1. **Izifundo ekubhujisweni kweJerusalema:**
   * **Ukwaliwa kothando lukaNkulunkulu**.
     + UJesu wakhala lapho esondela eJerusalema ( Luka 19:41-44 ). Wayesazi ukuthi babezabhekana lempumela ebafaneleyo yokwenqaba kwabo ngenkani ubizo lukaNkulunkulu lothando ( Math. 23:37 ).
     + Wakhala ngoba le nhlekelele yayingavikeka. Ngoba uNkulunkulu usithanda kakhulu kangangokuthi akafuni kufe muntu, kodwa ukuba wonke umuntu abe lokuphila okuphakade ( Joh 5: 39-40; Hez. 18: 31-32 ).
     + Umlando usitshela ukuthi amaJuda ahlubuka ngonyaka ka-66 ngokumelene lokuhlukunyezwa kwamaRoma. Amaqembu ahlukahlukeneyo amaJuda alwa wodwa, kuyilapho amaRoma evimbezela umuzi. Ngonyaka wama-70 konke kwaphela. UThithu wabhubhisa iJerusalema leThempeli. Kwafa amaJuda ayisigidi.
     + Kodwa imbili ayisitsheli ukuthi uSathane wenza kanjani amaJuda ukuba ahlubuke, lamaRoma ukuba aziphindiselele. Ukubhujiswa kweJerusalema kwakungumsebenzi oqondane kadeveli . Ngokuphambuka emthonjeni wokuphila, uIsrayeli wayesemseni wesitha esifuna ukubhubhisa lokubulala kuphela.
   * **Ukunakekela kukaNkulunkulu abantu bakhe.**
     + **Izifundo ezivela kumaKristu akuqala :** Ngothando lwakhe, uNkulunkulu wanika wonke umuntu owayefuna ukusinda ekubhujisweni ithuba. Wanikeza isibonakaliso: IJerusalema lizungezwe ngamabutho (Luka 21:20).
     + UGaius Cestius Gallus wasigcwalisa leso sibonakaliso ngonyaka ka-66. Ukuvinjezelwa kwasuswa, futhi umholi wamaZealot u-Eleazar ben Simon waxosha amaRoma futhi wawanqoba.
     + Wonke umuntu owayekholelwa emazwini kaJesu wasizakala ngaleso sikhathi lapho iJerusalema lalitshiywe lingalindiwe ukuba libaleke.
     + Ezinyangeni ezimbalwa kamuva, uNero wathumela uVespasian ukuba ayoqeda lokho kuvukela. Kusukela ngonyaka ka-67 kuya ku-70, ukuvinjezelwa kwaba yimpela.
     + UNkulunkulu angakwazi futhi ufuna ukuvikela abantwana bakhe, ngitsho lasezikhathini ezinzima kakhulu ( IHu. 46:1; Isaya 41:10 ). Ngalokho, abaningi baye balahlekelwa ukuphila kwabo ngenxa yokwethembeka kwabo kuNkulunkulu ( Heb. 11:35-38 ).
     + Kungani abanye bevikelwe kanti abanye, ngokusobala, belahliwe uNkulunkulu?
   * **Ukwethembeka ekuhlutshweni**
     + Iziqalo zazilethemba ngempela: ukuguqulwa kwabalelwa ezinkulungwaneni ( IzEnzo 2:41; 4:4 ); amakholwa atshumayela ngamandla (IZenzo 4:31; 5:42).
     + Kodwa isitha sasingahlaliseki. Izinsongo zokuqala ( IzEnzo 4:17-18 ); bese kusiba lezijeziso ( IzEnzo 5:40 ); ekugcineni, ukufa ( IzEnzo 7:59 ).
     + Ngenxa yotshutshiso olwavuswa nguSawulu, abafundi bachithekana ( IzEnzo 8:1 ). Kodwa, kude lokuphela kokukhanya, ngenxa yokwethembeka kwamakholwa, kwakhanya ngokukhazimula okukhulu kakhulu kuwo wonke umhlaba owaziwayo ( IzE. 8:4; 11:19-21; Roma 15:19; Kol. 1 . 23).
     + UJesu wayenike iBandla lakhe umsebenzi lamandla okuwuqhubekisela phambili (IZenzo 1:8). Awekho amandla, enyama loba angawakomoya, angavimba ukuqhubeka kwevangeli (Mt. 16:18; Roma 8:31).
   * **Siza abaswelayo**
     + Ivangeli laba lawuphi umphumela kumaKristu okuqala ( IzEnzo 2:42-47 )?
     + Njengamanxusa kaKristu, balingisa uJesu. Ngokunakekela izindingeko zalabo abangazuziyo, bathola umusa wedolobha lonke.
     + Njengalokhu, iBandla kumele libonakale ngothando lwamaKrestu komunye lomunye, lokukhathalela umphakathi wabo.
   * **Uthando, luphawu lwethu lokuba yithina.**
     + Iqembu ngalinye elihlanganyelakunxabano yamazulu lilezici zalo: USathane uyazonda futhi uyabhubhisa; UNkulunkulu uyathanda futhi uyavuselela.
     + Abalandeli beqembu elithile loba elinye benza ngokwakuhleliwe.
     + Aluba silandela uNkulunkulu, sizabonakala ngothando esilubonisa kwabanye (1Joh. 4: 20-21).
     + AmaKristu ekhulu lesi-sibili lelesi-sithathu asebenzisa uthando lokuzidela. Phakathi kwezifo ezathelwayo ezimbili (ngeminyaka engu-160 no-265), bazinikela ekunakekeleni abathintekileyo, ngaphandle kokucabangela ukuphepha kwabo siqu.
     + Bazinikela ngenxa yothando, futhi bazuzisa izigidi zabantu. Kodwa abazange bazinake bona, kodwa kulowo ababezimisele ukunikela ukuphila kwabo ngenxa yakhe, uMsindisi wabo: uJesu.