisa yilesa sendoda ethize eyayilunga eBandleni laseKorinte eyayiphila uhlobo lobufebe “olungekho ngisho nakwabezizwe” (1 Kor 5:1). UPawulu walibhalela iBandla laseKorinte walitshela ukuba limxoshe

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lomlisa phakathi kwalo. Manje ake ume kancane kesicabange kahle ngalokhu. Ngeke *umxoshe* othile uma ebevele engesiyona *ingxeny*e yeBandla kwasekuqaleni.

Uma ubheka incwadi yesibili uPawulu ayibhalela iBandla laseKorinte kungathi wayebhekise kuyo futhi lendoda uma ekhuluma ngalowo owathola “lokho kujeziswa ajeziswa ngakho ngabaningi” (2 Korinte 2:6). Phinda futhi ume bese ucabangisisa kahle. Ungakhuluma kuphela ‘ngabaningi’ uma kuneqembu labantu elithile elikhethekile, kulendaba leliqembu labakhethekileyo kwakuyilabo ababe ngamalunga eBandla.

Kwakumqoka kuPawulu ukwazi ukuthi ‘wobani ababengaphakathi’ noma ‘ababengaphandle’. Kwakumqoka kuye ngoba yiNkosi yethu uJesu uqobo eyanikeza iBandla igunya lokudweba lomugqa obazungezayo, ngangokwamandla abo, ukuze bazahlukanise kulabo abangabezwe.

“Ngqiqinisile ngithi kini: Konke eniyakukubopha emhlabeni koba kuboshiwe ezulwini, nakho konke eniyakukukhulula emhlabeni koba kukhululiwe ezulwini.” (Math. 18:18; funda futhi naku 16:19; Joh. 20:23).

Njengoba besike sasho ekuqaleni ukuthi amaBandla anempilo yilawo akhulayo ngokuveza ubunjalo nesimo sikaNkulunkulu. Ngakho-ke esikudingayo ngukuthi imilando yethu yasemhlabeni icishe ukulingana nse nemilando elotshiwe ezulwini – imilando okukhona kuyo amagama alabo abalotshiwe encwadini yokuphila yeWundlu. (Fil. 4:3; Isamb. 21:27).

IBandla elinempilo liyakulangazelela ukwemukela kanye nokuxosha abathile abazibiza ngamakholwa, njengokuba ababhali beTestamente Elisha besifundisa. Ngokwenzenjalo lokho kuchaza ukuthi lilangazelela ukuqonda indaba yobulunga njengokwemfundiso yeBhayibheli.

Ubulunga ngokwe-Bhayibheli kusho ukuzibophezela

Indlu yeSonto inezitini. Umhlambi, unezimvu. Umvini, unamagatsha. Nomzimba ngokunjalo unamalunga. Ngenye indlela, ubulunga eBandleni buqala ngesikhathi uKristu esisindisa bese esenza elinye lamalunga omzimba wakhe. Kepha umsebenzi wakhe emntwini kufanele uqale ukubonakala uma esengenile eBandleni lendawo akhile eduze kwalo. Uma ubulunga ububuka ngalawomehlo uyabubona ukuthi buqala ngokuthi umuntu azibophezele

Qonda ngobuLunga beBandla

ekubeni yingxenyeye yaleloqembu noma umzimba. Ukuba ngumKristu kusho ukuba yingxenyeye yeBandla.

Yingakho imibhalo eNgewele isiyala ukuba sihlangane njalo ukuze sikwazi ukuthokoza ndawonye ngathemba linye elikithi, sivuselelane othandweni nasekwenzeni okuhle (Heb. 10:23-25). Ubulunga eBandleni akusikhona nje ukubhalisa igama lakho kuphela, ukhokhele ithikithi njalo ngenyanga, bese emveni kwalokho uzihlalela phansi ekhaya. Akusiwona nje umuzwa osenhlizweni. Akusikhona ukukhombisa uthando ngendawo oyejwayele. Akusikhona ukukhombisa ukuthi wethembeke noma awethembekile kangakanani kubazali bakho. Kufanele kube wuphawu lokuzinikela okuphilayo nokuphelele, ngaphandle kwalokho, kuyize. Empeleni kungaphezulu kokuba yize, kungenkulu ingozi njengoba sisazoke sibhekisise emveni kwesikhashana.

Ubulunga ngokwemfundiso yeBhayibheli kusho ukuzethwesa isibopho

Umkhuba wamaKristu wokuthatha ubulunga phakathi kwamanye amaKristu wenzeka kahle uma abazalwane sebeqonda ngokuphelele uthando nezibopho ezisemahlombe abo, bezibophezela omunye komunye. Ngokuzimbandakanya kwethu neBandla elisendaweni sisuke singatsheli nje kuphela uMfundisi kanye nabazalwane ukuthi sizibophezela kubo, kodwa sisuke sedlula lapho sibatshela nokuthi sizibophezela kubo nangokuhlanganyela nabo maSonto onke, nangokunikela ngemali, nangokukhulekelana kanye nokusebenza imisebenzi yokuba yizikhonzi omunye-komunye. Sisuke sibatshela ukuthi kunezinto ezithile okufanele bazilindele kithina, nokuyothi uma singasazenzi kufanele basithwalise umthwalo wokuthi sichaze ukuthi kungani uma singasaziphelelisi. Ukuthatha ubulunga eBandleni kuyisenzo osuke uthi ngaso, “Sengiwumthwalo wenu ukusukela manje, nani futhi ngokunjalo seniwumthwalo wami.” (Yiqiniso ukuthi yinto engajwayelekile lena, kuyaphambana nesiko kanye nalokho esikujwayele). Ngaphezu kwakho konke, ukuzibophezela kanje kuyinto ephambene kakhulu nemvelo yethu eyembethwe isono.

Ubulunga ngokwemfundiso yeBhayibheli kusho ukuzibophezela. Umsuka walo-bulunga uqhamuka ekuzibophezeleni kwethu omunye komunye njengoba kuchazwe kwacaca bha kuyona yonke imiBhalo ekhuluma ngalokho okufanele

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sikwenze *omunye-nomunye* – njengokuthanda omunye nomunye, ukukhonza omunye nomunye, ukukhuthaza omunye nomunye. Yonke lemiyalelo kufanele engabe ishicilelwe yaba wummongo wesivumelwano kuwona wonke amaBandla anempilo (bheka isithasiselo).

Ukucophelela ukugcina izimpawu ezintathu esedlule kuzo (okungukuqonda izindaba ezinhle; ukuguquko kanye nokuvangela njengokwemfundiso yeBhayibheli,) kuyoba lusizo olukhulu ukugcina nokwenza okufanele ukuba masikwenze kulolu-phawu lobulunga. Abazalwane bayokhula kakhulu ukuqonda izibopho zabo uma bekhula ekwaziseni izindaba ezinhle, beqonda ukuthi uguquko lungumsebenzi kaNkulunkulu, futhi bevangela labo ‘abaphenyayo’ ngenkolo yobuKritu ukuthi kufanele bacabange nangalokho okuzobalahlekela. Awaphele amakholwa anomqondo wokuthi ngizoya enkonzweni uma ngithanda futhi ngizele ukuzothola konke engingahle ngikuthole, okungathi iBandla yindawo lapho okukhithiza khona amaKristu kuhle kwalabobhaza-bhaza bezitolo noma izimakethe. Kepha kuyokwanda amakholwa abuka iBandla njengomzimba lapho zonke izitho zinakelelana khona, njengekhaya labo abahlala ngokunethezeka kulo bonke.

Kuyadabukisa-ke nokho ukuthi akusesiyona into engajwayelekile ukuthola igebe phakathi kwabantu ababhaliwe ezincwadini njengamalunga eBandla nalabo abahlala bebakhona njalo ngamaSonto. Ake ucabange ngeBandla elinamalunga ayizinkulungwane ezintathu kodwa kube ngabangamakhulu ayisithupha nje kuphela ahlale eza njalo ezinkonzweni ngamaSonto. Nginovalo lokuthi cishe iningi labeFundisi abakholelwa eBhayibhelini esikhathini sanamuhla kungenzeka ukuthi bayaziqhayisa kakhulu ngezibalo zokuthi unamakholwa amangaki abhalwe ezincwadini zeBandla esikhundleni sokuhlupheka ngeningi labazalwane bakhe abangasalubhadi ezinkonzweni. Kusanda kwenziwa uphenyo emaBandleni aseBaptist eMelika lapho kutholakale khona ukuthi iBandla elinamalunga angama-233, angama-70 kuphela ahlala eba khona ezinkonzweni njalo ngeSonto ekuseni.

Ukunikela kona kuhamba kanjani? Yimaphi amaBandla anesabelo sezimali ezilinganayo nse noma akweqayo okweshumi ngonyaka okukhokhwa amalunga eBandla lonke selihlangene?

Yiqiniso ukuthi kunezimo ezithile zempilo ezingenza ukuthi abazalwane bangakwazi ukufinyelela ezinkonzweni njalo ngamaSonto, ngokunjalo

Qonda ngobuLunga beBandla

nemithwalo ethile edinga izimali engabavimbela ukuthi bengakwazi ukunikela njengokuba kufanele noma befisa. Kodwa umuntu angazibuza ukuthi kungani amaBandla ethatha amanani ewenza izithixo. Ciske kulula kakhulu ukwenza amanani isithixo okunokwenza izithombe ezibaziweyo. Kepha ngicabanga ukuthi uNkulunkulu uyocwaninga izimpilo zethu abuye afake esilinganisweni umsebenzi esiwenzile esikhundleni sokubala inani lokuthi sasibangaki.

Ubulunga ngokweBhayibheli kusho ukuvuma insindiso

Yini eyingozi ngabazalwane abangezi enkonzweni futhi abadembesele umthwalo wabo? Abazalwane abangabambe-qhaza ezintweni zenkonzo badida abakholwayo nalabo abangakholwa ukuthi kanti kahle-hle kusho ukuthini ukuba ngumKristu. Futhi namalunga akhuthela eBandleni awawasizi ngalutho amalunga avilaphayo uma beqhubeka nokubavumela ukuthi babe ngamalunga eBandla, ngenxa yokuthi ubulunga bunjenge-sigxivizo seBandla sokuthi lomuntu ngempela uyemukele insindiso. Ukubambisise kahle lokho? Ngokubiza kwakho othile ngokuthi uyilunga leBandla lakho usuke empeleni uthi loyomuntu uvunywa yiBandla lakho ngokungathi limshaya isigxivizo sokuthi naye ungumKristu njengabo nangokuphelele.

Ngakho-ke uma iBandla lingazange limbone omunye umzalwane izinyanga noma iminyaka ethile, lingafakaza kanjani ukuthi lomuntu uyaligijima ibanga lakhe ngokwethembeka na? Uma othile engasabambe qhaza eBandleni lethu kodwa sithole futhi nokuthi akakazinikeli kwelinye iBandla elikholelwa eBhayibhelini njengelethu, sazi ngani ukuthi loyomuntu wake waba yingxenyeyethu kwasekuqaleni (bheka 1 Johani 2:19)? Asinakho ukuqonda ngokuphelele ukuthi okuhlalise lababantu phansi kungenxa yokuthi abasiwona amaKristu noma amakholwa, kodwa esingeke sakwenza ukuqinisa ngabo ukuthi baseyiwo amakholwa. Lokho akusho ukuthi sekufanele sitshele loyomuntu ukuthi, “Sesiyazi-ke ukuthi wena uya ekubhujisweni, esihogweni”; esingakusho nje kuphela ukuthi, “Asisenalo ithemba eliqinisekileyo lokuthi usendleleni eya ekhaya ezulwini”. Uma umuntu eqhubeka nokungabi-khona enkonzweni, kungubuntwana ukuthi iBandla limvume ngokungathi lishaya isigxivizo salesisenzo, kodwa okubi kakhulu ngokuthi lelo-Bandla kungabe likhombisa ukungethembeki.

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IBandla elilandela indlela yobulunga ngokweBhayibheli alisho ukuthi wonke ongena kulo kufanele abe ngomsulwa kodwa lifuna wonke amalunga azehlise futhi ethembeke. Alibabizeli ekuthatheni izinqumo eziyize kodwa ekuthatheni izinqumo eziyizo. Alibukeli phansi lokho uNkulunkulu akwenzile empilweni yomuntu ngamunye, futhi alibethwesi umthwalo wokuzizwa bengento-zalutho labo uNkulunkulu asabalungisisa ukuze nabo babengcono. Yingakho iTestamente eLisha liveza iqhaza nokubaluleka lokungena esivumelwaneni sinye kwalabo abase-sivumelwaneni noNkulunkulu kanye nomunye-komunye.

Ubulunga ngokweBhayibheli kunengqondo

Ngifisa ukubona izibalo zamalunga amaBandla ziqhubeka nokuba ngeziphathekayo ukuze amalunga *ngegama* abe ngamalunga *ayivona*. Lokho kusho ukuthi, nakuba singebesule ezinhlizweni zethu kodwa kuzoba nesikhathi lapho okuzofanele acishwe khona amagama abo ezincwadini zeBandla. Isikhathi esiningi, kuzofuneka amalunga amasha afundiswe ukuthi uNkulunkulu unanhloso yini ngeBandla, namalunga amadala nawo futhi ahlale ekhunjuzwa ngezibopho zaawo empilweni yeBandla. EBandleni engikulo, lokhu sikwenza ngezindlela eziningi, emakilasini afundisa amalunga amasha nanokufunda isivumelwano seBandla ngokuphimisela njalo uma sinenkondo yeSidlo seNkosi.

Njengoba iBandla lethu selikhulile kakhulu ngokwempilo, ababakhona baphumelele njalo ezinkonzweni zangeSonto ekuseni bangaphezulu ngokwesibalo kulabo ababhaliswe emabhukweni njengamalunga eBandla asemthethweni. Ngqiqinisekile ngokuthi nawe kufanele kube yilesisifiso onaso ngeBandla lakho.

Akusikhona ukubathanda ngendlela abahlobo bethu ukubavumela ukuthi bagcine ubulunga babo emaBandleni ethu ngokubazwela noma ngaphandle kwesizathu esiphathekayo. Ukubathanda kwangempela kunguku-bakhuthaza ukuthi bazimbandakanye namanye amaBandla lapho bezoba nethuba lokuthanda khona abanye, nabo futhi bathandwe abanye maviki-wonke noma nsuku-zonke. Yingakho esivumelwaneni seBandla engikulo siyaye senze isethembiso sokuthi “Kuyothi uma kwenzeka sithutha kulendawo, sizame ukufumana ngokushesha elinye iBandla lapho siyoqhubeka khona nomoya

Qonda ngobuLunga beBandla

walesisivumelwano kanye nezimiso zeZwi likaNkulunkulu”. Ukwenza lesisibopho kuyingxenywe yokuba ngumfundi weZwi onempilo, ikakhulukazi kulesisikhathi esishintsha-shintshayo.

Ukubuyiselwa komkhuba wokuqaphelisisa inani lamalunga eBandla liyoba neminingi imiphumela emihle. Kuyokwenza ukuthi ubufakazi bamaBandla ethu kwabangakholwa bungabi nazo izithunzi ezingacaci kahle. Kuyokwenza kubenzima ukuthi izimvu ezibuthakathaka ziqhubeka nokuzibiza ngezimvu noma seziphambukile esibayeni. Ukwenze-njalo kuyosiza ukubumba nokuqondisa ukufundiswa kwamaKristu asemnkantsha ubomvu. Kuyosiza nabaphathi benkonzo ukwazi ukubona ukuthi ngobani okuyibona bewumhlambi wangempela owumthwalo wokweluswa yibo. Kukhona konke lokhu, uNkulunkulu uyothola udumo olumfanele.

Kukhulekele ukuthi ubulunga emaBandleni ethu bube yinto efanele ngaphezulu kwalokho ayikho manje. Ngaleyondlela, siyokwazi ukuthi ngobani okufanele sibakhulekele, sibakhuthaze futhi sibaphonsele izinselelo ngokholo lwabo. Ubulunga eBandleni busho ukuzihlanganisa ngezindlela eziphathekayo nabawumzimba kaKristu. Kusho ukuthatha uhambo lwethu ndawonye njengezihambi nabafokazana kulomhlaba siphokophele ekhaya lethu elisezulwini. Nebala, olunye uphawu lweBandla elinempilo ukuqonda ubulunga beBandla njengokwemibhalo.

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Okwelanywa ngqo ukuqonda indlela yobulunga eBandleni, ukuqonda indlela yokuqondiswa izigwegwe eBandleni. *Ubulunga* bungumugqa ozungeza iBandla bese udala umngcele phakathi kwalo nabezwe. *Ukuqonda kwezigwegwe* kusiza iBandla eliphila phakathi kwalomngcele ukuthi likuphile ngeqiniso lokho okuyikona okwenze libe ngaphakathi kwawo kwasekuqaleni. Yikona okwenza kube-nengqondo kanye nesizathu sokuba yilunga leBandla, nokuyinto-ke eyenza ukuqonda kwezigwegwe kube ngolunye lwezimpawu ezibalulekile zeBandla elinempilo.

Kahle-hle kuyini ukuqondiswa kwezigwegwe eBandleni? Ngokungenabi kakhulu, singasho ukuthi ukuqondiswa kwezigwegwe kuyisinyathelo esithathwa yiBandla uma lixosha othile phakathi kwalo ozibiza ngekhohwa kodwa kube kunesono esithile esibucayi angaphendukile kuso noma angavumi ukwehlukana naso. IBandla liyaye lithathe isinqumo sokumephuca ubulunga bakhe kanye negunya lokuhlanganyela nabo eSidlweni seNkosi.

Ukufuzisela isimo kanye nobunjalo bukaNkulunkulu

Ukuze sikuqonde kahle ukuqondiswa kwezigwegwe eBandleni kuzosisiza ukuthi kesibuyekeze lokho esikhulume ngakho esahlukweni sesithathu maqondana nenjongo kaNkulunkulu ekudaleni umhlaba, umuntu, isizwe sakwa-Israyeli kanye neBandla. UNkulunkulu wadala umhlaba ukuze aqhakambise inkazimulo yakhe. Ngemva kwalokho wabe esedala abantu ngayo

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futhi lenjongo, lokhu sikubona ikakhulukazi ngokuthi wasidala ngokuba sibe wumfuziselo wakhe (Gen. 1:27). Abantu bokuqala ayebadalile, uAdamu noEva, behluleka ukuqhakambisa inkazimulo kaNkulunkulu emhlabeni nokuyinto eyagcina ngokuthi baxoshwe, bakhishelwe ngaphandle kwensimu yase-Edeni.

Emveni kwalokho uNkulunkulu wabe esekhetha isizwe sakwa-Israyeli ukuba kube yisona esizoqhakambisa inkazimulo yakhe ngokuqhakambisa phambi kwezizwe zonke, ikakhulukazi, ubungcwele, isimo kanye nobunjalo bakhe njengokuba buveziwe emthethweni kaMose (funda Lev. 19:2; Izaga 24:1, 25). Ngokuhamba kwesikhathi kwagcina ngokuthi kube yiwona lomthetho owaba yisakhiwo sokuqondisa izigwegwe kanye nokuxoshwa noma ukukhiphela ngaphandle amahlonga-ndlebe phakathi kwabantwana bakaNkulunkulu (njengaku-Num. 15:30-31). Ekugcineni, yiwo futhi lomthetho u-Israyeli ehlulelwa ngawo nokwagcina ngokuthi badingiswe noma bakhishelwe ngaphandle kwezwe lesethembiso.

Ekugcineni, uNkulunkulu wagcina ngokudala iBandla njengoba besike sasho nasekuqaleni, ukuze kube yilona elisiqhakambisayo isimo kanye nobunjalo bakhe njengokwembulwa kwaso eZwini lakhe eliNgcwele. Ukuhambisana-ke nomlando wendaba yeBhayibheli, kuyacaca ukuthi ukuqondiswa kwezigwegwe eBandleni kuyisenzo sokuxosha noma sokukhiphela ngaphandle loyo oqhubekayo ukwehlisa kanye nokuhudulela phansi isithunzi sevangeli, futhi lokhu ebe ekwenza ngokukhulu ukunganaki - ekhombisa ngokusobala ukuthi akazimisele nakancane ukushintsha kwakwenzayo. Ukuqondisa izigwegwe kusiza iBandla ukuthi likwazi ukukhombisa ubunjalo obukhazimulayo bukaNkulunkulu ngokwethembeka okukhulu. Kusiza iBandla ukuthi lihlale lingcwele. Kungeminye yemizamo yokucwebezela isibuko ukuze kwesuleke amachashaza amabi (funda 2 Kor. 6:14-7:1; 13:2; 1 Thim. 6:3-5; 2 Thim. 3:1-5). Ziqondiselwani izigwegwe? Ukuze bugqame futhi bukhazimule kakhulu ubunjalo bukaNkulunkulu obungcwele nobugcwele uthando.

Ziqondiswa kanjani?

Kulandelwa yiphi indlela uma kuqondiswa izigwegwe? Ngenxa yokuthi izimo zokona kazifani, ziyehluka-hlukana kakhulu, kudingakala inhlakanipho yobuholi yokuthi baqonde kahle indlela okuzodingidwa ngayo isimo ngasinye nangendlela esifanele.

Noma-ke sekushiwo lokho kodwa ngamazwi kaJesu atholakala kuMathewu 18:15-17 awumgogodla okufanele kusetshenzelwe phezu kwawo. Qala ngokuthi kewuxoxisane nomzalwane owele esonweni ngasese, ninobabili bengekho abanye. Uma owonileyo ephenduka futhi esibona isiphambeko sakhe, kuyobe sekuphelile-ke. Asisekho esinye isinyathelo okufanele athathelwe sona. Kodwa uma kuwukuthi akavumi ukuphenduka esonweni sakhe, phinda futhi ubuyela kuye okwesibili sewuhamba nomunye othile okuphelezelayo njengofakazi. Uma futhi eqhubeka nokungazisolaphenduke, njengokusho kukaJesu, “tshela iBandla; uma enqaba ukuzwa nalo iBandla, makabe kuwe njengowezizwe nomthelisi” (Math. 18:17). Ngamanye amazwi, iBandla kufanele limthathe njengomuntu ongasesiyona ingxenye yalo.

Kanti sinalo yini ilungelo lokwehlulela?

Esikhathini esiphila kuson namuhla lezi-zinyathelo zingezwakala zinjengezinesihluku kakhulu kubantu abaningi. Phezu kwalokho, kanti uJesu akabaxwayisanga yini abalandeli bakhe ngokwehlulela abanye abantu na? Ngakwelinye icala kuyiqiniso ukuthi wakusho lokho uma ufunda uMathewu 7:1 lapho athi khona: “Ningahluleli ukuba ningahlulelwa”. Kodwa futhi kuyo lencwadi kaMathewu uJesu utshela amaBandla ukuba akhuze amalunga awo awele esonweni, ngisho nasesidlangalaleni imbala (Math. 18:15-17; Luka 17:3). Noma ngabe uJesu wayechaza ukuthini ngokuthi “Ningahluleli” wayengachithi konke thina esingakubiza ngokuthi ‘ukwehlulela’ kulesisikhathi sanamuhla.

Kuyiqiniso elingephikwe muntu ukuthi nguNkulunkulu luqobo lwakhe ongumehluleli. Nguyena owehlulela u-Adamu ensimini yase-Edeni. ETestamenteni eliDala wehlulela izizwe kanye nabanye abantu abathile. ETestamenteni Elisha uyethembisa ukuthi namaKristu ayokwehlulelwa njengokwemisebenzi yawo (funda 1 kwabaseKorinte 3). Futhi uyethembisa ukuthi ngosuku lokugcina uyoziveza njengomehluleli wokugcina wabo bonke abantu (funda Isambulo 20).

Ekwehluleleni kwakhe, uNkulunkulu akasoze atholakala enze iphutha. Uhlala njalo ehlulela ngokufanele (funda uJoshuwa 7; Mathewu 23; Luka 2; Izenzo 5; kwabaseRoma 9). Kwesinye isikhathi izinjongo zakhe ekwehluleleni abantu usuke ehlose ngazo ukuqondisa, ukuhlenga kanye nokudala ukubuyisana, njengokuba esuke eqondisa abantwana bakhe. Kwesinye isikhathi

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izinjongo zakhe ekwehluleleni zingukujezisa, zinonya lokuphindisela kanti futhi kuba ngezokugcina lapho esehlulela bonke abangalungile (funda amaHeberu 12). Ukwehlulela kukaNkulunkulu noma ungakubuka ngayiphi indlela, kuyohlala njalo kunobulungiswa.

Okungahle kumangaze iningi labantu namuhla ngukuthi kunezikhathi lapho uNkulunkulu esebenzisa khona abanye abantu ukwehlulela abanye abantu. Uhulumeni unikeziwe igunya nomthwalo wokwahlulela izakhamuzi zezwe lakhe (funda abaseRoma 13). AmaKristu anikeziwe umyalo negunya lokuzahlulela (funda 1 Kor. 11:28; Heberu 4; 2 Petru 1:5). Ngokunjalo namaBandla anikeziwe nawo umyalo negunya lokuthi, ngezinye izikhathi, lehlulele amalunga eBandla. Kodwa ukwehlulela kwalo akusikhona okokugcina, ngokungathi yilona elingumehluleli omkhulu nowokugcina njengoNkulunkulu.

KuMathewu 18; 1 KwabaseKorinte 5 no 6 nakwezinye izindawo, iBandla liyayalwa ngokuthi uma kukhona izinkinga ngaphakathi kwalo, lizehlulele lona ngaphakathi hhayi ukufaka abantu bangaphandle. Izinjongo zalokhu kwehlulela ukuhlengana, akugcwele impindiselo kanye nonya (Rom. 12:19). UPawulu watshela iBandla laseKorinte ukuba banikele kusathane lendoda eyayiphinga “kukho ukubhubha kwenyama, ukuze umoya usindiswe ngosuku lweNkosi uJesu” (1 Kor: 5:5). Unikeza umyalelo ofanayo nakuThimothewu maqondana nabafundisi bamanga ababegcwele e-Efesu (1Thim. 1:20).

Uvuliwe noma Uvaliwe?

Akufanele kusimangaze ukuthi uNkulunkulu usinikezile igunya lokuba kube nezinhlobo ezithile zokwahlulela noma ukuqondisa izigwegwe okufanele zenziwe kwabanye abasemaBandleni ethu. Uma amaBandla elindele ukuba nezwi ngendlela amaKristu *aphila ngayo*, kufanele kube khona nakushoyo maqondana nendlela amaKristu *angaphili ngayo*. Kepha ngiyakhathazeka ngendlela engibona amaBandla amaningi akhulisana ngayo enkolweni yobuKristu. Kubukeka ifana nokuthela amanzi ebhakedeni elivuzayo. Wonke amehlo athe njo kokuthelwayo kepha akekho obhekisisayo ukuthi okuthelwayo kuzokwemukelwa futhi kugcineke kanjani ebhakedeni. Olunye lwezimpawu eziwubufakazi kwalokhu ukubona izinga osewehle ngayo lomkhuba wokuqondiswa kwezigwegwe, ukwehla okuqale ukugqama kakhulu ezizukulwaneni ezimbalwa ezedlule.

Qondisa izigwegwe

Omunye umbhali ongulwazi ekukhulisweni kwamaBandla wafingqa isu lakhe lokukhulisa amaBandla ngalawamazwi, “Vula umnyango ongaphambili bese uvala ongasemuva.” Ngalokhu wayechaza ukuthi amaBandla kufanele enze kubelula ukuthi abangaphandle bangene kuwona, bese kuthi uma sebengaphakathi, benze umsebenzi oncomekayo ukubanakekela nokubalandela ukuthi baqhuba kanjani. Izinjongo ezinhle kakhulu lezi futhi ezinobuhlakani obunzulu. Futhi ngiyasola ukuthi nakuba iningi labeFundisi namaBandla banamuhla bekulangazelela ukukwenza lokhu kodwa bazithola beshayisa. Ngakho-ke akengibeke owami umbono engikukholelwayo wukuthi uyisu elinobuhlakani obunzulu futhi obuthathelwe emibhalweni: *qapha kakhulu umnyango ongaphambili bese uvuvula umnyango ongasemuva*. Ngamanye amazwi, mina ngibona ukuthi kufanele wenze kube nzima kakhulu ukuthi abantu bajoyine iBandla lakho, bese kuthi ngakolunye uhlangothi, wenze kube lula ukuthi baxoshwe noma bakhishelwe ngaphandle. Phela khumbula ukuthi indlela eya ekuphileni iyingcingo, ayivulekile. Ngokwenzenjalo, ngiyakholwa ukuthi kuyosiza ukubuyisela iBandla endaweni yalo ehloswe ngaphezulu, okuyindawo ebenza behluke kwabelizwe.

Ngakho-ke enye yezindlela zokuqiniseka ukuthi ziqondile izigwegwe ukuqaphelisisa nokunakisisa ukuthi wobani enibemukelayo njengamalunga amasha eBandleni. IBandla kufanele libuze wonke umuntu ofaka isicelo sokuba yilunga ukuthi liyini ivangeli noma zisho ukuthini izindaba ezinhle. Futhi kufanele babacele ukuthi banikeze ubufakazi obukhombisa ukuthi banalo ulwazi nokuqonda ukuthi iyiphi indlela okufanele bayiphile ukuze belethe udumo kuKristu. Abafaka izicelo zobulunga eBandleni bayosizakala kakhulu ukwazi ukuthi iBandla abazihlanganisa nalo lilindeleni kubo kanye nokubaluleka kokuzinikela. Uma amaBandla engaqaphelisisa kakhulu ukuthi ngobani elibanikeza bese libemukela njengamalunga alo, ziyoba yimbijana kakhulu izikhathi lapho kuyodingeka bathathe izinyathelo zokulungisa nokuqondisa izigwegwe kamuva.

Ukuqondisa izigwegwe ngendlela eqotho

Ukuqondiswa kwezigwegwe eBandleni yinto okungenzeka yenziwe ngobukhulu ubudlabha lobu. ITestamente Elisha lisifundisa ukuthi singehluleli abanye ngamagqubu esingahle sibathelele ngawo (funda Math. 7:1), noma

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sehlulelane ngezinto ezingekho mqoka (Rom. 14-15). Uma siqondisa izigwegwe, akufanele sikwenze lokho sigwele ulaka lokuphindisela kodwa kufanele sikwenze sigwele uthando, siba “hawukele ngokwesaba” (Jude 23). Ngeke siphike ukuthi izindaba zokuqondisa izigwegwe zigwele izinkinga ezidinga inhlakanipho ezosiza abeFundisi ngokufanele bakwenze. Kodwa futhi kufanele sikhumbule ukuthi yonke impilo yomKristu inzima, isengcupheni yokusetshenziswa ngokungafanele nangobu-budedengu. Ngakho izinkinga zethu akufanele sizisebenzise njengezaba zokuthi singakwenzi lokho okufanele ukuba sikwenze.

Wonke amaBandla anomthwalo wokwehlulela izimpilo zamalunga kanye nendlela yokufundisa kwabaholi bawo, ikakhulukazi uma kuyizona kanye lezizinto ezibeka ebucayini ubufakazi nokuvangela kweBandla endaweni elikuyo (funda Izenzo 17:1; 1 Kor. 5; 1 Thim. 3; Jakobe 3:1; 2 Petru 3; 2 Johane).

Indlela eseBhayibhelini yokuqondisa izigwegwe ingukuthobela uNkulunkulu kanye nokuvuma kwethu ukuthi sidinga usizo lwakhe. Ake ucabange nje ukuthi bekungaba mhlaba muni lona uma uNkulunkulu ubengesebenzise abanye abantu ukusikhombisa ukwahlulela kwakhe, umhlaba lapho abazali bengazijezisi khona izingane zabo uma zonile, umhlaba lapho uhulumeni ebengazijezisi khona izephula-mthetho, nomhlaba lapho amaBandla ebengazijezisi khona amalunga awo? Sonke besiyofinyelela osukwini lokwahlulela singazange nakancane siwuzwe ukuthi unjani umvimbo wokwahlulelwa kwasemhlabeni, okuyinto-ke ebizosexwayisa ngokwahlulelwa okukhulu okwesabekayo esizasobhekana nakho phambi komgwebi omkhulu ekupheleni kwezinto. Yeka umusa ongaka kaNkulunkulu uBaba wethu osezulwini wokusifundisa kusemanje ngalezizijeziso zesikhashana ezikhomba ubulungiswa obuzayo obungenakuguqulwa (funda Luka 12:4-5).

Nazi izizathu ezinhlanu ezinhle zokuqhubeka nokuqondisa izigwegwe eBandleni. Zikhombisa uthando:

- 1) ukuze kube nemiphumela emihle kulowo oqondiswayo;
- 2) kwabanye abazalwane ngoba bazobona ukuthi isono siyingozi kangakanani;
- 3) ngempilo kanye nobumsulwa beBandla lonkana;

Qondisa izigwegwe

- 4) lokukhathalela umsebenzi wobufakazi beBandla lonke lihlangene, ngokunjalo nabo bonke abanye abakhile emphakathini abakangabi siwona amakholwa;
- 5) lwenkazimulo kaNkulunkulu. Indlela yokuziphatha kwethu kufanele ibe ngengcwele ukuze ubungcwele bukaNkulunkulu bubonakale kithina.

Kufanele kube nokuthile okubalulekile ngokuba yilunga leBandla. Hhayi ngenxa yokuthi sifuna ukwaziwa sibe nodumo kepha ukuze kube yigama likaNkulunkulu elizodunyiswa ngathi. Indlela yeBhayibheli yokuqondisa izigwegwe ingenye yezindlela emqoka yokubona iBandla elinempilo.

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UPHAWU OLUBALULEKILE LWEBANDLA ELINEMPILO: INDLELA EPHATHELENE NOKUFUNDISA ABAZALWANE UKUZE BAKHULE ENKOSINI

Olunye uphawu olumqoka lweBandla elinempilo ngelokuthi likhathazeke ngendlela esabalele ngokuqgamile ekukhuliseni iBandla, futhi indlela elikhula ngayo kube yileyo echazwa yiBhayibheli. Lokho kuchaza ukukhulisa abazalwane hhayi ukukhathazeka ngokukhulisa izibalo.

Kukhona abasacabanga ukuthi umuntu angaphila impilo yakhe yonke elokhu ‘engumntwana ekukholweni’. Ukukhula bakuthatha njengento eyengeziwe ozizabalazelayo ngokwakho ukuyithola futhi ngokwalabo-bantu abangamasha-nhliziyo okufunda. Kodwa eqinisweni lonke ukukhula kuwuphawu olukhombisa impilo. Uma isihlahla siphila sibonakala ngokukhula. Uma isilwane siphila sibonakala ngokukhula. Ukuphila kusho ukukhula, ukukhula kusho ukwanda nokuthuthuka kuze kufike, okungenani, isikhathi sokufa.

UPawulu wayelangazelele ukuthi abazalwane baseKorinte bakhule ekukholweni kwabo (2 Kor. 10:15), ngokunjalo neBandla laseEfesu ukuthi walincengela ethi ‘sikhule ngakho konke kuye oyinhloko, uKristu’ (Efes. 4:15; Kol. 1:10; 2 Thes. 1:3). UPetru wancenga iBandla ethi ‘njengezingane ezisanda kuzalwa, langazelelani ubisi olungokomoya olungenakonakala, ukuze nikhule ngalo kube ngokusindiswa’ (1 Pet. 2:2).

Kunengcindezi ikakhulukazi kubaFundisi nakwamanye amalunga ukuthi banciphise amaBandla abo aze afike esibalweni okungenzima ukusilawula salabo abeza njalo enkonzweni, ababhajadiswayo, isibalo seminikelo kanye

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nesamalunga. Ukukhula kwaloluhlobo kuyinto ephathekayo nakuba izibalo ezinjalo zingasondeli nakancane ekukhuleni kweqiniso okudingwayo nguNkulunkulu nakulokho okuchazwayo ngababhali beTestamente Elisha.

Ukukhula ebungcweleni

Sazi kanjani ukuthi umzalwane uyakhula emseni weNkosi noma akakhuli? Ukuthi bahlale bejabule, noma uma uxoxa nabo uzwa besebenzisa amagama amaningi asetshenziswa ngamakholwa, noma ngokubona ukuthi ulwazi lwabo luyakhula ekwazini imiBhalo? Lokho akusizona izimpawu esingabeka kuzona ithemba eliphelele lokuthi bayakhula emseni. Asikwazi ukunquma ukuthi bayakhula ngenxa yokuthi sesibona bekhombisa uthando oselukhulile lweBandla noma sebekhombisa ukuzethemba osekhuthukile ngenkolo yabo. Asikwazi ukuqiniseka ukuthi sebengamaKristu ngisho noma ngabe sebekhombisa enkulu intshisekelo lena ngoNkulunkulu. Zonke lezizinto *kungenzeka* zibe wubufakazi bokuthi umKristu uyakhula emseni ngokweqiniso. Kodwa ngaphezu kwakho konke, uphawu olumqoka oluvamise ukunganakwa ngaphezu kwazo zonke ezinye okufanele ukuthi ngabe luyaqasheliswa ngukukhula ebungcweleni nokuwuphawu olugxile kakhulu ekuzideleni komKristu (funda uJakobe 2:20-24; 2 Petru 1:5-11). IBandla kufanele likukhathalele ukubona ukuthi loluphawu lokukhula ebungcweleni luya ngokuya lukhula emalungeni alo.

Njengokungakhathaleli ukuqondiswa kwezigwegwe, ukungakhathaleli ubungcwele bamalunga kuzala abazalwane okunzima ukubakhulisa. EmaBandleni lapho ukuziphatha okungenabungcwele bungagqizwi-qakala khona, abazalwane bagcina bedidekile futhi bengayazisisi kahle ukuthi enjani impilo eletha udumo kuKristu. IBandla elinjena ligcina lifana nensimu lapho ukhula lungahlakulwa khona noma izinto ezinhle zingatshalwa khona.

Indlela ukukhula okubukeka ngayo nokungabukeki ngayo

IBandla linesibopho sokuba yindlela uNkulunkulu ayisebenzisayo ukukhulisa abantu emseni wakhe. Ukudlondlobala kwentshisekelo yokuhamba ngobungcwele phakathi kwabantwana besivumelwano kungaba ngezinye

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zezikhali esisesandleni sikaNkulunkulu azokhulisa ngaso abantu bakhe. Ngesikhathi abantwana bakaNkulunkulu bakhiwa futhi bekhula ebungcweleni nasothandweni oluzinikelayo, kufanele bathuthuke nangendlela abaphatha ngayo ukuqondiswa kwezigwegwe kanye nokukhuthaza ukufundisa.

Uma ungabhekisisa kahle impilo yeBandla, indlela abazalwane abakhula ngayo iyaziveza ngezindlela eziningi. Nazi ezinye izindlela ukukhula kwabazalwane ongahle uzibone;

- ❑ Ukukhula kwesibalo salabo ababizelwe ukuhambisa ivangeli kwezinye izindawo -‘Ngikuthokozelile kakhulu ukuvangela umakhelwane wami oqhamuka emazweni angaphandle. Kangazi noma kungenzeka yini ukuthi uNkulunkulu ungibizela ukuthi...’
- ❑ Ukubona amalunga asekhulile, ogo nomkhulu, benesasasa lokuvangela kanye nokweluleka intsha – “Yini ungake ufike ekhaya sizodla ndawonye isidlo sakusihlwa?”
- ❑ Intsha iyobonakala ngokuhamba imingcwabo yogogo nomkhulu ngenxa yokubathanda – ‘Ebushehi bami ngiseneminyaka engaphezulu kwamashumi amabili, kwabakuhle kakhulu kimi ukwelulekwa nokulaywa ngumkhulu nogogo wakwasibani-bani...’
- ❑ Ukuqina emkhulekweni kweBandla kanye neminye eminingi eyenziwayo eqondene nokuhamba kwevangeli kanye namathuba okusebenzela iNkosi – ‘Ngizoqala isifundo sokuvangela ngokufundisa iBhayibheli emsebenzini kodwa nginovadlwana. Bengicela iBandla lingikhulekele ukuba...’
- ❑ Iningi lamalunga liyoba nentshisekelo yokuvangela abanye.
- ❑ Kuyozenzakalela nje ukuthi amalunga acabange ezinye izindlela zokusebenzela iNkosi nokuyinto eyonciphisa ukuthi abazalwane bancike ezinhlweni zeBandla – ‘Mfundisi, bekunganjani uma mina nomngane wami uSbongile besingaqala indlela yokuqoqa abesifazane beBandla ukuze bakwazi ukuxoxa bephuza itiye ngosuku lukaKhisimusi, lokhu sikusebenzise njengethuba lokuvangela?’
- ❑ Ukuhlangana kwabazalwane okunge-namigomo okuqhutshwa ukuphenduka kanye nenhloso esobala yokuvumelana izono nokuthi, ngesikhathi esifanayo, bakhumbuzane ngesiphambano - ‘Uyazi mzalwane, kasive singehlula lesisono...’

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- ❑ Ukunikela okukhulayo nokunokuzidela – ‘Sthandwa, singenzenjani ukunciphisa izindleko zethu zokuphila zanyanga-zonke ngamashumi amahlanu amarandi ukuze sikwazi ukuxhasa...’
- ❑ Ukuthela kakhulu izithelo zikaMoya.
- ❑ Amalunga ayodela amathuba okukhushulwa emisebenzini yawo ngenxa yokufuna ithuba elanele lokusiza eBandleni – ‘Uzwile ukuthi uSbusiso wenqabe izikhathi ezintantu abaqashi bakhe bemkhuphulela esikhundleni esiphezulu emsebenzini ngenxa yokuthi ubebona ukuthi ukwemukela lesisikhundla sizomenza angakwazi ukuqhubeka nokusebenzela iBandla njengomunye wabaholi?’
- ❑ Amadoda ahola amakhosikazi awo ngokuyisibonelo nangokuzidela – ‘Mntakwethu, yiziphi izinto ezimbalwa engingazenza ukukwenza uzizwe uthandwa ngokweqile futhi ulalelwa uma ukhuluma?’
- ❑ Amakhosikazi ayoziqhuba phansi kwabayeni bawo – ‘Sthandwa, yiziphi izinto engingazenza namuhla ezizingenza ukuthi impilo yakho ibe lula?’
- ❑ Abazali bakhulise izingane zabo ekukholweni – ‘Namuhla kusihlwa sizoke sikhulekele izisebenzi zikaKristu eziku lelizwe...’
- ❑ Ukuzinikela kweBandla lonke ngokubambisana ukuthi liqondise lowo odla isono ingcaca nangokukhombisayo ukuthi akazimisele nakancane ukuphenduka kuso.
- ❑ Ukubambisana kweBandla ekuthandeni isoni esingakaphenduki okugqanyiswa ukumlandela owonileyo engakathathelwa izinyathelo zokuqondisa izigwegwe – ‘Ngiyakuncenga ukuthi, uma uthola lomyalezo, ungithinte ngifuna ukuxoxa nawe.’

Lezi ngezinye nje izizathu ezimbalwa zohlobo lokukhula kweBandla okufanele amaKristu azikhulekele futhi azikhandle ngazo. Kungabe ngokwenzenjalo amaBandla aphilileyo ayokhula yini ngokwesibalo? Ngokujwayelekile ayakhula ngoba abonakalisa ubufakazi obuhehayo ngezindaba zevangeli. Kodwa akufanele sicabange ukuthi ngokwenze-njalo kuyobe sekufanele silindele ukuthi amaBandla akhule ngokwesibalo. Kwesinye isikhathi uNkulunkulu unezinye izinjongo, njengokuthi mhlawumbe ufundisa abantu bakhe ukubekezela. Thina lapho okufanele sigxile khona ukwethembeka kanye nasekukhuleni ngeqiniso kwezikamoya.

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Kahle-hle yini eyimbangela yaloku-khula na? Indlela yokushumayela ehlahlela iBhayibheli. Indlela efundisa ngeBhayibheli ibuka isithombe esikhulu. Ukugxila ezindabeni ezinhle. Ukuqonda ukuthi luyini uguquko, ukuvangela, ubulunga, ukuqondisa izigwegwe kanye nobuholi!

Kodwa uma amaBandla ethu kuyizindawo lapho kufundiswa khona imicabango yoMfundisi kuphela, indawo lapho bekhononda khona ngegama likaNkulunkulu esikhundleni sokuthi adunyiswe, indawo lapho izindaba ezinhle zixutshwe khona namanga nokuvangela konakalisiwe, indawo lapho ubulunga bungagqizwe-qakala khona futhi kuthathwa njengento engenamsebenzi walutho, indawo lapho ubunjalo boMfundisi bukhombisa khona ukuthi unenkolo ethile yezwe ekhulayo kuye nemhaqileyo, kunganzima ke ukuthi umuntu alindele ukuthola umphakathi onamathelele noma owakhanayo. IBandla elinjalo kalisoze lamkhazimulisa uNkulunkulu.

Ukukhula kulethela uNkulunkulu udumo nenkazimulo

Uma kwenzeka sihlangebuzana neBandla elinabazalwane abakhulayo ekubeni njengoKristu, ngubani othola udumo nenkazimulo? NguNkulunkulu ngoba, njengoba uPawulu esho ukuthi “kepha uNkulunkulu wakhulisa. Njalo-ke notshalayo kalutho, noniselayo kalutho, kodwa uNkulunkulu okhulisayo” (1 Kor 3:6b-7; Kol 2:19).

NoPetru futhi ngokunjalo, uphetha incwadi yakhe yesibili ayeyibhalele idlanzana labazalwane basendulo ngokuthi “khulani emseni nasekwazini iNkosi noMsindisi wethu uJesu Kristu. Inkazimulo mayibe kuye namanje kuze kube lusuku lwaphakade – Amen” (2 Petru 3:18). Kungenzeka sicabange ukuthi ukukhula kwethu kuzolethela thina udumo nenkazimulo. Kodwa uPetru wayazi kangcono: “nibe nenkambo enhle phakathi kwabezizwe, ukuze kuthi lapho benihleba ngokungathi ningabenzi bokubi, ngokubona imisebenzi yenu emihle badumise uNkulunkulu ngosuku lokuhanjelwa” (1 Petru 2:12). Kuyacaca ukuthi uPetru wayekhumbula amazwi ashiwo nguJesu uma ethi: “Kanjalo makukhanye ukukhanya kwenu phambi kwabantu ukuba babone imisebenzi yenu emihle, badumise uYihlo osezulwini” (Math. 5:16). Ukusebenza ngokuzikhandla ukugqugquzela ukukhula kanye nokufundiswa kwamaKristu kungolunye uphawu olubonisa iBandla elinempilo.

ISAHLUKO SESHUMI-NANTATHU

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Linobuholi obunjani iBandla elinempilo? Kungabe yiBandla elikulwelayo yini ukuthi ivangeli lishunyayelwe ngokwethembekileyo na? Kunjalo (Galathiya 1). Kungabe amaDikhoni ayiso yini isibonelo sokuba yizikhonzi uma kuthintwa izinto eziqondene nenkonzo na? Kunjalo (Izenzo 6). Kungabe wuMfundisi othembekileyo ukuthi ashumayele iZwi likaNkulunkulu na? Kunjalo (2 Thim. 4). Kodwa iBhayibheli lamukelisa amaBandla ngesinye futhi isipho sobuholi esizobasiza ukuthi bakhule ekubeni nempilo: lesi yisikhundla sokuba ngumbonisi.

Kuyiqiniso ukuthi kuningi okungashiwo okucashunwe eBhayibhelini futhi okungaba wusizo maqondana nobuholi beBandla kodwa ngifuna ukuqondana ikakhulukazi nendaba yababonisi, ngenxa yokwesaba ukuthi amaBandla amaningi awazi ukuthi alahlekelwa yini ngokungabi nabo ababonisi. NjengoMfundisi, kungumkhuleko wami ukuthi uKristu aphe amaBandla ethu amadoda akhombisa ukuba neziphso zikamoya nezokunakekela umhlambi uNkulunkulu awabizile ukuba abe ngababonisi. Kwasengathi angaba maningi amadoda anjalo azowavusa asilungiselela wona!

Uma uNkulunkulu ephile owesilisa othile eBandleni okhombisa inkambo enhle, ukuba yisibonelo, inhlakanipho yokunakekela umhlambi, neziphso zokufundisa, uma futhi emveni kokuthandaza iBandla livumelana ngokuthi liyazibona lezizinto, ngakho kufanele akhethwe abekwe eceleni ukuba abe ngumbonisi.

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Uyini umbonisi?

Encwadini yeZenzo 6, iBandla lasemandulo eJerusalema lake laba nokuhixizisana mayelana nendlela okwakwabelwa ngayo abafelokazi ukudla. AbaPhostoli babiza iBandla lonke ukuba likhethe amadoda ambalwa okuyiwona ayezokwengamela lomsebenzi wokwabiwa kokudla. AbaPhostoli banquma ukwedlulisela amandla okwenza lomsebenzi kwabanye ukuze “thina sizakuqiniseka ekukhulekeni nasenkonzweni yezwi” (Izenzo 6:4).

Kafushane, lokhu kubonakala sengathi kuyindlela esungulekayo neyiphethini kulona lonke iTestamente eLisha. Lapha sibona kukhona ukwehlukaniseka kwemisebenzi phakathi kwaleyo yababonisi kanye neyamaDikhoni. Ababonisi bagxile ikakhulukazi emkhulekeni nasenkonzweni yezwi, kanti amaDikhoni wona abhekene nemisebenzi eyenza iBandla likwazi ukusimama nsuku-zonke.

MaBandla, kungabe seniyaqala yini ukubona ukuthi ababonisi bayisipho esimqoka kanjani phakathi kwenu na? Ngokuninikeza ababonisi, uNkulunkulu usuke ethi kini “Ngizothatha amadoda ambalwa, athize phakathi kwenu, ngiwabeke eceleni ukuba anikhulekele, anifundise ngami”.

Ababonisi nomgwamanda

Wonke amaBandla anabathile abakhethelwe ukwenza umsebenzi wababonisi nakuba kwesinye isikhathi bebizwa ngamanye amagama anjengamaDikhoni, abaBhishobhi, oMongameli, abaQondisi. Mathathu amagama alezi-zikhundla ajwayele ukusetshenziswa ngokushintshaniswa eTestamenteni eLisha, ngesiGreki kuthiwa *episcopos* (uMengameli noma umBhishobhi), *presbuteros* (umbonisi) kanye no *poimain* (uMelusi noma uMfundisi). Womathathu lamagama asetshenziswa ukukhuluma ngendoda eyodwa njengasencwadini yeZenzo 20:17 no 20:28.

Uma ama-Evangicalists²⁸ ezwa igama elithi ‘umbonisi’ kuvamise ukuthi iningi labo lisheshe licabange ukuthi kukhulunywa ngeBandla lase ‘Presbyterian’. Kodwa kuyakhombisa ukuthi emandulo eminyakeni yawo 1600 amaCongregationalist²⁹ ayefundisa ukuthi isikhundla sokuba ngumbonisi kwakuyisikhundla esisemthethweni eBandleni lesikhathi seTestamente eLisha. Isikhundla sababonisi siyatholakala ukusukela eminyakeni eyevile emakhulwini

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amabili eyedlule kuwona wonke amaBandla aseBaptist ezweni laseMelika. Eqinisweni uMongameli wokuqala wenhlangano yeBandla lamaBaptist aseNingizimu³⁰ uW. B. Johnson wabhala izivumelwano ngo 1846 lapho ayegqugquzela khona wonke amaBandla aseBaptist ukuthi abeke amadoda amaningi ezikhundleni zokuba ngababonisi ngoba ukwenze njalo kwakuhambisana nezimfundiso zeBhayibheli.

IBandla lamaBaptist nelamaPresbyterian alivumelani ezindaweni ezimbili uma kukhulunywa ngesikhundla sababonisi (nokuyinto engenza ngicabange ukuthi nalabo abangesibo abeBandla laseBaptist noma ePresbyterian banenkinga ecishe ifane). Okokuqala nokubaluleke kunakho konke ukuthi thina beBandla laseBaptist sikholelwa ukuthi iBhayibheli lisifundisa ukuthi isinqumo sokugcina maqondana nezinto zeBandla kufanele sithathwe yiBandla lonke lasendaweni ngokuhlanganyela, asiqhamuki kubabonisi kuphela noma komunye othile oqhamuka ngaphandle nakwenye indawo. Uma uJesu efundisa abafundi bakhe mayelana nokuqondiswa komzalwane owayonile wathi yiBandla eliyinkundla yokugcina yokudlulisela icala, hhayi ababonisi, umBhishobhi, uPapa, isigungu noma umkhandlu othile (Math. 18:17). Njengoba sesike sasho futhi ukuthi kwenzekile nangesikhathi abaPhostoli befuna amadoda athile ayezoba yizikhonzi (amaDikhoni) ukuthi nalapho futhi badlulisela eBandleni ukuthi kube yilona elithatha izinqumo.

Nasezincwadini ezibhalwe nguPawulu futhi kuyakhombisa ukuthi yiBandla elalinezwi lokugcina. Encwadini yokuqala kwabaseKorinte isahluko 5, uPawulu akasoli umFundisi, noma ababonisi, noma amaDikhoni ngokubekezelela indoda eyayiphinga kodwa usola iBandla. Encwadini yesibili kwabaseKorinte isahluko 2, uPawulu ukhuluma ngokuthi iningi labo lenzani maqondana nokuqondiswa kwezigwegwe zelunga elalenze iphutha. KwabaseGalathiya bokuqala, uPawulu utshela amaBandla ukuthi mawazehlulele ngokwawo ngalezi-zintshumayelo ezidukisayo abebezilalela. Ku 2 Thimothewu 4, uPawulu akakhuzi nje kuphela abeFundisi abadukisayo kodwa nalabo ababebakhokhela ukuze bazofundisa lokho okwenelisa ukubatshwa kwezindlebe zabo. Yebo ababonisi bayalihola iBandla belandela imfundiso yeBhayibheli, kodwa benze njalo bekakiwe yimingcele eyamukelekile eBandleni. Ngaleyondlela, ababonisi nayo yonke eminye imikhandlu namakomide aseBandleni laseBaptist enza konke akwenzayo bese ekwethulela iBandla lonke njengeseluleko.

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Okwesibili, okwenza abeBandla laseBaptist nelasePresbyterian bangavumelani maqondana nemisebenzi nemithwalo yezikhundla zababonisi kungenxa yokwehluka kwemibono ngamazwi kaPawulu ayewaqondise kuThimothewu okuthi: “Amalunga aphatha kahle akuthiwe afanele ukutswa ngokuphindiweyo, ikakhulukazi lawo akhuthalela izwi nokufundisa” (I Tim. 5:17). Indlela abeBandla lasePresbyterian abaqonda ngayo lelivesi ukuthi lichaza ukuthi kunezinhlobo ezimbili zababonisi – kukhona ababonisi ababusayo kanye nababonisi abafundisayo. AbaseBaptist kabavumelani nalokhu kwahlukaniswa kwesikhundla sombonisi kodwa balibona lelivesi kusengathi lichaza ukuthi phakathi kwamanye amadoda angababonisi kuyoba khona ayokhethelwa aqondane ngqo nomsebenzi wokushumayela kanye nowokufundisa. UPawulu ubese-kushilo vele ekuqaleni ukuthi into edingakalayo kulabo abazokhethwa njengababonisi ukuthi kufanele kube “onesu lokufundisa” (1 Tim. 3:2; funda futhi incwadi kaThithu 1:9). Kungalezozizathu-ke okwenza abeBandla laseBaptist bakubone kuyinto engafanele ukugcotshwa komuntu ukuba abe ngumbonisi uma engenaso isiphiwo sokufundisa iZwi.

Ithimba lababonisi

Indawo lapho abeBandla laseBaptist nabasePresbyterian ababefike badlele kuyo ogqokweni lolulodwa cishe eminyakeni engamakhulu amathathu eyedlule kwakungukuthi akufanele kumiswe indoda eyodwa ukuba ibe ngumbonisi weBandla kodwa kufanele iBandla likhethwe ithimba lamadoda athile azoba ngababonisi balo. Ayikho indawo eTestamenteni eLisha ekhomba ukuthi isibalo sababonisi eBandleni kufanele sibe ngamadoda amangaki, kodwa yonke indawo lapho igama laba ‘bonisi’ lisetshenziswe khona – sithola ukuthi lisetshenziswe ngobuningi, ukukhombisa ukuthi kwakukhulunywa ngethimba lamadoda hhayi indoda eyodwa (ungafunda lezizincwadi eziyisibonelo, Izenzo 14:23; 16:4; 20:17; 21:18; Thithu 1:5; Jakobe 5:14)³¹.

Namuhla iningi lamaBandla aseBaptist ngisho nalawo azimele, nawo futhi aya-ngokuya ewuvuselela lomgomo otholakala eBhayibhelini.

Ukuba nethimba lababonisi akuchazi ukuthi umFundisi akanawo umsebenzi wakhe ogqamile futhi noqondene naye. Ziningi ezinye izincwadi ezikhuluma ngokushumayela nabashumayeli eTestamentini eLisha kepha okungafanele zithathwe ngokuthi zazikhuluma nalo lonke elinye ithimba lamadoda

Khetha abaHoli abafanele

angababonisi. Ukwenza nje isibonelo, ngesikhathi uPawulu eseKorinte wazinikela ngokukhethekile ekubhekaneni nomsebenzini wokushumayela ngendlela eyehlukile nababengeke bakwazi ukwenza ngayo abanye ababonisi ababevukela ematohweni abo phakathi neviki (Izenzo 18:5; 1 Kor 9:14; 1 Thim. 4:13; 5:17). Futhi okunye okubonakalayo ngukuthi kunezimpawu ezikhomba ukuthi labo ababezinikele emsebenzini wokushumayela babevamise ukugcogcoma, behlale bethutha njalo beyokwakha kwezinye izindawo ngenjongo yokuyoshumayela kulezo-zindawo (Rom. 10:14-15), kanti esikubonayo ngababonisi ngukuthi babevamise ukuzinza emphakathini abakhile kuyo, kungekho ukugcogcoma njengakushumayeli ababezinikele emsebenzini wokushumayela (Thithu 1:5).

Ngenxa yokuthi isikhathi esiningi yilelizwi lalomshumayeli elijwayele ukuzwakala limemezela izindaba ezinhle zombuso kaNkulunkulu, sithola ukuthi iBandla kanye nabanye ababonisi abangozakwabo babeyithatha lendoda njengohamba phambi kwabo bonke, obaholayo, owayefanelwe 'ikakhulukazi' ukususwa noma ukuhlonishwa okuphinda-phindiwe (1 Thim. 5:17). Kodwa noma kunjalo, umshumayeli noma umFundisi akehluke ngalutho kwabanye ababonisi, naye ungelinye ilunga elilinganayo nabanye ababonisi abakhonjwe yiBandla. Umehluko ngaye ngukuthi yena umsebenzi osemahlombe akhe, akhethelwe wona wabe esebekwa eceleni ukuba abhekane nawo ngowokondla umhlambi kaNkulunkulu ngeZwi.

Imivuzo yababonisi

Ngenxa yezinto esengedlule kuzo kuyona yonke leminyaka ngiwuMfundisi sesangicacele bha isidingo sokungalifulatheli lelisiko leTestamente eLisha lokubambisana namanye amadoda aqotho futhi azinzile eBandleni (nganoma iyiphi indlela okungenzeka ngayo) kulomthwalo wokwelusa umhlambi weNkosi.

Uma kunezinqumo ezithinta iBandla kodwa ezingadingi ukudingidwa neBandla lonke, lezozinqumo akufanele ukuba zibhekane nomFundisi yedwa kodwa kufanele bonke abanye ababonisi bahlanganyele noMfundisi ukubonisana, bathathe isinqumo esifanele. Kuyinto ejulile nenzima kakhulu kwesinye isikhathi kodwa kuyisinyathelo esineminingi imiphumela emihle. Lokhu kwenza ukuthi izindawo lapho iziphiwo zoMfundisi zingafinyeleli

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khona, lezozikhala ziyobe sezivaleka ngenxa yokuthi enye kulamamadoda angababonisi kungenzeka ibe nekhona kuleyondawo. Ngaleyondlela bonke bayakwazi ukuchibiyela izinqumo azithathayo nalapho kunesidingo khona. Kwenza kube nokuxhasana eBandleni uma kunezinqumo ezithathwayo nokuyinto edala ubunye kanye nokuvikeleka kwabaholi ukuze kungatholakali sebesolwa ngendlela engafanele. Lokho futhi kwenza ukuthi abaholi beBandla bengalokhu bagxuma-gxuma beshintsha amaBandla kepha bagxile ngokunge-nakushukunyiswa ukuletha intuthuko nenqubekela-phambili ngaso sonke isikhathi. Kukhuthaza kubuye kulisize kakhulu iBandla ukuzinakekela ezindabeni zokukhula kanye nokuhamba kwalo ngobungcwele, alinciki kakhulu kulabo abaqashiwe njengezisebenzi zeBandla.

Nakuba esikhathi sanamuhla isiko lokuba nababonisi abaningi lingasejwayelekile emaBandleni amaningi aseBaptist kodwa, ngenxa yezizathu ezinhle, kuyakhombisa ukuthi seliyabuyiswa, hhayi nje kuphela emaBandleni aseBaptist kodwa nakwamanye amaBandla. Njengoba lalidingekile emaBandleni eTestamenteni eLisha, ngakho-ke lisadingekile nase-sikhathini sanamuhla.

Kuthiwani maqondana nezikhonzi?

Kuvamise ukuthi amaBandla amaningi namuhla angawuqondi kahle umehluko phakathi kwababonisi, izikhonzi³² kanye nalabo abayizisebenzi ezikhokhelwayo yiBandla. Umsebenzi wezikhonzi nawo futhi ungumsebenzi, njengoba sike sabona ekuqaleni, oseTestamentini eLisha nobonakalayo encwadini yeZenzo 6. Nakuba kunzima ukwehlukana ngokuphelele umehluko phakathi kwababonisi nezikhonzi kepha ngokujwayelekile, umsebenzi wezikhonzi ubhekene nemisebenzi eyenza ukuthi iBandla liqhubeke kahle ngokusebenza ngaphandle kwezihixi-hixi. Imisebenzi ephathelene nokugcinwa kwamabhuku nezincwadi zeBandla, ukunakekelwa kwesakhiwo iBandla elikhonzela kuso kanye-ke nezinye izidingo eziningi zenyama eziqondene nabazalwane, kungumsebenzi ongathi uqondene nezikhonzi. EmaBandleni amaningi namuhla, uthola ukuthi sekuyizikhonzi esezithathe wonke umsebenzi wokwengamela iBandla ezintweni zikamoya. Noma kwesinye isikhathi uthole ukuthi lomsebenzi sebevele bawulaxaza wasala ezandleni zendoda eyodwa, engumFundisi. Kuyowasiza kakhulu amaBandla ukwazi

umehluko phakathi komsebenzi wababonisi kanye nowezikhonzi. Kuyiqiniso elingakanani ukuthi amaBandla ethu adinga izinhlobo ezimbili zezisebenzi futhi ezenza umsebenzi ofanayo nse?

Isibusiso sokufukulisana umthwalo

Ububonisi kuyisikhundla esiseBhayibhelini engisiphethe njengomFundisi – yimina ongumbonisi oqondene ngqo nomsebenzi wokushumayela njalo ngamaSonto. Kodwa ngisebenzisana nethimba lamadoda angababonisi ukuze likhule futhi lisizakale iBandla. Amanye kulamadoda aqashwe yiBandla ngokuphelele kodwa amanye, anamatoho aseceleni. Sihlangana njalo sizokhuleka, sixoxe, sibonisane ngezincomo esizozenza bese sizethulela izikhonzi noma iBandla lonkana. Kunzima kakhulu ukuchaza isibusiso lamadoda ayiso kimina kanye nabomndeni wami uma sibuka indlela abalithande ngayo iBandla esilelusile ngenxa nje yokuthi lomthwalo siyawufukulisana. Sonke isikhathi ngihlale ngimdumisa uNkulunkulu ngalezi-zinceku engibambisene nazo.

Ngokusobala, ububonisi bungumsebenzi oseBhayibhelini futhi ukubakhona kwawo kuyinzuzo engechazeke eBandleni. Uma lezi-zikhundla zingavuselelwa emaBandleni ethu, kuyoba lusizo olukhulu kubeFundisi abaqhuba kahle kanye nakulabo abanesandla esiqinile, abaphatha iBandla ngonya nangesihluku. Ngaphezu kwakho konke lokho, izimo zobuqotho ezibalwa nguPawulu kulabo abangakhethelwa ukuba ngababonisi, uma ukushiya eceleni ukuba nesu lokufundisa, yizimo ngokomthetho okufanele engabe wonke umuntu ongumKristu uzabalazela ukuba nazo (1 Thim. 3; Thithu 1). Ukuvuma esidlangalaleni ukuthi abathile bayisibonelo kuyinto esizayo kakhulu ngoba kubenza babe yisibonelo kwamanye amaKristu, ikakhulukazi abesilisa abangamaKristu. Impela isiko lokubona bese kukhethwa amadoda athile abonakala ehamba ngobungcewele, ahlakaniphile, athembekile njengababonisi beBandla kungolunye uphawu okukhombisayo ukuthi iBandla linempilo.

ISIPHETHO: LAPHO ITHAYI SELIHLANGANA KHONA NETIYELA

Sekukaningi ngifuna ukulishiya leli-Bandla... ngikhathele yilezi-zintshumayelo ezihlale zishunyayelwa zokuthi kufanele silwe nesono, sisebenze ngokuzikhandla ukukhonza abanye; ukuhlala njalo kunabantu abathile (abayizoni ngokwabo) abahlale bekuqaphile ukuthi usahamba njengekholwa yini. Kukhona elinye ilunga lamadoda angababonisi oseBandleni osanda kungitshela zonke lezi zinto. Wabuye futhi waqhubeka wathi, “Kodwa sekuyangicacela ukuthi yisona kanye isizathu lesi esidalwa yisono ngenxa yokuthi ngiseyisoni, futhi ngifuna ukwehlukana noma sichithwe siphela nya isono empilweni yami. Ngiyabadinga abantu abazongiqapha ukuthi ngasahamba kahle yini, abantu abazokuba yisibonelo kimi, banginakekele, bangithande ngesihawu esikhulu. Kodwa inyama yami iyakwenyanya konke lokhu! Kepha, eqinisweni eliphelele, ukube kwakungekho konke lokhu, ngabe kudala ngafaka incwadi yesehlukaniso nonkosikazi wami futhi lokho okwakuyoba lukhondolo olubi kimi olwalu nokuziphinda-phinda okwesibili kumbe nokwesithathu, nokwakuyogcina ngokuthi ngingakwazi ukuhlala nezingane zami. Kodwa uNkulunkulu emuhle kimi, wathululela kimi wonke umusa wakhe, wanginakekela ngendlela emangalisayo esebenzisa iBandla lakhe.”

AmaBandla anempilo nathuthukayo ukuqhakambisa isimo kanye nobunjalo bukaNkulunkulu njengokuba bembuliwe eZwini lakhe eliNgcwele, awavamisile ukuba abe yizindawo okulula ukuba kuzona. Kuyenzeka izintshumayelo

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zakhona zibe wunde-nde-nde, into engapheli. Izinto ezilindeleke kuwe njengomzalwane uthole ukuthi ezisezingeni eliphakeme. Ukukhuluma ngesono uthole ukuthi kwesinye isikhathi kuzwakala sengathi kwenziwa futhi kugcizelelwa ngendlela eseyingaphezulu kokwenza. Ukuhlanganyela nabanye abazalwane kungenzeka kwabanye kuzwakale sengathi kunokugubulundela empilweni yakho, izimfihlo zakho sezaziwa ngabanye. Kodwa igama eliwukhiye wakho konke yilelo elithi *ngokuthuthukayo*. Uma *singathuthuki* njalo ukuqhakambisa isimo nobunjalo bukaNkulunkulu, lokho kunikeza umqondo wokuthi kukhona okuthile ezimpilweni zethu okungasiqhakambisi isimo kanye nobunjalo bukaNkulunkulu. Kukhona izisihla zodaka nokungcola ezisesibukweni ezidinga ukukhucululwa ukuze zicwebezele, kukhona amagwinci engilazini adinga ukucangathwa. Lokho kudinga kusetshenzwe.

Kepha uNkulunkulu emuhle kithi usibizile ukuba siphile ndawonye impilo yethu singamaKristu. Ngokwenzenjalo, sizobe siveza ukunakekelana nothando esinalo omunye-komunye okuyinto ezobe ikhombisa abanye ukuthi simnakekela futhi simthanda kanganani uNkulunkulu wethu. Ngokwamehlo ezwe, ubudlelwano bukhombisa ukuzinikela entweni ethize. Lokhu kuchaza lokho nangeBandla. Akuzange kube yinjongo kaNkulunkulu ukuthi siyokhula sodwana ngokungathi sisesiqhingini kodwa injongo yakhe ukuthi kuyothi uma sikhula, sikhule nabanye futhi sikhuliswa ngabanye.

Kungabe iBandla-ke elinempilo liyakwazi nje ukuthokoza? Impela liyakwazi! Futhi ukuthokoza elikwaziyo yilokho okunoshintsho lwangempela, ukuthokoza okugqashula amaketanga. IBandla elinempilo liyayazi intokozo elethwa ukuhlanganyela nabanye abangcwele, ekubeni munye ngokweqiniso. Hhayi ubunye nje ngenxa yokuthi siyiBandla elingaphansi kwegama elilodwa kodwa ubunye obuvela ekwazini insindiso kanye nasekudumiseni uNkulunkulu sindawonye. Yingoba lazi intokozo yothando olufuze olukaJesu Kristu, intokozo yokulemukela neyokuledlulisela kwabanye. Okuhle ngaphezulu kwakho konke, lazi intokozo yokuqhakambisa “inkazimulo yeNkosi” kanye nokuguqulwa “sibe njengalowo mfanekiso ngokuya enkazimulweni” (2 Kor. 3:18).

Emiyalelweni eyishumi, uma ubheka owesithathu encwadini ka Eksodusi 20:7 no-Duteronomi 5:11, sithola uNkulunkulu exwayisa abantu bakhe ngokuthi bangaliphathi ngeze igama lakhe. Lapha wayenganqandi nje kuphela

LAPHO ITHAYI SELIHLANGANA KHONA NETIYELA

ukukhuluma kabi ngegama lakhe, kodwa futhi ayekuqondile ngokusixwayisa ngokuthi umelene nokusetshenziswa kwegama lakhe ngokungafanele. Ngokungafanele kanjani? Ngokuthi uma abantu bebuka izimpilo zethu zitholakale ukuthi zisho lokhu yena angesikho ngenxa yobudlabha kanye nobudedengu benkambo yethu. Lomyalo wawunganikwa nje kuphela abantwana bakwa-Israyeli kodwa ungowethu njengeBandla.

Maningi amaBandla abuthakathaka namuhla. Lokhu kungenxa yokuthi senze iphutha lokungakwazi ukwehlukanisa phakathi kokukhula eNkosini kanye nokuba ngugombela kwesakhe. Senze iphutha ekwazini ukwehlukanisa phakathi kwendumiso yeqiniso kanye nofuthufuthu nje lwemizwa yethu yesikhashana. Sifuna ukwamukeleka ezweni – okungukwemukela okumelene noNkulunkulu esikhundleni sokuthi sizikhandle ngokuthi sifune ukwemukeleka kuye. Ngaphandle nje kwezibalo zamalunga awo, amaBandla amaningi awasakugqize qakala ukuzikhathaza ekubeni wuhlobo lwamaBandla anezimpawu ezibalulekile ezishiwo iBhayibheli nokuyizona ezizokwazi ukwehlukanisa amaBandla ayiwonawona nakhulayo.

IBandla elinempilo kumele kube yinto ehlupha bonke abazalwane, ikakhulukazi labo ababizelwe ekubeni ngabaholi. AmaBandla ethu kufanele aqhakambise uNkulunkulu kanye nevangeli lakhe elikhazimulayo kuyona yonke into edaliwe. Simelwe ukumnikeza inkazimulo ngezimpilo zethu sikwenza lokho sindawonye. Lomthwalo wokuqhakambisa uNkulunkulu uyinselelo enhle kakhulu kanye nento eyivela kancane.

Ake sibuyele la siqale khona, yini oyifunayo eBandleni? Ufuna iBandla eliveza ukubaluleka noma izinga lakho noma enikulo ninomphakathi wangakini, noma ufuna lelo eliveza lokhu okungesikho okwalelizwe, eliveza isimo nobunjalo bukaNkulunkulu obukhazimulayo na? Phakathi kwalezi-zinto ezimbili, iyona kuyiyiphi ocabanga ukuthi ingaba yisibani esisentabeni ukukhanyisela izwe eledukile ngenxa yobumnyama?

Uma ufuna ukufunda kabanzi...

Uma ufuna incazelo egcwele yalolo-nalolo luphawu ngalunye kulezi eziyisishagalolunye, ungafunda incwadi eshicilelwe ngokugcwele enesihloko esithi *Nine Marks of a Healthy Church* (ebhalwe ngo 2004 ngabakwa-Crossway). Kanti uma ungathanda ukuthola izinsiza eziphathekayo zokwakha iBandla

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elinempilo, ungazitholela incwadi ebhalwe yimi noPaul Alexander esihloko sayo sithi *The Deliberate Church*. Uma ufuna ingxoxo noma incazelo ebanzi ngomumo nesakhiwo seBandla, ikakhulukazi maqondana nobulunga, ababonisi, izikhonzi kanye nendlela elawulwa wumbuthano weBandla lonkana, ungazitholela incwadi esihloko sithi *A Display of God's Glory* ebhalwe yinhlangano ye 9Marks ngo 2001. Okokugcina, kungenzeka uzithokozele ezinye izihloko eziningi, izintshumayelo eziqoshiwe, izincwadi kanye nezifundiso kwi-internet ezifundisa ngempilo yaBandla ndawonye kule website ethi: www.9marks.org.

INTO EQONDENE NAMALUNGA EBANDLA

Uma kukhona into ekuhlabe umxhwele noma ekuvuselelile kulencwadi noma kukusiphi isihloko, qaphelisisa indlela ozokwenza ngayo uma wethulela uMfundisi wakho, ucela ukuba kwenziwe izinguquko. Qina emkhulekweni, thobeka ekukhonzeni abanye, gqugquzela, ube isibonelo ngempilo oyiphilayo, futhi ubenesineke nokubekezela. IBandla elinempilo aligxilile kakhulu ekutheni libe indawo ebukeka ngendlela ethile kodwa ligxile kakhulu ekubeni ngabantu abanothando ngendlela efanele. Futhi uthando luvezwa kahle ikakhulukazi lapho sizithola sizezimweni esingathandi ukuba kuzo. Ake ucabange nje mzalwane ukuthi sithandwe kangakanani yiNkosi yethu uJesu Kristu!

OKUQONDENE NABEFUNDISI

Uma kukhona into ekuhlabe umxhwele noma ekuvuselelile kulencwadi, qaphelisisa indlela ozoletsha ngayo izinguquko noshintsho eBandleni lakho. Iba nesineke, ubekezele, uwuthande umhlambi kaNkulunkulu, ugxile ekushumayeleni iZwi likaNkulunkulu.

ISITHASISELO: ISIVUMELWANO ESIJWAYELEKILE SEBANDLA ELINEMPILO

Njengokuba sikholwa ukuthi kungenxa yomsebenzi oNgcwele womusa kaNkulunkulu ukuthi siphenduke futhi sikholwe yiNkosi yethu uJesu Kristu nangokuthi sinikele ukuphila kwethu kuye, futhi nanjengokuba sivumile ngemilomo yethu ukuthi sesiyakholwa sase sibhadjiselwa egameni likaNkulunkulu uBaba, neleNdodana kanye nakwelikaMoya oNgcwele, manje-ke sesincike ekusizweni nguye ngomusa wakhe, ngesizotha nangentokozo enkulu sithatha leli thuba lokuthi sivuselele kabusha isivumelwano sethu komunye-nakomunye.

Sizosebenzisana futhi sikhulekele ubunye bukaMoya, ukuxhumana okuhle sihlanganiswe yisibopho sokuthula.

Sizohambisana ngokubambisana nangothando njengokuba singabantwana bandawonye abangamalunga eBandla likaKristu. Sizonakelelana ngokuzwelana, futhi sibhekane omunye nomunye ngokukholwa nangokwethembeka, sibonisane nangokululekana, sixwayisane futhi sikhuzane ngesikhathi esifaneleyo.

Ngeke sikushaye indiva ukuhlanganyela nabanye abazalwane kanye nokuzikhulekela thina kanye nabanye.

Kanjalo futhi siyokwenza konke okusemandleni ukukhuluma nabemindeni yethu kanye nabangane mayelana nokubaluleka kwensindiso, ukukhula kanye nokubaqondisa ezimisweni zeNkosi. Konke lokhu siyokwenza nganoma yisiphi isikhathi lapho bengaphansi kwesandla nokunakekelwa yithina, sikwenza lokho siyizibonelo ezinhle phambi kwabo – sihamba ngothando nangobumsulwa.

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Siyakuthokoza nalabo abathokozileyo futhi siyakuba nesisa nobumnene kulabo abanhliziyo zaphukile kanye nakulabo abadinga ukuthwaliswa imithwalo nezinhlupheko zabo.

Siphaswe wusizo oluvela koPhezulu, siyakuzabalaza njalo ukuqaphela indlela esiphila ngayo emhlabeni, siyenqabe impilo engenabungcwele kanye nazo zonke ezinye izinkanuko zalezizwe. Siyokwenza lokho ngokuhlale njalo sizikhumbuza ukuthi njengoba kuyithina esazikhethela ukumbelwa esonweni ngombhabhadiso sabuye savuswa futhi ethuneni eluwumzekelo wovuko kwabafeyo, manje-ke isibopho sesikuthina sokuthi sizabalaze ukwala okubi, siphile impilo entsha nenobungcwele.

Sizosebenza ngokubambisana nabanye abazalwane ukuqhuba ngokungaphezi umkhankaso wokushunyayelwa kwezwi lika-Nkulunkulu ngendlela eyethembekile kuleliBandla, ngokuthi siphase zonke izinhlaka zenkolo ezifana nendumiso, ukuqhutshwa kwezimiselo zenkolo okuwumbhabhadiso neSidlo esiNgcwele, ukuqondiswa kwezigwegwe kanye nokuma kwesifundiso esiqondileyo. Siyonikela ngenjabulo futhi nazikhathi-zonke ukuxhasa izindleko nomsebenzi weBandla, ukusiza abahlwempu kanye nasekuhambiseni iZwi leNkosi ezizweni zonke.

Kuyothi uma kwenzeka sithutha kulendawo, sizame ukufumana ngokushesha elinye iBandla lapho siyoqhubeka khona nomoya walesi-sivumelwano kanye nezimiso zeZwi likaNkulunkulu.

Kwanga umusa weNkosi yethu uJesu Kristu, uthando lukaBaba uNkulunkulu, kanye nokuhlanganyela kukaMoya oNgcwele kungaba nathi sonke... manje naphakade – Amen.

AMAZWI OKUBONGA AKHETHEKILE

Nakuba bebaningi abantu abangisizile ekutheni ngiqonde futhi ngibekwe nokuzizwela ngokwami ukuthi uma iBandla linempilo lisuke linjani, kukhona amadoda amabili abe nelikhulu iqhaza ekushicilelweni kwalencwadi.

Owokuqala nguMnumzane uMatt Schmucker owaba ngowokuqala ukubeka umbono wokuthi ngiphendule uchunge-chunge lwezindaba ezazilotshwe ngokwenzakalayo eBandleni lethu lube yincwajana enamakhasi ambalwa. Lencwadi iyona eyagcina ngokungena esikhaleni salencwajana yokuqala. Ungikhuthaze ngokwethembeka okungaphezu kokwenza, efaka imicabango ejulile neyenze ukuthi lencwadi ibe-banzi futhi ikwazi ukufinyelela kuwona wonke umuntu. Ngaphandle kwakhe, anginaso isiqiniseko sokuthi ukubhalwa kwalencwadi bekuyoba yimpumelelo.

Owesibili nguMnumzane uJonathan Leeman naye owaba nesikhulu isandla ekubhalweni kwale-ncwadi kangangokuba saze sacabanga ukuthi angeke yini kube ngcono ukuthi silifake nelakhe igama oqwembeni lwangaphandle, sithi “ibhalwe nguMark Dever noJonathan Leeman.” Kodwa ekugcineni kosuku, umsebenzi omningi okwakungowami nobonakala encwadini emfishane eyashicilelwa ngaphambilini ngabenhlangano ye-9 Marks kanye futhi nangendlela ebhalwe ngayo (lapho ngisebenzise izinto ezenzeka empilweni yami, ngikhuluma ngokwenzeka kimina mathupha) yikona okuholele ekutheni ngifinyelele esinqumweni sokuthi ngigcine ngifake elami igama kuphela. Kodwa-ke noma sengikushilo lokho, nguJonathan owabhala umfanekiso kaMnumzane uKhala noSandla elaphaya esandulelweni, uhla olude lwezisho olukhomba ukusetshenziswe kweZwi likaNkulunkulu yiTestamente Elisha,

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kanye nezinye izigaba ezithile ezisengxenyeni yokuqala kulencwadi. Wenze umsebenzi oncomeka ngokweqile ekuhleleni kabusha kanye nasekucubulungeni incwajana endala, ibe ile entsha okugcine ngokuthi kuphume lena enkulu, eseyithuthukisiwe nesethembayo ukuthi izoba lusizo olukhulu ngenxa yendlela eseyihleleke ngayo. Impela ungumhlobo ophiwe ikhono elikhulu nami engithola okukhulu ukusizakala kuye. Nawe futhi uthola njengomfundi wale-ncwadi, sewuthola okunye okuningi okwengeziwe kunalokho okwaziwayo ngaye.

IBandla lizobukeka njengoNkulunkulu ngenkathi limlalela kulokho akushoyo.

Yingakho inhlango ye-9Marks:

Ishicilela izincwadi kanye nemibhalo ekhuluma ngezihloko ezithile maqondana neBandla

Ihlala phansi ibe nezingxongxo nabaholi bamaBandla

Ihlanganisa abaholi ngezimpelasonto ezithile enhloko-dolobha yeseMelika ebizwa ngokuthi yi Washington DC

Kuyiyona ehamba phambili ekuhlelweni kwama-workshop ezifundazwe

Ivula indlela yokuxhumana phakathi kwabeFundisi kanye namaBandla akhelene

Ibuyekeza izincwadi esezashicilelwa kanye nemibhalo ethinta izihloko ezithile ezimayelana neBandla

Isiza abazalwane ukuthola amaBandla anempilo nesimqondo-munye nawo

Ungakwazi ukufunda ngayo noma uthole ulwazi olwengeziwe ngokuya ku: www.9marks.org

Amanothi

¹ Iqembu elihlangana njalo phakathi neviki ukuzofunda iBhayibheli, ngesiNgesi libizwa ngokuthi yi ‘Bible Study Group’ kanti kwezinye izinkonzo libizwa ngokuthi yi “Small Group”.

² Leliqembu libizwa ngokuthi yi “Youth Group”, yilapho kuhlangana khona intsha maviki wonke ukuzokwenza ezemidlalo iphinde ifundiswe ngeBhayibheli. Licishe lifane neBible Study ne Small Group, umehluko wukuthi kwi Youth Group kuhlangana intsha kuphela kanti kwi Bible Study naku Small Group kuvamise ukungakhethi.

³ Kwamanye amahlelo aseZiyoni kuvamise ukuthi igama elithi “Isithunywa” isetshenziswe ngokufanayo naleli elithi “uMoya”. Uma kuthiwa sekuzosebenza ‘isithunywa’ kusuke kusho efanayo nokuthi sekuzosebenza ‘uMoya’.

⁴ Izindaba ezinhle – igospel akusizona izindaba ezisitshela ukuthi konke kusihambela kahle. Akusizona izindaba zokuthi uNkulunkulu uluthando. Akusizona izindaba zokuthi uJesu ufuna ukuba ngumngane wethu. Akusizona izindaba zokuthi unesu noma injongo enhle ngezimpilo zethu. Njengoba ngike ngachaza kabanzi esahlukweni sokuqala ukuthi izindaba ezinhle ngezokuthi uJesu Kristu wafa esiphambanweni njengomnikelo esikhundleni sezoni, wavuswa ekufeni, wasenzela indlela yokuthi sibe nokubuyisana noNkulunkulu. Izindaba ezinhle zokuthi uMehluleli usephenduke waba nguBaba wethu osezulwini kuphela nje uma siphenduka sikholwa nguJesu Kristu.

⁵ Isikhungo semfundo yezinga eliphakeme lapho kufundelwa khona iziqu emikhakheni eminingi eyehlukene.

⁶ Njengokuthi nje kuke kwenzeka uhulumeni athumele abantu ukuzobala abantu emakhaya abo ukuze kutholakale isibalo sabantu bonke abahlala eNingizimu Afrika.

⁷ UJohn Brown wayenguMfundisi eminyakeni eyevile ekhulwini kant lamazwi acashunwe emibhalweni

LIYINI IBANDLA ELINEMPILO?

ka: James Hay and Henry Belfrage, *Memoir of the Rev. Alexander Waugh* (Edinburgh: William Oliphant and Son, 1839), 64-65.

⁸ Kwamanye amahlelo ukuzihlanganisa neBandla kubizwa ngokuthi ukuzinikela noma ukujoyina.

⁹ II Tim 3:17

¹⁰ Wonke lamadoda kanye namanye amaningi ungafunda ngawo ezincwadini ezikhuluma ngomlando weBandla, lezizincwadi zikhuluma ngalokhu okubizwa ngokuthi phecelezi yi 'Early/Reformation Church History'.

¹¹ Umsebenzi wezimishini uvamise ukuba yilowo ophathelene nokuthi iBandla lithumele khona umzalwane othize ukuba aye kwelinye izwe ikakhulukazi ezindaweni lapho lingakafinyeleli khona iZwi leNkosi, ngenhloso yokuthi kwakwenzayo ibe khona indlela yokushumayela nokufundisa iZwi leNkosi ukuze abantu baphenduke ezonweni zabo baphendukele kuKristu.

¹² Leligama elithi 'ababonisi' alichazi abantu abaziwa ngokuthi babona izimfihlakalo zabanye njengabapholofithi, izangoma nezinyanga. Lichaza amadoda ahamba ngobungcwele akhethiwe eBandleni ukuba eluse umhlambi kaNkulunkulu ikakhulukazi lawo anesu lokufundisa.

¹³ I-'Expositional Preaching' yindlela yokushumayela ehumusha ibuye yembule lokho okwakushiwo yiBhayibheli kwababebhalelwe lona emandulo. Lendlela ithatha iZwi elithile eBhayibhelini bese iyalichaza ukuthi lisho ukuthini, ngemveni kwalokho bese ithatha incazelo yaleloZwi ibuke ukuthi ithini ezimpilweni zabazalwane esikhathini sanamuhla. Indlela lena efuna ukuqonda kahle ukuthi uthini uNkulunkulu kubantu bakhe abakholwayo nakulabo abangaka-kholwa. Kulencwadi, sikhethe ukuba lendlela siyibize ngokuthi: "Intshumayelo ehlahlela iZwi".

¹⁴ Lendlela ibizwa ngokuthi yi-'Biblical Theology'. Lendlela ithatha iBhayibheli ilifunde njengezincwadi eziningi kodwa eziqukethe indaba eyodwa nepheleliswe ngukuzalwa, umsebenzi, ukufa, ukuvuka nokwenyukela ezulwini kweNkosi yethu uJesu Kristu. Kulencwadi, sikhethe ukuba lendlela yokufunda iBhayibheli ebizwa nge-Biblical Theology siyibize ngokuthi: "Indlela yokufunda iBhayibheli ubuka isithombe esikhulu".

¹⁵ NgesiNgisi lendlela ibizwa ngokuthi yi "Topical Preaching".

¹⁶ NgesiNgisi lendlela ibizwa ngokuthi yi "Biographical Preaching".

¹⁷ Inqikithi ibizwa ngesiLungu ngokuthi yi 'Context'. Lapha ofundayo kufanele agxile ekuqaphelisiseni ukuthi athini amavesi aqhamuka ngaphambili nangemuva kwevesi alifundayo. Isibonelo, uma ufundisa ngo Johane 3:16, qaphelisisa okushiwo nguvesi 15 no 17 ukuze incazelo nokuhumusha kwakho kungabi ngozakhele kona ngokwakho. Kuhle futhi uqaphele ukuthi lokho okushiwo nguJohane 3:16 kunamuphi umthelela encwadini yonke kaJohane kanye nasemlayezweni weBhayibheli lonkana.

¹⁸ UMartin Luther ngobunye wamaqhawe enkolo eyaletha izinguquko ezinqala enkolweni yobuKristu. IBandla lamaLuthela lethiwe ngaye.

¹⁹ AmaPhiyuritheni (Puritans) uhla lwamaNgesi ayeyingxeny yamahlubuka ayelwela ukuguqula kabusha iBandla lamaKhatholika kwezinye zezinkolo ababezithola ukuthi ziphambene nemfundiso yeBhayibheli.

²⁰ LeliBandla libuye laziwe ngokuthi ama 'Mormons'.

²¹ Lomsebenzi ubizwa ngokuthi yi 'marketing' ngesiLungu.

²² Lomsebenzi ubizwa ngokuthi yi 'advertising' ngesiLungu.

²³ Lamazwi acashunwa ku John Owen, "Introduction," in *The Death of Death in the Death of Christ* (Edinburgh: Banner of Truth, 1959, rprt. 1983), 2.

²⁴ George W. Truett, *A Quest for Souls* (New York: Harper & Brothers, 1917), 67.

²⁵ NgesiNgesi leligama libizwa ngokuthi yi: Conversion

²⁶ NgesiNgesi leligama libizwa ngokuthi yi: Repetance

²⁷ Igama elithi ukuvangela lizobe lisetshenziswa ngokungehlukile nokushunyayezwa kwalabo abangakholwa. Ngakho-ke uma uhlangana nendawo lapho sisebenzise khona ivangeli noma ukushunyayezwa kwabangakholwa, siyobe sichaza into efanayo kulencwadi.

²⁸ Ama-'Evangelicals' ngamaBandla noma amakholwa alawulwa yiBhayibheli futhi akholelwa ukuthi yilo elinezwi lokugcina kuzona zonke izinto ezithinta iBandla nezimpilo zawo , nokuyinto-ke ongeke wayisho ngawo wonke amakholwa namaBandla obuKristu.

²⁹ Ama 'Congregationalist' yilawo maBandla akholelwa ukuthi iBandla ngalinye-ngalinye linegunya lokuzimela nokuzithathela izinqumo, awadingi umuntu ongaphandle nongahlali kuleyondawo cishe onjengomBhishobhi noma isigungu esikhulu ukuthi bangenelele ezindabeni zabo.

³⁰ Lenhlangano ibizwa ngokuthi yi 'Southern Baptist Convention'.

³¹ IBhayibheli lesiZulu elashicilelwa yinhlangano yeBhayibheli yaseNingizimu Afrika ngo 1997 lisebenzisa igama \neq elithi "amalunga" esikhundleni sababonisi kuzona zonke lezizincwadi. Kulencwadi sizosebenzisa igama elithi 'ababonisi' nokuyigama elichaza into efanayo namalunga uma kukhulunywa ngalezizincwadi.

³² Izinkonzo eziningi zejwayele ukusebenzisa igama elingumfakela elithi "amaDikhoni" uma kukhulunywa ngezikhonzi, kanti futhi lomsebenzi usemazingeni noma ezigabeni ezahlukeno nokuyinto eya ngokuthi ukuyiphi inkonzo. Kepha kulencwadi, isikhonzi sichazwe ngendlela engikholelwayo ukuthi ngeshiwo yiBhayibheli nesetshenziswa ngamaBandla amaningi aseBaptist.



lzinto ezivamise ukusetshenziswa esikhathini sanamuhla uma ufuna ukubona ukuthi iBandla linempilo kangakanani uvele ubheke ukuthi liholwa wumHoli onohlonze kangakanani. Indlu iBandla elikhonzela kuyo isesimweni esinjani, iyabukeka noma sekunhlanga-zimuka nomoya? Maqondana namaLunga, linabazalwane abangaki abangamaLunga alo asemthethweni? Ebbenki khona kumi kanjani, linamalini? Lencwadi 'Liyini iBandla Elinempilo?' ehunyushelwe esiZulwini ngokucophelela nguSipho Mfusi isenza sibuyise umqondo, sibhekise ngelinye iso zonke izinto esejwayele ukuzenza ngokunganaki sisemasikweni ezinkonzo zethu. Yenza ukuthi

bonke abazalwane babone indlela eqondile uNkulunkulu ayehlose ngayo ukuthi iBandla lakhe libe yiyo, ngaso sonke isikhathi lapho lihlanganyele khona ukuzomkhonza.

Mfundisi Trevor Dahi,

Estcourt Community Church, Estcourt - KZN

Lencwadi iwusizo olukhulu kubona bonke abaNkosi kanye namaLunga eBandla. Iveza obala ukujula kwezinto ezimqoka okufanele sizazi maqondana neBandla likaNkulunkulu, ikakhu-lukazi uma iBandla lizoveza isimo nobunjalo Bakhe emhlabeni bunjengoba bunjalo. Ngicela uzinikeze ithuba lokuyifunda lencwadi, kukhulu ozokuzoba wusizo kuwe. Empeleni, ngeke uyifunde nje kube kanye bese uyibeka ethala, uzozithola ulokhu ubuye njalo kuyona ukuyovuselela okufundile!

Andrew Symons – uMfundisi wentsha

Christ Church Hillcrest, Pinetown - KZN

IBandla lendawo elinempilo liwumgogodla omqoka kakhulu ekuhanjiseni kwevangeli. Liyisinyathelo sokuqala lapho kufezwa khona umyalelo omkhulu okuMathewu 28:18-20 wokuhambisa ivangeli ezizweni zonke. Lencwadi ebhalwe nguMfundisi uMark Dever iphendula imibuzo eminingi esihlangabezana nayo maqondana nezimfundiso zokuphathwa kweBandla. Ikubeka kucace nangoku-ngananazi ukuthi 'lezizimpawu eziyisi-shiyagalolunye zeBandla elinempilo' zimqoka kangakanani ekuvezeni ubunjalo beBandla, ukuthi kahle-hle 'linempilo' yini noma libuthakathaka. Lencwadi iwusizo kakhulu ngoba isikhombisa ukubaluleka komsebenzi wethu. Ilungele umPhathi weBandla, isifundiswa esicwaninga iZwi leNkosi kan naku-noma wubani owumfundi weZwi leNkosi. Ngiyayincoma kakhulu kuwona wonke umuntu onentshisekelo yokwakha iBandla kanye nabafundi bakaNkulunkulu.

Mfun mbiso Zwane

B.Th. (ESSA), B.Th. Hcns (UNP), MTh (UKZN), THE NDJ ETHIOPIAN CATHOLIC CHURCH OF ZION IN AFRICA, Pietermaritzburg - KZN



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