

A Izifundo ngokubhujiswa kweJerusalema:

❖ Ukwenqaba uthando lukaNkulunkulu.

- UJesu wakhala lapho esondela eJerusalema (Luka 19:41-44). Wayazi ukuthi babeyohlupheka ngomvuzo wokuqinisa amakhanda kwabo benqabe ubizo lukaNkulunkulu (Matt. 23:37).
- Wakhala ngoba lenhlekelele yayingagwemeka. Ngoba uNkulunkulu usithanda kangaka akafuni ukuba kubhubhe ngisho noyedwa, kodwa ukuba babe nokuphila okuphakade (Jn. 5:39-40; Hezek. 18:31-32).
- Umlando usitshela ukuthi amaJuda avukela umbuso ngomnaka ka 66 ehlukenyezwa ngamaRoma. Amaqembu ambalwa amaJuda alwa odwa, lapho amaRoma ehlasela umuzi. Ngomnyaka ka 70 kwaphela konke. UTitus wabhubhisa iJerusalema kanye neTempeli. Kwabhubha isigidi nkulungwane sabaJuda.
- Kodwa umlando awusitsheli ukuthi uSathane wawaholela kanjani amaJuda ekuhlubukeni, kanye namaRoma ukuba aphindisele. Ukubhujiswa kweJerusalema kwakungumsebenzi kaSathane ngokwakhe. Ngokusuka kumsuka wempilo, u-Israyeli waba semuseni wesitha esasifuna kuphela ukumbhubhisa nokumbulala.

❖ Uthando lwakhe kubantu.

- Ngothando lwakhe, uNkulunkulu wanikeza ithuba kubo bonke ababefuna ukuphunyula ekubhujisweni. Wanikeza uphawu: IJerusalema yazungezwa yimpi (Luka 21:20).
- UGaius Cestius Gallus wagcwalisa lelo phawu ngomnyaka ka 66. Ukuhlaselwa kwabuyiselwa emumva, umholi wamaZealot u-Eleazar indodana kaSimon waxosha amaRoma wawanqoba.
- Bonke abakholwa amazwi kaJesu basebenzisa lelo thuba lapho iJerusalema yayisele inganamlindi ukuba babaleke.
- Izinyanga ezimbalwa ezilandelayo, uNero wathumela uVespasian ukuhlasela abavukela umbuso. Ukusuka emnyakeni ka 67 ukuya ku 70, ukuhlasela kwahlala kukhona.
- UNkulunkulu unakho futhi uyafuna ukuvikela abakhe, ngisho nangezikhathi ezinzima (IHubo. 46:1; Is. 41:10). Kodwa, abaningi balahlekelwa yizimpilo zabo ngenxa yokungakholwa kwabo kuNkulunkulu (Heb. 11:35-38).
- Kungani abanye bevikelwa kodwa abanye kubonakale sengathi bashiyiwe nguNkulunkulu na?

B Izifundo kumaKristu okuqala:

❖ Ukulandela ukwethembeka.

- Iziqalo ngempela zazinethemba: abaphendukayo babebalwa ngezinkulungwane (Izenzo 2:41; 4:4); amakholwa ashumayela ngamandla (Izenzo 4:31; 5:42).
- Kodwa isitha sasingenakuphumula. Izinsongo zokuqala (Izenzo 4:17-18); okulandelayo, ukushushiswa (Izenzo 5:40); ekugcineni, ukufa (Izenzo 7:59).
- Ngenxa yenshushiso eyasungulwa nguSawule, abafundi babehlakazekile (Izenzo 8:1). Kodwa, kunokuba ukukhanya kucime, sibonga ukwethembeka kwamakholwa, kwakhanya kakhulu emhlabeni wonke owaziwayo (Izenzo 8:4; 11:19-21; Rom. 15:19; Kol. 1:23).
- UJesu wayenike ibandla lakhe umsebenzi kanye namandla okuwenza (Izenzo 1:8). Akunamandla, enyameni noma emoyeni, angavimba ukuqhubeka kwevangeli (Matt. 16:18). “Uma uJehova engakithi, akakho ongamelana nathi!” (Rom. 8:31)

❖ Siza abeswele.

- Waba yini umphumela wevangeli ebandleni lokuqala (Izenzo 2:42-47)?
- Njengabamele uKristu, balingisa uJesu. Ngokunakekela izidingo zalabo ababenabo, bathandwa ngabantu bomuzi bonke.
- Njengaleso sikhathi, ibandla kufanele libe nesimilo sothando lwamaKristu ethandana, kanye nokunaka umphakathi walo.

❖ Uthando, uphawu lwethu.

- Yilelo nalelo lunga lalabo abalwa lempi yomhlaba linesimilo salo ngokwalo: USathane unenzondo nokubulala; uNkulunkulu uyathanda abuyisele.
- Ababalandelayo benza njengabaholi babo. Uma silandela uNkulunkulu, siyobonakala ngothando kwabanye (1Jn. 4:20-21).

- AmaKristu eminyaka ye 2nd ne 3rd centuries aphila ngothando lokungazicabangeli. Ezehlakalweni ezimbili ezinkulu (eminyakeni ka 160 no 265), bazinikela ekunakekeleni labo ababeshushiswa, ngaphandle kokucabanga ngokuphepha kwabo uqobo.
- Bazinikela ngothando, futhi basiza abantu abayizigidi zezinkulungwane. Kodwa abazange bazinake bona ngokwabo, kodwa lowo ababefuna ukunikela ngempilo yabo kuyena, uMsindisi wabo: uJesu.